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HERALDOFTRUTH.

Organ of 16 Conferences in the United States and Canada

"low beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly

ELKHART, IND., JANUARY 1, 1898.

VOL. XXXV. No. 1.

ABRAM B. COLB, Editor. * Entered a the Post Office at Elkharl, as

Contests of this number.

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Of Interest to our Ministers
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Decadence of Relgion
An Open Letter
The Prayer Hear covering
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EDITORIAL NOTES A Happy New Year to all.

Unselfishness , the source of much happiness,

Let us begin the New Year in the

Broken resolutions are difficult to patch properly.

New Year resolutions are popular,

Bro J. S. Hartzler spent the Christ mas holidays with the congregation in

Bro. J. A. R. Weav c, of Harvey Co. lyansas, will start to Berlin, Ont., on the 3d of January to old meetings in

the coming of oil Jerdens into

it. It is folly to wait. Is sporting with or counting upon a future of which we are not at all ceren-

Many a poor deluded chi-li member is going religiously down as road to eternal destruction. No circle creed will save; "Verily, verily, say untothee, except a man be his signin, he cannot see the kingdom of C !"

Bro. John Bartsch, of Newton, Kan sas, who spent some weeks at Elkhart completing his manuscript for his new on the 13th of Dec. for his home.

Bro. Daniel Kauffman, of Missouri, who held meetings at the Olive M. H. Smiles south of Elkhart, left for Wayne Co., Ohio, on the 19th of December. He will remain in Olio for several weeks.

Infidelity, agnosticism and skepti cism can exist only in those localities or countries where there is Christianity. Counterfeits of all kinds can exist only where there is a genuine article to conn terfeit, and skepticism or inlidelity is a counterfeit a pretense of living with

Send for sample copies of the Words or CHERR. It is the paper for your Sunday school and for the family circle. With the beginning of the New Year the third page will be printed in larger type and the reading matter of that page especially adapted for the little ones. We hope this improvement will meet a long felt want.

Minister Ordained, Several weeks ago votes were taken for a minister in the Blenheim congregation, Oxford Co., Ont. Three brethren were presented by the members. On the 30th of November the lot was cast and fell upon Bro. Isaiah Rosenberger. The Lord endin bun richly with wisdom and grace to proclaim the will of God to mankind to the upbuilding of the church of Chast

Make no resolutions without last our lives beside our ow is a part of the - thinking over your past failures and loving l'ather's plan t bear our own - the mobility to keep previous resolubravely, and to keep us tom becoming - tions by your 'own strength. Look to God for strength, decide to do right at any cost, and then meet every high A good resolution can and should be - temptation the same as if yielding to it made when a person fee the need of - were a bemous crime for God winks at no sin and by the grace of God you will grow stronger. But we grow stronger only as we grow in grace and the knowledge of His truth.

> "Prove all things, hold fast that which is good." In doctrine, in faith, inthe exercise of your religious duties, in

you do prove what you accept as right - of the pioneer members of the church and good, and be sure that the light you - in Waterloo Co. The editor had the reflect may be the pure light reflected History of the Mennonite church, left - from the example of Jesus and the - with this dear old brother, and bear! word of God, remembering that, as the many interesting anecdotes of the apostle tells us, you are a "living epistle," early history of the church in that see seen and read of all men." 11.

> Bro. Geo. Lambert left Elkhart on the 21th inst. for Berne, Ind., where he will hold a few meetings in the interest of the orphan rehef work in India. From there he goes to Bluffton, Allen Co., Ohio on a similar mission. The work is creating new interest among our people everywhere, and we believe that by the grace of God the Home and Foreign Relief Commission will by the pledges and contributions received be able to provide for the maintenance and training of a large number of India's

Thoughts for Thinkers. The apostle Paul's first purpose was to follow Christ himself and to abide in the doctrines of His word. Therefore he could say "This is a faithful saying and worthy of all acceptation that thrist Jesus came into the world to save sumers I Tim. I 15. And again of am not ashamed of the Gospel of Christ for it is the power of God unto salvation to again. "God forbid that I should glory,

Our position as Christians Ph. trainty. This too is our only standard with Him, promote the true spiritual life and to maintain and edity the church. Thy word is true, Thy word \sim pure, "Thy word is a lamp unto my foct and a light unto my path - Ps. 119.

On the 5th of December Bio twoigs Shoemaker, one of the early propers of Waterloo to Out and puthaps the oldest member of our church in Canada. There are a new y-piaces as the east passed away at the tipe old age of over your teaching in the Sunday school, in - 91 years. He came from Montgomery

pleasure of a summer afternoon's visit tion, the many vicissitudes through which it passed, and of its gradual growth to the present time. His mind was clear and his memory excellent, and it was profitable to listen to his words. His latter years were spent in peace and quietness on the farm now owned by his son, Dea. Benjamin Shoemaker, where, kindly cared for by his children, especially by his daughter, Nancy, who lived with him, he enjoyed the comforts which the hard toil of earlier years had brought him. He died as he had lived, trusting in his Savior. May God comfort the bereaved family.

Bro G. W. North our correspondent for the Howard and Miami Co. congregation, reports to us that during the year just closed, 521 deaths were recorded in the Hribyro. The aggregate age of those recorded is 25,732 years, 3 months and 7 days, making an average age of 19 years, I mouth, 11 days, which is far above the universal average age of the human race. Of the 521 persons fed reached beyond the allotted time of three score and ten, while 13 died as infants. Taking the aggregate it represends an age about four times as long as the period from Adam up to this time, and yet not one individual reached the century mark, or one sixticth part dividual human life and yet what eternal possibilities are on store for every life. What the record for the coming year will be no man knows. Who will furnish his quota of years to the record is likewise unknown. But we know that those who live for Christ shall die in Christ, and those who live at boot as ye think not the son of man

Preachers Wanted | Lave before me a list of four places where there is the Lord's vineyard and come to send are from two to bour laborers, and per your walk and conversation, in all that Co. Pa., in 1825, and was therefore one haps only or cost two meetings on the

but little to do, and at least one could at all desirable. be spared altogether. At other places where there are just enough to fill all the appointments conveniently there are young men, well established in the Gov. W. J. Northen, our party took faith, and able to leach, who might be the Georgia Central Ry. for Macon, put to work by the church if one of the older ministers would move away. Now should there be a surplus of ministers in congregations such as above referred to we would ask the said surplus to move places. No wonder the poor slaves of to some congregation where there is no minister at all. We do not ask, and do not think it advisable for a minister to place of dread. But the soil is very leave his congregation when there is fertile, and no doubt, if the land were no other one to supply the place; but properly cleared and drained, condiwhere one could be spared, or where his place could be supplied, there we think one should just be sent out to some of about 17000 acres, formerly the prop other field

We write this article to call attention to the fact, and it may reach some one who would be willing to move to some other locality. If this should fall under the notice of some minister who is will ing to do this, let him write at once to the secretary of the Evangelizing and Benevolent Board for further information. The Board is pressed for helpers from all sides and has no one to send. We trust all our bishops will earnestly consider this matter and well supply their established congregations, so that from the older and well established was very cool and refreshing and af churches may be drawn help for the forded us beautiful sights. The trees waste places in Zion.

Elkhart, Ind. John F. FUNK.

cor the Herald of Truth THE SOUTHLAND

Where Frinthurst, Ala., a town of nearly 1000 inhabitants, now stands. was an almost unbroken forest four years ago. About that time a syndicate purchased a large tract of land just across the border line between Georgia and Alabama, and immediately began to clear the land, which, though very rough, is fertile and splen didly adapted for truit, especially grapes. About 8000 acres of the land have been laid out in ten acre plots, and on each plot two acres were set out in grapes of different varieties, and put moon the market. Many northern people have invested here, and in the last - wooly product of the cotton plant. season t5 carloads of grapes were sent to the northern markets, at a fair profit to the growers.

the Fruithurst Land Co., provided us swamp beside the road. We left West with excellent conveyances and we Lake for Atlanta at 3:45, glad to have spent the day looking over the "place." a branch of the Sea Board Air Line Ry. come within easy distance of these lands within a few years, as the cost of whites, and are, as a class, more ignorant transportation at present, with no com- and impudent than at any other place peting lines, is very high.

After our return we spent some time pany and sampled eight varieties of grapes. We also feasted on fresh strawberries, the third crop in the year. being a rough shale formation of a silica and tale mixture in red clay and here are not so favorable to northern

After a three and one half hours' ride we reached Atlanta, at 11:45 P. M., well pleased with our visit, but tired. Next here are in need of the enlightening inmorning at 5:15, accompanied by Ex. from whence we went still farther, into - to the true light. the Southern Belt of Georgia, to con the land becomes level, and farther to our lodgings kindly secured for us at on decidedly low and swampy in many the more northern slave states mourned when they were sold to planters in part of our trip. southern Georgia. It was considered a tions would be very much better than they now are.

Near Adam's Park is a large estate erty of a planter named Tarver, who owned about 1000 slaves. Two convey ances, consisting of a springless lumber wagon, on which chairs were placed for us- and a top buggy, and the party was driven over the plantation. The "road" led us through some fine fields of cotton and corn, through dismal were not afforded the pleasure of form ing a personal acquaintance with any of the species at this time and place. although our driver asserted that he had killed one of moderate size the day before.

The drive through the pine woods in this part of the country are festooned with a mossy growth that hung from the houghs in graceful forms, like were singing and so were the mosqui toes, the latter uncomfortably near, and as the southern mosquito is decidedly were obliged to carry on a continual warfare with these pesky, prying prob-

mansion, now much dilapidated, but still surrounded with beautiful Jessa mine and other southern flower bearing trees and shrubs, also China umbrella trees, palms, etc., which spoke of the former beauty and wealth of these surroundings. It was just the beginning of cotton picking time, and here and there in the cotton fields could be seen "darkies" of all sizes and ages filling their baskets with the beautiful white

On our way back to West Lake sta tion we met a negro, who, with a grin of trimmph, was dragging a huge rattle Captain Phillips, one of the heads of snake which he had just killed in a had a climpse of southern Georgia. is the hope of the Company to have - The land there is productive and cheap. but the negroes are an objectionable feature, as they greatly outnumber the we had been. In fact it is not uncom mon for a negro to be put out of the in the experimental garden of the com - way for beastly crimes of which they are accused. Less than ten miles from West Lake a negro had been fearfully tortured and finally hung by a mob, less Fruithurst is a place for fruit, the land than a week before our visit there. We believe too that the whites living

place we had yet visited in the South. We realized how sadly the people fluence of the gospel of peace and good will, for they are walking in gross dark ness, and know not the way that leads

We reached Atlanta at 8:45 P. M., Adam's Park. Soon after leaving Ma and after a hearty supper, we repaired reduced rates by Mr. Jas. B. Best, the gentlemanly agent of the Southern Ry. Co who had accompanied us on a large Next morning, Saturday, Aug. 21, ac-

companied again by Gov. Northen, we

took the train at 7:15 for Emerson,

Bartow Co., tia., 40 miles northwest of

Atlanta. We were met by Mr. Stegall and Mr. Jones, the latter a colonel of the confederate forces in the late war. Col, Jones was well acquainted with the infamous Capt, Wirz who had charge of the Andersonville prison pen, where through his barbarous cruelty many thousands of northern soldiers died of starvation, disease and neglect. After the flight of Wirz, upon the approach of the northern forces, (ol. Jones was commissioned to transport swamps and bogs where alligators are the Andersonville prisoners farther no uncommon sight. However we south. In recounting the performance of this sad duty, the Col. was visibly affected, for thousands of the poor soldiers were too weak to walk, and scores of them dropped by the roadside to die, far from home and friends. Col. Jones owns a plantation of 2800 acres and operates thereon an iron mine. Manganese and other are also obtained from other mines on this plantation. After a short stay at the village we were joined by our dear Bro. Jos. Lichty who with his family came here huge colored lace curtains. The birds a few years ago from Dickson Co., Tenn We were conveyed to Col. Jones' home a short distance out of town, and after a pleasant visit with liveher than his northern brother, we his estimable family and a sumptious repast. Bro. Lichty conveyed us, i. ... Bro. J. . Lehman and the writer, to his home, Bro. D. F. Jantzen and Bro. A. We took dinner at the old Tarver G. Lehman having remained at Atlanta, and Bro. Brubaker having remained back with Col. Jones. We look a circuitous route, that took us hatred and strife that shook this nation, over a large section of very fine coun-That the land was fertile in this try. large valley of about (5000 acres was - ing peace prevails. attested by the mammoth corn stalks and large ears of corn. Land here sells at from \$8 to \$100 per acre, according to after committing ourselves into God's location and quality. Cartersville, a protecting care, we were soon enjoying town of about 3000, affords a fair market and is a good shipping point for this community it being at one and of the valley. We stopped a short time in corn, sweetp-tatoes and timber, but we Cartersville and then wended our way toward Bro Lighty's home three or four nriles out. On a part of the afternoon's grown profitably in Georgia, Governor ride we rode over the excellent roads that are now being built in Georgia by convicts. Misdemeanor convicts are taken out in "chain gangs," their feet being shackled with a chain, weighted, in some instances with a ball, and in this way, guarded by an overseer, they are compelled to serve the state by building roads. Later on we passed several of these chain gangs at work. They could be recognized at once by their striped clothes the convict garb. Nearly all of the convicts are negroes. and some are rather harshly treated and poorly fed, so much so in fact that the state instituted an inquiry into the

same day, so that the numsters have sand; but for general farming it is not settlers, for the hatred toward the matter with the result that some shock North was more evident herethan at any ing disclosures were made, showing the utter depravity of some of the officials in charge of these "chain gangs" Proper officers would have an excellent opportunity to exert a corrective and elevating influence upon these poor fellows, many of whom no doubt are densely ignorant, but not so viciously inclined naturally as some of the guards who have charge of them.

After supper at Bro. Lichty's we went back to Emerson where a meeting had been announced for the brethren Lehman and Brubaker. The service was well attended, and the brethren preached the Gospel in beautiful simplicity, plainness, and directness, which was evidently much enjoyed by the motley congregation.

Sunday morning we again went to the M. E. church at Emerson, where a large congregation had gathered to hear the word of God, and they were not disappointed. These people seemed to hunger for the bread of life, and we hope lasting impressions were made Bro. Lichty is an active S. S. worker at Emerson and is highly respected by all, and there seemed to be considerable anxiety to hear a Mennonite preacher

In the afternoon Bro. Peter Lichty, son of Bro. Joseph, was united in mar--riage to sister Lizzie Kohli, formerly of Elkhart, Ind., later of Dickson Co Tenn. The ceremony was performed by Bro. J. K. Brubaker. After this ceremony the oldest daughter, Anna. was received into church membership by baptism, Bro. Lehman officiating. Both of these ceremonies afforded much in terest to the friends and neighbors who had gathered for the event, and no doubt good impressions were made.

A short time was yet spent in edify ing conversation, after which we bade good bye to this dear family, feeling confident that they are, by the grace of God letting their lights shine, and la boring faithfully to make known to men the worth of a saving faith in Christ Jesus. We reached Atlanta at 5:00 P. M. via Marietta and Allatoona, at which latter place the bloody battle of Allatoona Pass was fought in the late Civil War. Sad that one must meet these continual reminders of the to the very core, but it is pleasant to know that now all is one and that last

We found our brethren Lehman, Jr., and Jantzen at our lodging place, and,

sweet, quiet sleep.
Thus far we had seen what Georgia could produce in the way of cotton, had not see a single meadow. In order to show us that hay can be and is Northen proposed a trip to Augusta, on the soutlern plain of Georgia. Ac cordingly at 8:20 A. M., Aug. 23d we boarded the train for Augusta, via Stone Mountain and Barnett, reaching Angusta at 1:50 P. M.

Augusta is pleasantly situated upon the beautiful Savannah River, which, up to this point, is navigable for steam ers of considerable size. The river is about 300 yards wide at Augusta and flows in a southeasterly direction for 230 miles mto the Atlantic Ocean, the city of Savannah being 18 miles from its mouth. From Augusta the great sandy plain of Georgia slopes gently toward

the coast. The soil is however fertile, and owing to the abundance of rain there is no drouth. Back of Augusta begins the somewhat hilly plateau of central Georgia which finally meets the southern extremity of the great Blue Ridge that loses itself in the plains of Alabama. This plateau is the most healthful and fertile part of the

state. Augusta contains about 40,000 inhab itants and has twelve cotton mills with nearly half a million spindles: also a tine water power of 45,000 horse power. The elevation above sea level is about 330 feet. Vegetation in this locality is of a semi-tropical nature and the heat at times becomes excessive, although it is healthy at Augusta, the mean summer temperature being about 79 degrees: the winter, about 47 degrees

Upon our arrival at Augusta we were escorted to the Dyer Block where Col. Dyer received us very cordially, and soon had a conveyance ready to take our party out into the country. After a short ride down the asphalted Main street, 150 feet wide, we turned to our left and soon found ourselves on a Austell for Birmingham, Miss., which street skirting the beautiful Savannah River. Soon after, we were out in the open country, on a splendidly con structed road, as smooth as a boulevard and level. It did not take long to ob serve that we were in a great grass country, hay fields abounding everywhere. The grasses grown here mostly are Johnson, Bermuda, Vetch, Crab, Alfalfa Red Clover, Timothy, Blue Grass, Orchard Grass, Red Top, Japan like the Pharisee of old, he is led to es-Clover, Cow Peas and Millet, and as there is abundance of rain the growth sume for himself a position, gifts, favis very rapid, so that there are from two ors, and prerogatives above his fellows, to five cuttings per year, according to and boast of them, while he despises Institutions. We hope that all congreis baled and marketed to the different and the most difficult to eradicate. cities where it finds ready sale at good prices. Land here sells at from 88 to \$25 per acre, according to location and

quality. We were taken to the large grass farms of Col. Phinizy and W. H. Warren. The former has a large Jersey dairy and finds it profitable, his market being Augusta. We were well pleased with this visit and returned to Au. gusta with the assurance that this is an this wicked demon to take possession excellent locality. We then took another drive of several miles to see an. crops of corn, sweet potatoes, tomatoes, oats, etc., were seen, showing the productiveness of the soil and the variety of products that can be grown here. Wheat is not extensively grown here as it is susceptible to rust.

Next morning the party left for Washington, Wilkes Co., about 50 miles porthwestward. The writer however owing to some misunderstanding regarding the repair of an outfit which the party had with them, was obliged to remain until the afternoon train. lliring a bicycle we took a fifteen mile ride into the country to explore still further the resources and possibilities of found out the enervating effect of the heat, even though we rode leisurely

had a very enjoyable time. At Washington they found two Northern farm

ers line examples of the value and prof-states of Ohio, Indiana, Michigan, Illiin the vicinity of Washington is sold at from 85 to 820 per acre, and is generally speaking very fertile naturally, but impoverished by repeated crops with out fertilization of the soil,

HERALD OF TRUTH.

In this town, if we are not mistaken. Jeff. Davis, the president of the Confederacy, held his last cabinet meeting, and the residence of the notorious Bob Toombs is still to be seen.

The 144 mile ride from Augusta back to Atlanta was pleasant, and we thoroughly enjoyed the night's rest in our comfortable quarters

Next day Wed Aug. 25th, we spent the morning strolling about the city and in writing letters. In the afternoon at the southern railway offices we met a Dunkard elder (we cannot recall his name) who is a land agent. He had been interested in Dakota settlements. but seemed to feel a preference for the South, Georgia and Alabama in partic-

At 4:15 P. M., we bade good bye to Atlanta, and started westward via place we reached at 10:10 P. M., and remained for the night.

> For the Herald of Truth. PRIDE.

Of the various forms in which pride manifests itself, that of self-exaltation, that through which a man lifts himself up in his own opinion; through which, teem himself better than others, to asthe variety of grass grown. The grass others, is the worst in its manifestations

> This form of pride has in all ages of the world been a source of untold evil to the human family, both in the church and out of it.

Worldly aspirants have caused untold suffering and sorrow by their wicked and ungodly aspirations. Selfrighteous professors in the church have been the cause of hatred and strife and dissension in every form, by allowing

of their hearts. Every true child of God will not only other large plantation where splendid guard himself against this evil propensity taking possession of his heart, but when he finds that there are yet traces of this root of bitterness in his heart he will seek to eradicate them and in all things manifest a meek and humble spirit towards all.

"God resisteth the proud, but giveth grace to the humble."

OF INTEREST TO OUR MINISTERS.

The secretary of the Evangelizing and Benevoleut Board wishes to publish the following:

Both the Central and the Western Passenger Associations will issue Joint the country. Incidentally, also, we Clerical Orders for the year 1898. Λ number of new railway lines have been tropical sun upon a northerner, and we added, while a few have dropped out were well nigh overcome by the intense The territory has also been extended. We hope that every minister will avail himself of this privilege and get an In the afternoon we took the train Annual Clerical Order, even if he does and met the others at Barnett. They not expect to travel during the year. We know not what the future has be fore us, and you may get into a position ers who had settled there a year ago where you can use such an order to and were already giving the Southern- good advantage. Those living in the

itableness of thorough farming. Land nois, Iowa, Missouri and Wisconsin are entitled to both the Central and Western men's lives, but to save them. Joint Clerical Orders. For joint application blank over the central lines, go to your ticket agent. For joint application blank over the western lines, write to B. D. Caldwell, chairman, Western Passenger Association, room 801, Great Northern Bullding, Chicago, Ill., or to the secretary of the Mennonite Evangelizing and Benevolent Board, Elkhart, Indiana. Should any one fail to secure an annual permit, kindly write to us and we will make an effort to get it for you. In this way we have been able to secure a number of Clerical Orders that could not be otherwise obtained. We can also get trip permits for such as do not have annual permits whenever they travel in the interest of church or mis sionary work. We solicit the corresnondence of all desiring assistance in this line, whether ministers or lay members. This is part of our work, and we cheerfully lend a helping haud. During the year 1897 many of our ministers neglected to get these permits, but we hope that not one will neglect it

> Another matter of which we wish to speak is, that during the past year very little appeal was made for our people to contribute to the Evangelizing and Chicago Mission Funds. We however wish to call attention to the fact that we received very few thanksgiving offerings this year and the free will offerings have been coming rather slowly compared with those of one year ago While there are a number of places where we are lending a helping hand, let us not forget these two Benevolent gations will hold their quarterly or annual collections as before so that we will not need to call in our resources to nay running expenses. The congrega tion at Scottdale, Pa., sent us their plan of supporting the benevolent work of the church during the year 1898.

this year.

We herewith give it for the benefit of others as we think the plan worthy of imitation

MENNONITE CONGREGATION, SCOTT DALE, PA.

The following benevolent causes 1 desire to aid by my contributions and prayers for the conference year ending October 1898 by paying quarterly for the different purposes the sums set op

MISSIONS: Home Foreign Evangelizing . Orphan's Home. Book & Tract Work NAME

ADDRESS. Any congregation or individuals de siring such blanks can secure them by writing to us enclosing two cents post

age for every twenty five blanks. Never in the history of our church has there been such a demand for more work in the different congregations than at the present time.

Fraternally yours. Men. Evangelizing & Benevolent Board, G. L. BUNDER, Sec'y.

For the Herain of Truth THE GOSPEL OF CHRIST.

A SHORT SERMON.

The Gospel of Jesus Christ is the Gospel of reace.

Its author Christ is called the Prince of Peace, He came not to destroy

Christ was spoken of by the prophets as a king. He was recognized as a king by the wise men. He was also recognized as a king by the Jewish people in His entrance into Jerusalem riding on the ass-colt. Also in His crucifixion when the inscription was written over Him in the three chief languages of the world. Jesus of Nazareth, king of the

His kingdom however is always spoken of as a peaceful kingdom. "The weapons of our warfare are not

carnal." -Paul. They shall not hurt nor destroy in all

my holy mountain. Isaiah.

My kingdom is not of this world. If my kingdom were of this world, then would my disciples tight; but now is my kingdom not from hence. - Christ

My peace I give unto you; my peace leave with you. Christ.

His people are a peaceful people. They beat their swords into plough shares and their spears into pruning books and nations shall learn the arts of war no more.-Isaiah.

They have peace with all men if it is

They love God above all things: their neighbors as themselves; they love their enemies according to Matt. 5:44. They do no one harm; and recompense no man evil for evil, but overcome evil with good.

They seek peace and pursue it, They follow after the things that

make for peace. They do unto others as they would

that others should do to them They provide things honest in the

sight of all men. They do not say hard things about

their neighbors, but rather speak well of them.

When their neighbors say hard things about them, they bear it patiently, pray

for them and forgive them. These peaceful principles are main tained by the true children of God at all times and in all places, at home and abroad: in the family circle, in socia converse, in the church and in the

neighborhood. Let every Christian, every child of God take up the glad refrain aud echo and re echo the world over the song of the angels: "Glory to God in the high est; on earth peace and good will unto

For the Herald of Truth DECADENCE OF RELIGION

RV A. K. KURLZ. Under the above heading a religion paper has this to say:

"There is a sure index of the could tion of religious life in the church, namely, the family altar. It has been known by nearly all, that, tudged by this, the spirit of devotion in the great religious denominations was at low ebb It has also been observed by a few, but now becoming known to all through recent and wide discussion, that the practice of family worship is rare in deed, except in ministers' families and a few 'old fashioned' professors.

The same paper quotes the following from another religious sheet. "A num her of prominent clergymen have ev pressed their convictions that family prayer is on the decline. The reasons generally given are the burry of our modern life, and the way in which see

perusal of the morning paper might be abridged with profit, and the family started aright for the day. When the flame is allowed to die on the family altar, need we wonder that the church lacks that spiritual tone and unity of Christian interest which we have a right to expect?"

The same paper quotes further from still another religions sheet as follows: "The custom of gathering at morning and evening to hear the head of the family read the bible and lead in prayer is the exception and not the rule in the Christian homes of the United States. It is still observed in some parts of New England and those sections of the West where New England traditions still persist, and, of course, is usual in ministers' families and not unknown in other homes all over the country, but is not common in most communities.

Another sheet comments on this wise: "If no reformation takes place in this particular it will not require the gift of miraculous foresight to predict the gradual decline of the church herself and the loss of many souls through backsliding. We appeal to our minis ters and people everywhere to fan the fires to a new flame on the family altar The neglect of this means of grace is in some cases a positive crime.

These quotations clipped from religious papers of as many different denominations from the East and the West point to the fact that the neglect of this duty has become general in this land. Were it possible to find a substitute for anything so essential and to the true Christian so inspiring and edifying as prayer in all its forms, we might have a faint hope of the restoration of that power for good in the church and home that all God's people so much desire to see. But when that principle of love or spiritual life has become paralyzed to the degree that we cannot realize our dependence upon God for all we are or wish to be. so long as this state of mind exists, just so long will this means of grace seem of no special benefit to us. It is not possible that such as have come to a true knowledge of their ntter helplessness, their inability of doing their blessed Master's will without His help, will neglect or be content without these means of grace. It is true that all forms of prayer may be come formal, words may be utterly destitute of the Spirit, but this is no excase to neglect it.

We ought to be able to comprehend enough of God's goodness and mercy toward us that that alone would en gage our minds enough to spend a short time in thanksgiving and prayer to Him that is the giver of all good. The nerson that is unthankful to a fellow man for favors is not considered of average ability to comprehend or appre ciate favors and kindnesses. So the person that lives in the world and can receive both spiritual and temporal blessings without being moved with gratitude toward God insomuch that he can spend a short time each day in thanksgiving and prayer is surely incap able of comprehending and appreciat ing God's favors and blessings.

If religion is to begin at home then surely there cannot be much there if the family altar is not established. Praying must begin at home in order to be effectual away from home. The man or woman that feigns piety away from home will not have much power the great needs of India's orphans.

ularism presses us on every side. The for good, But who can comprehend the amount of good there might be individuals and societies should make all to God, and to let our lights shine done in the church if the head of every family would engage in these family devotions. ()ur evangelists would not need to wear out their lungs trying to persuade the young that there is a reality in religion; they might see that at

> We very much doubt the genuineness of your conversion, brother, if you do not engage in this means of grace, and if you have been doing your duty and are now neglecting it you have back slidden to that extent at least,

Smithville, Ohio.

AN OPEN LETTER.

To our Dear Friends: Since much has been written on the subject of In dia, and many have contributed to its funds, for which many, many expressions of gratitude were given, we wish further to say that much more is needed to care for the many orphan children, and to bring them up for God. They have been gathered into mission homes and schools, with the Christian confidence that those who helped to save them from starvation will also help to support them after the famine is over

It was suggested by friends to have ome of these children brought to America to be supported and educated for future usefulness. This however has not received any encouragement from missionaries or others. (1) Because their physical health was not such as would have been required to make such

(2) The great change in climate would have caused many deaths among them

(3) The expense that would have been connected with the work in bringing them with some servants of their own country to care for them on the voyage would have been very great.

(1) The children can be kept and supported at a much less expense in their

own country, everything being cheaper. The question was asked about sending clothing to them. No one should do that, as the goods cost more here than there not even considering the work and charges to ship them there. Also different material is used, as the climate is very warm. I have seen where pieces of clothing were sold, and others cut up and worked over, that have been sent to them from the Home Land Let all send their mites to them and the most good is obtained from the

(5) It is also claimed that children which were brought to Europe and America and were educated became Americanized to that extent that they lost their interest in their own people, and would not stoop down to work with them as they would if they had been raised in their own country and among their own people.

Therefore orphan homes and schools were opened for the benefit of the children that they might be cared for and brought up under Christian influence as such would lose all attachments to idolatry (of which so much is noticed, even after adults have become converted; and such would become more

useful men for God and His cause. A number of missionaries have requested me on my return to America to devote my time in the work presenting

of some children, as they claim that for \$15.00 they could keep a child one year, clothe and educate it. For ten years it would cost only \$150,00. Is this not a good opening for missionary work? In ten years many young men and women could be brought up for God and for Christian work. It is also proposed, as all children have heathen names that they could be called by a Christian name by the one supporting them. Also that a photo would be sent to such, that all may know what is heing done. Is this not a call to you, my brother or sister? How easily many of our dear friends could care for a little child in India, and in ten years have a young man or woman in India working for God. Oh what an opening for mis sionary work, by trusting God and venturing out by faith, and, like Hannah, dedicating such to God and by constant prayer, lifting such children up to the warm heart of God. A number of Christian men could be brought up that would bless the day when their spiritual father and supporter was born. ties could take 10 or 100 such children. O what a work! May not the Lord

bring it to your heart? It is also prosed that at any time these children should be wanted to be taken into our own missions they would be given up. Was there ever a better opening for for eign missionary work? May I not call your attention to this great work? When your own children are so well cared for and fed, think of those without a father, mother or friend to care for them Read Matt. 25:31-46.

GEO, LAMBERT.

For the Herald of Truth THE PRAYER HEAD-COVERING.

I believe it is necessary to say a few words on this subject. If we believe that we shall wear a covering in the services of our own church to honor and please God, then let us remember that we have the same God wherever we are. Then let us show our relation to Ilim in other churches, just as we do in our home church, and among our own people. We see some sisters who wear the covering in our own church only. My dear sisters, put on your white prayer head-covering and show your colors. Read | Cor. 11, especially the sixth verse. A Christian is a Christian always and everywhere or he is no Christian at all

For the Herald of Truth GIVE THANKS UNTO THE LORD.

Nov. 25, 1897 (Thanksgiving Day) s a day long to be remembered by J i. Zook and family, it being the second time the children have ever met together with our parents since we are grown up. We thank God for His protection and goodness in permitting us, as never before, to assemble around the

family altar, an unbroken family. We came together at noon. After partaking of the noon day meal we assembled together in the parlor, where we sang praises to God, one of the hymns being, "God he with you till we

meet again.' After singing the same, father spoke to us of the probability of our never meeting together again, (as one daughter, Ellie, lives in Mo. and one son, Jacob, lives in Ohio) and gave us good

It is requested by missionaries that advice as to how we are to commit our themselves responsible for the support wherever we are, and under all circumstances. After pronouncing a blessing on us all, father requested that we com hefore the Lord in prayer. Each of the family (beginning at the youngest) of fered a prayer to the God of our salvation for permitting us to enjoy the social feast we were then enjoying. After prayer we saug a few more hymns of praise, then we began to separate, each one going his way, and now father and mother, with a few of the younger ones. are left alone again, though not alone for the good Shepherd is with them and He careth for His own. We have left each other again, perhaps, as father said, never to meet again on this earth but what matters that? What are a few days of pleasantness and joy in this life, compared to the joys of an unbroken family in the home of the re deemed, where we can sing the song of Moses and the Lamb with the re deemed saints eternally in heaven?

Although we would be glad to mee with the dear ones at home again, yet God's will be done not ours. Let us lead such pure and holy lives that when we come to leave this world, and the light of heaven streams down through the gathering mists of death, we may have a peaceful and joyous entrance into that world of blessedness, where all is joy and peace, and where parting is no more.

ONE OF THE FAMILY.

For the Herald of Trutl CHASTENING.

BY RACHEL BAHN.

The Lord will lay His chast'ning hand Upon His children dear, To make them meet for Canaan's land, Where naught but joy they'll hear. Though oft His chast'ning may appear O'erwhelming to the soul, He is still near again to cheer. And make the sln-slck whole That in His glory they may rove er o'ershadow'd with His lov And know no pain nor il Happy when passing through the gates. Into the fields of hilss; vato the netus of fills; Where tears are dried and Joy awalts Those who are not remiss The beautiful foult they'll eat. l'luck'd from the tree of life And worship at the Saviour's feet, Ne'er comber'd be with strife E'er in the feast of love delight, Around the Father's Throne ere friend with friend shall reunite And ever be Hls own In light translucent ever dwell And wear the crown of peace Naught can that glory e'er excel, Which ever shall increase.

Stony Brook, Pa.

For the Herald of Trut LOST OPPORTUNITIES.

BY A. METZLER. Every day we are not about "our Fa ther's business," from the moment we are conscious of God's requirements of us we become guilty of sins of omission. Not only are we responsible for what we know we should do and neglect do ing it, but we will he held to account for what opportunities we allow to pass by unimproved. If we close our ears against the truth, shut our eyes against the light, harden our hearts against convictions and good impressions, we are no more exonerated from the duties and responsibilities lying in our pathway than we would be had we always opportunities to learn more and more rom Christ the great teacher

"I do not read much in the Bible" said an old gray baired man "because the more I learn from it the more will God require of me and the greater my responsibility: hence the less I know of God's will the better I am off.

Deluded soul! Is it possible Satan can make man believe such fallacy?

We just now recall an instance where a certain man tried a similar experiment. He also buried the talent the Lord had given him-did not make use of opportunities given him -and the result was eternal hanishment from God's presence. Another one had the oppor tunity to feed a poor beggar and to give him lodging in his well furnished house; but he could not see any use in doing such trifling (?) things as bothering about poor heggars, especially such rich, independent men like himself. As a result of such seemingly insignifi cant things being neglected, and using the means God had given him to help others along only in self-gratification. "he lifted up his eyes in hell," and was eternally lost. Still others did not care to learn that it was their duty, or rather a grand privilege, to look after the wants of the sick, the poor, the destitute, the imprisoned; yet Christ says, "Inasmuch as ve have not done it unto one of these my disciples, we have not done it unto me," and banishment from heaven was their eternal doom.

"But," I hear my young friends say, "I am not a Christian now; after I have enjoyed my youth in the pleasures of the world I will turn and be a better Christian than many of you professors are. Anyhow, I cau see no enjoyment in Christianity for young people.'

Well, we are glad for you to come at any time; but do you know that every day of your life spent in sin increases your responsibilities, your load of sin, ads you further away from God: that sins of omission keep you out of heaven just as much as sins committed? Hear what the Bible says about your case: "For he that knoweth to do good and doeth it not to him it is siu." That means you and alludes especially to that period of your life between the innocency of childhood and the time you give your heart to God. Knowing to do good and doing it not is sin.

Now look back over your misspent life. Begin to count every opportunity you ever have had of doing God a favor and which you neglected. Will they not roll up mountain high before you? Why then make the mountain still higher? God may say to you, "Thou fool, this night thy soul shall be re united of thee."

Another point we wish every one would seriously consider is that by continuing in sin all those noble, grand opportunities of spending worth in usefulness are thrown away and given to the advantage of Satan, while many over which you exert an influence might have been led, by your example, to embrace and work for Christ had you thrown your influence all through life on the side of Christianity.

How many sonls are led astray by the example of those who are sadly wasting their first opportunities of doing good! And how many regrets in after life might we he spared by remembering our Creator in our youth. Then we would not need to look back with hitter sorrow because we did not

reap a harvest except we sow, and whatsoever we sow we shall reap.

Young man and woman, if there is any doubt in your mind that there is real enjoyment in a youthful Christian life, we urge you to get the testimony of any young "soldier of the cross."

"O the good we all may do, While the days are going by East Lewistown, O.

DEPORT Of the Southwestern Pa. S. S. Confer ence held at the Masontown M. H. Oct. 13 and 14, 1897.

First session opened at 7 P. M. by song service. Devotional exercises by Bro. G. D. Miller by use of Psa. 27 and

GRGANIZATION. Bro. J. A. Ressler was chosen moder ator; G. D. Miller, assistant moderator; S. G. Shetler and E. J. Berkey, secretaries; D. L. Durr, treasurer; Abr. Metzler, query manager; D. II. Bender, L. A. Blongh and A. D. Wenger were appointed as committee on resolutions.

Address of welcome by J. N. Durr who spoke of the true purpose of these meetings, encouragement by prayer and trust. Draw near to God in sincerity to obtain God's showers of blessings. have met for a feast of the soul, and better qualification for active service. As God freely receives every one so we welcome you into our homes as your

own homes. Response by A. R. Zook. We expect a feast from the Lord. We appreciate the kindness of the brotherhood, especially the clause about the homes.

After the song, "Numberless as the Sands of the Sea Shore," the first topic

was taken up. "Young people for Christ," by Bro. S 6 Shetler. He made a strong appeal to the young for their loyalty to God. Last year on his way to Sunday School Conference a seat-mate on the train so zealous and eloquent for Christ-last June that person was laid in the grave, thus showing us the frailty of life. This is one great reason why we should be for Christ. The subject should have been "Young People 'with' Christ" instead of "for" Christ. Planting sweet and other corn together will naturally influence the other, and so with Christ. He has an influence upon us and we in turn

upon others, for we are like Ilim. First, in thought, Isa, 55: 7, and that when young while imitators, hence be for and with Christ in youth.

2. We talk like Christ, if we begin when young, and many sins, and temptations of saloon, card table, and dancing hall will be avoided.

 Act like Christ. John 11:12. When we hear others talk evil we will not do the same. We need to get acquainted with each other. The speaker has an influence upon those whom he loves and unconsciously they will recall his words. Walk in His footsteps.

4. Look like Christ, See Christ in the countenance of a man of God. "Rejoice with them that rejoice, and weep with them that weep." "He that is not with me is against me." We may be "for" Christ, and yet not with Him.

Subject followed by Bro. D. H. Bender, Salvation of young people, not only from death but to a living work. Life work, speech, all for Christ.

Why young people? All to be for Christ, expect to be either in future life to heaven is the Bible.

been alert-waiting and watching for yield sooner. It is folly to expect to or beyond. Old people are expected to be pious, but when young people come it is something that draws attention. The saying I want to see a change. first to live in sin, then come, is a mis take

I. It is easier to come early. A silver cord links the child to Christ, Youth is the time to serve Christ.

2. Success in other positions. Many of us are suffering socially and financially because we spent the best part of our life in sin.

3. Our power in youth of memorizing should cause us to store our minds with good things and be better fortified to fight the hattles of life Young people are trained easily, can bear the afflictions, trials and persecutions better.

4. To be happy when old. Many lives are unasted and the influence all turned to Satan.

5. There are some things you can never make right. There are some sears on us because we committed some wrong. As you scatter seed in a field and cannot gather it all, so you scatter seeds of evil and can never gather them. Many at the age of forty, though they have assurance of salvation, are not happy because they have neglected their young days.

Song, "What will you do with Jesus?" Closing prayer by Bro. A. D. Wenger. study it topically.

MORNING SESSION, OCT. 14. Opened at 9 A. M. by song, "Come,

Great Deliverer, come." Reading of 1st Psa, and prayer by Bro. Alex Weaver. Song, "I am Thine, O Lord,"

"Incentives to Bible Study," by Bro. lohn Brillhart. The Bible is the cause of success in United States government.

The Bible is the connecting link between Jehovah and man. The inquiry within us is an incentive to learn. The desire to know more of God. The more we get the more we want to study. Man is never satisfied. Duty is another incentive. John 5; 39. Not leading, but being led by the Spirit, will lead us into the proper incentive. God does not feed by direct revelation, but through His son in His word, all of which are incentives.

The subject was continued by Bro. Abram Metzler.

1. Great need of Bible study. As you offer an apple to a bashful child not for the worth of the gift, but to get the child to come and get acquainted, so there are many incentives to the study of the Bible, but when we taste of its richness we will desire more and more.

for then we get interested. The Bible is God's will to us, and in it we find the plan of redemption. 3 Study because it is God's word

and the secret of power. 4. We talk to God and not seeing what God talks to us through the Bible, we ask amiss and so we need to study and not only read.

We are responsible to God if we believe wrong. Sincerity will not save if a mistake is made.

Home and the Bible. Contention will leave the home if the Bible is studied in the home.

7. Study because it is a great help to and church. How can we teach God's word if we know nothing about God? If superintendent or teachers do not study, there will be contention.

8. The chart of life. The guide book

A general discussion followed, from which we gather a few points:

1. Study the Bible itself. 2. Study because there is Holy Ghost

power which will take the drunkard from the gutter-transformation. We do not bow to wood and stone simply because we have the Bible. Why not study it?

3. Religion not mechanical but organical and must have life to begin with, only obtained by study of God's word

Song, "Cling to the Bible."

The next subject was "Helps to Bible Study" opened by an essay prepared by J. B. Smith and read by Jno, Zook, but as the essays will be sent in for publication we will not take space for thoughts here.

L. A. Blough followed next in which he showed different motives in study ing. For argument, proving a self willed belief, reading for pastime, to see if there are any truths or contradic tions. All wrong motives. Let us have proper motives.

The first thing necessary is a good reference Bible.

2. A good Concordance, such as Cruden'e 3. Topical Text Book. Do not see

how soon you can read it through, but 4. Read commentators, but do not

depend too much upon commentators "Prove all things, hold fast that which is good." ('ling to the Bible,

Four things necessary for helps: Admit it to be God's truth.

Submit to it by living it.

Commit it by prayerful study

Transmit it to others for their

A general discussion followed, in which prayer, family devotions, desire to study, Bible conference and asking each other about topics in the Bible were suggested as helps.

An essay on "Is Non-conformity to the World Essential to Christian Piety," was read by Sister Anna Miller. Continued by an essay by Aaron Loucks, after which a general discussion fol lowed. The money spent for attire and wrong use was brought out very forcibly. Advancement of God's kingdom s dependent on certain powers, of which money is one. Every dollar ex pended for any purpose should be by consecration. "Will a man rob God?" Too much money is taken from God and expended for worldly things.

The use of tobacco brings no spiritual material or bodily good, and is a great sindrance. A record of one week in one of the neighborhood stores showed that ten per cent. more was spent by some poor for the use of tobacco than for eatables, and their children were

clothed in rags. The plea of tobacco for medicine was answered, that one must chew a large amount of dirt for a little nicotine, and if you will use it, then quit when cured The different walks of life, in word, ac tions, money expended, attire, etc., are

all essential to Christian piety. Song, "Christian, walk carefully

In the subject, "What is Prayer?" by 1. C. Hansaker, prayer was shown to aggressive work in the Sunday school be more than is generally thought. The study of God's word and prayer go to gether in order to teach us to pray aright.

1. Because we must know the will of God to live to the conditions. Asking alone in prayer is not sufficient. We

1898

must be willing to be used in the both in pulpit and laity, until they are answering of our prayers.

2. Prayer is asking plus receiving; expecting to receive and trusting in Ilis promises.

3. People have not all the same power in prayer. Abraham had power with God. Elijah in his answer to the heavens being closed did not receive ail his power at once. We have the same privilege. Work for power in prayer.

As Elisha prayed for life in the child so we should pray for those dead in sin. Study, search, pray and work till power in prayer comes. God promises and we the Sunday school is the place for reciare to blame if our prayers are not tation. answered.

4. Faith is necessary in prayer. l'rayer may be answered at any time and it may take years to answer it.

The subject was followed by Bro. II. II. Geinett. A mute wrote in answer to the question, "What is prayer?" "The wish of the heart." It is a right and a duty to make our wishes known. Prayer is a medium between us and the Father, and if we pray our children pray.

He gave an illustration of a visit he made in which a little boy was seen kneeling down, and when asked what he was doing said, "I was asking Jesus for more playthiugs." Could a father refuse to grant such a prayer? We should confess God in prayer, and place our prayers with Him to be answered for our best good.

GENERAL DISCUSSION.

Levi Blough.-Prayer necessary to ali for Christian growth. Asking blessing at the table where the children fold their hands and bow the head plainly shows their training.

Bro. A. D. Wenger.—Expression from prayer must be from the heart. The prayer acceptable to God is the one offered in the kitchen, on the roadside etc., often better than the one behind the pulpit.

Bro. A. Loucks. Prayer is more than words. We give ourselves to God and God gives llimseif to us.

Song, "Biessed hour of prayer."

The Sunday school reports were then read, which showed that the work is moving onward. We give here the re port of totals in the conference district:

No. of schools reported, 10; average length of term, 7 months; No. of teachers 87: No. of pupils, 968; average at tendance of teachers, 67; average at tendance of pupils, 565; amount of collection, \$156.73; amount of expenses, 8123,70; No. conversions and accessions to the church from the pupils in the district reported, 8.

AFTERNOON SESSION

Opened by song, "Pass along the invitation," after which a number of queries were discussed, among which were the following:

What should we give as a present at the end of the Sunday school term? Suggested that the word of God be given. Also make them to feel that enough has been given through the term to have their appreciation.

2. Does Sunday school work develop the character of the worker? Ans. Yes the more we exercise the more we de

3. What is the only safeguard against getting away from Christ? Ans. Keen close to Jesus aii the way by study. prayer and active service.

4. What are the most effective snares used by Satan for Christians? Ans. Bro. J. A. Ressler, Examples of insin-Little sins and hidden from man's view, cerity given,

ensnared even before they know it.

Devotional exercises by Jonas Blough. "Objects of the Sunday School" was then discussed by Bro. A. R. Zook. He showed how the first schools were conducted and that it died at the time of the death of its originator. We must organize "home departments" so as to reach the old as well as the young peopie, and

1. "The entrance of thy Word giveth iight.'

2. Home is the place for study and

The discussion was followed by Bro. E S Miller He says he finds no reward for excuse or apology in the Bible. That we must teach the pure word of God to gain souls to God. Deut. 6:6. The Bibie should be taught in the home. He spoke of some who are not taught in the home and showed the contrast in their conduct.

We must teach both old and young. He that is too old to learn is too old to teach.

A general discussion followed, in which it was suggested: 1. That it should not be the object aione to bring souls to the church or they will be for mai church members.

2. Bring young people to Christ. Link it to the church and practice

what you teach.

Song, "My Jesus, I love Thee," Requisites of a Model Sunday School," by Bro. Phil Sessler, was next discussed. He showed that all the officials must necessarily be men of good report. That the school needs the best of teachers and proper classification. The smallest pupils need the best teacher, one adapted to his class. The primary department should be separate from main room A variety of teaching is necessary. He also dwelt upon the great responsibility of teaching.

Bro. M. C. Hershberger spoke on the subject and showed very forcibly the situation of the field, and that

1. A true spirit of love is necessary

for a right motive and preparation. We must be leaders, not drivers. Lead the way that they may follow your example. Be in earnest in work with steady hands, ready arms and lofty aspirations. Also a unison of work

necessary for true success. Song, "Seeking the lost." "How interest the little ones?" Essay by Sister Berkey, read by Sister Anna

Durr, also an essay by Ada Loucks. Song, "When the stars begin to fall." "Necessity of Sincerity In Sunday School Work," by Bro. Ed. Miller. It was shown that "sincerity" was indeed

a necessary qualification. 1. Because God is true and just and can use no hypocrite to do the work of the Lord

2. Is a person sincere who is a woif in sheep's clothing?

3. Foolish talking, swearing, etc., on week days and on Sunday teach it to be wrong is not sincerity.

4. Pupils who are unconverted watch carefully the character of the teachers and pupils. The pupils desire to become as the teacher.

5. Because of secret sins, come to God in prayer saying, "Thy will be done.

This subject was further discussed by

1 Don't say dear children, when you feel like shaking them.

2. In addressing a school don't say, "I did not want to, but the brethren insisted on me," especially when you really want to speak and are only waiting to be coaxed.

3. Leaders visiting other schools sometimes say they did not like to sing, &c., yet came for the express purpose of singing.

We cannot deceive, and hence should he honest before God and man.

Don't give money so people who see you think you are not stingy, for that is a wrong motive and by no means sincerity.

Hymn, "True hearted, whole hearted," Queries. - How should the Sunday school lessons be prepared?

Ans From the heart. Give daily readings for lessons in family worship. Q. Should non-conformity and non-

resistance be taught in Sunday school? A. Yes, teach the whole truth

Should the Supt. of a Sunday school be a teacher of a class? A. He should not.

Q. What should be done where there is not a sufficient number of teachers to supply the Sunday school?

A. Unite classes under the few teach ers. By no means get an unconverted person to teach. Q. Are teachers' meetings a benefit

to Sunday school? A. Yes, if properly conducted.

() Can rion-resistance and non-conformity be successfully taught in out of

way and mission fields? A. Yes. A gospel that is true can be successfully taught in city as well as country. It takes more explanation for the first principles of Christianity, as in the country the converts are generally acquainted with the doctrine, but not so in the cities; hence it requires more patience in teaching.

EVENING SESSION Opened by singing hymn, "I need Thee

every hour." Devotional exercises by Bro. David

Resolutions read.

"The field and its needs," by brothers E. J. Berkey and A. D. Wenger, Showed the field not to be measured by acres, but it is the world measured by human souls.

Only half of the people of United States attend church and only thirty per cent attend regulariy. Working classes and poor neglected and the chasm between the lower and higher classes is getting greater and deeper. More consecration, self-denial and giving of means (generally wasted) in the Lord's work.

Mission hymn.

Closing address by the moderator. He spoke of the sacrifice of leaving our friends not only for a few days, but often for years, and some for life. Separation for thousands of miles, subject to unhealthful climes, etc., while we are only separated from a little money. Let us thank God in giving us this privilege not to give our lives in the separation of friends but only of means

A collection was taken to defray expenses and the surplus to be given to the mission cause.

E. J. BERKEY, Sec'ies.

For the Herald of Truth IN MEMORY OF DEAR DEPARTED FRIENDS.

January 1,

Lines written on the Death of My Brother Tobias Witmer, who died Aug. 14th, 1897,

Like 'eaves on trees the race of man is found Now green in youth-now with ring on the ground; Another race the following spring supplies,

They fall successive and successive rise; So generations in their course decay— So flourish these when those are passed away?

Those earnest and impassioned words That thrilled upon the spirit's chords Will never fall in accents clear, Again upon the outward ear; But in the soni's unruffled deeps Where ev'ry hallowed treasure sleeps We still can hear the low, deep tones Of those still lov'd tho' buried ones.

The smiles that once could charm away Will beam upon us nevermore As in the pleasant seasons o'er: they are graven on the soul-Like fadeless letters on the scroil; Nor time nor changes can efface Their image from that sacred place

While there are those who sigh for fame And toll incessant for a name That always shall exist sublime Through every age of coming time I only ask when I am gone And all my earthly tolls are done, That I like they may be impressed In hearts that know and love me best!

Dec. 5, 1897, Suspension Bridge, N. Y

For the Herald of Truth. BEAR YE ONEANOTHER'S BURDENS.

BY CLARA M. BRUBAKER.

This morning, as the roads were so icy that a horse could not travel with safety I found it necessary to take a four mile walk over the hilis and through the woods, in order to reach my school. It was a wearisome journey and I felt very tired when I came to my school room, but I felt amply repaid by the lessons I learned from the scenes and works of nature as I waiked along.

Everything was ice-laden and the forest presented a beautiful picture. The trees were bending under their heavy load. Some yielded to their burden, and on every side could be heard the crash of failing limbs. This thought came to me. Only a little support would have kept many of those jimbs from falling. Just so it is with mankind. Many souls are bowed down with sin and sorrow and distress. Some at last yield to their burden and fall. «Only a word of encouragement would keep them from falling, but alas! these heips are so often withheld. Instead of helping to bear another's burdens, we too often unload our own troubles upon them. Some people can hold up their heads cheerfully under the heaviest burdens, just as some of the trees are standing erect under their weight of ice. Some only bend while others break. God in His infinite wisdom has not made all alike. Some are strong that they may help the weak; others are weak that sympathy and love may be developed in us more fully. In our own strength we are all prone to fail, but in Him is strength for the weakest.

As the sun shone hrightly the trees began to lose their weight and to straight. en up. So may we with the sunshine of love and cheerfulness cause many bur

Good humor is the clear blue sky of the soul .- Frederic Saunders,

MISSIONS.

MOHAMMEDAN EXPECTATIONS.

Timothy Richard, a missionary to China when taking a furlough in England, told an interesting anecdote at a missionary meeting at Stockwell Orphanage. He said:

"One day two Mohammedans came to my house in Pekin; one was an officer In the government, and the other a high priest in the Mohammedan religion. They staved beyond the usual length of a call, remaining nearly two hours, but they never came to any particular point, We talked and talked and talked about religion in every aspect aimost, but I felt persuaded that they had some speclal object in calling, but I could not get it out of them. A few days after I returned their call; I sat and taiked for about two hours to try and find out what they were after, but I did not succeed. When I rose to go, I said to them, 'Now, if I read your minds aright, you are men who fear God, and who are search of higher truth. I feit it when you came first; I feel it to day, after this conversation, but you have not asked me any particular question that I can lay hold of. Won't you be frank, and teil me what it is you want?' Then to my astonishment, what do you think they said? 'Our sacred books say that Levus Christ is coming to reign again. and we want to know by what signs He is to be known, for we want to be amongst the first to receive Him!"-The Armory

TO REDEEM AFRICA.

A company of men and women have set out from New York for Africa under the auspices of the Phil-African League, to endeavor to inaugurate a movement for the liheration of the Negroes of Africa from the awful thraldom of siavery. The company goes out in charge of Mr. Heli Chateiain, secretary and manager of the leagne, a wellknown Africanist, explorer, linguist, and missionary, who has labored suc cessfully for years in Angola, and who ls familiar with the proposed field of operations.

The Phil-African League has a definite object in view: the obliteration, by peaceful means, of the domestic slavery and slave trade of Africa. Its pian is simple enough, and there is every reason to hope it will be found effective. It involves the following features: The acquisition of fertile lands, by cession from European governments and by purchase from native chiefs, excluding from the acquired territory all evil influences; the settlement, in towns, of freed slaves and free natives, and their education in unsectarian Christianity; the great divisions of town life into agricultural, industrial, educational and medical, each in charge of a competent and devoted expert. Such towns will radiate good influence, will be practical object lessons to ail the dark regions around, will strongly tend to hinder both slavery and the slave trade, and will be a barrier to the foreign forces of evil. The white workers, while improving in many ways the material condition of the natives, will live in a manner so frugal and simple that their example can be easily and directly followed.

It is proposed to establish the first of these towns on the high table land in the interior five hundred miles east of

the coast of Angoia, where there is an whole round world is God's, and His altitude of three thousand to six thou- the right of way through all its borders. sand feet and the climate is salubrious. All who are interested in the emancipation of Africa will watch this latest experiment with eagerness and pray for

PLANNING FOR THE FUTURE.

Small things and weak systems soon have their day and cease to be. It is they who plan great things, and steadily pursue them with an eye single to their achievement, who endure and triumph. There is in spiritual things, as in natural, survival of the fittest.

When the Church shall come into fuller communion with God it shali be newly clothed with His great power; she shall think His great thoughts, and work with the steady and stately persistence of His unwearied way. Nothing shall be abie to stand in her way as she sweeps irresistibly on in her all-conquering course. The Church will not be afraid to ask large things at the hand of God; for she asks not for herself but for God: not for her own aggrandizement, not for the heathen merely, but for God. The claim is a high one; none so high in all this world. God always gives to us of the best;

and lle demands of us in return the best that we can do and give. When this world had wandered away from God jost, utterly lost in the darkness of sin, God knew that it would cost sorrow, pain, hunger, buffeting and death to bring it back to its rightful allegiance, and save it. And to accomplish this, lle sent forth from the heaveniy home the best lie had. He kept the angels back, and sent His own weil beloved Son out into the darkness of sin to suffer and die. It needs the best to save the worst. It needs the power of the highest to come down under the weakness of the lowest and lift them up. God spared not His own Son, and shall we spare aught that we have? When our hearts are charged with mighty motives, we shall move on, irresistibly, to victorious achievement. That is what we want.

"In the beauty of the littles Christ was born across the sea.
With a giory in His bosom that transfigures

you and me; As He died to make toen holy we must die to make men free.

While God is marching on. Our blessed Master, the incarnation and the fountain head of all wisdom, has left us a plan for the future of His Church. It is this: "Go ye into all the world and preach the Gospel to every creature." Ever since the promulgation of that plan her great heart has been beating with an irrepressible desire for the accomplishment of her mission. It throbs in the glowing language of the evangelical Isaiah, it beats in the Psalms of praise that David sung to his inspired harp, it breathes in every prayer that goes up from Christian hearts. Upon this rock, universal dominion, the Lord Jesus has built His Church, and the gates of hell shall not prevail against it.

A Russian embassador once said to a distinguished American divine, "My Imperial master will not allow what you preach to be established in Turkey." Rising to his feet the missionary replied, "May it please your excellency, my Master will not ask leave to establish Ilis kingdom at the hands of any man."

And the missionary was right -so absolutely right, that his answer seems almost inspiration and prophecy. The her one? No, he would not. But again

With His own band He made it, with His precious blood He redeemed it, and He is coming back one day to stop forever the swinging pendulum in the clock of time, "For the Lord Himself shall descend from heaven with a shout!" and the thrones of the earth shall shake that day like aspen leaves in the wind, and kings will fall on their faces, and the kingdoms of this world shall become the kingdoms of our God and of His Christ.-Christian Work.

Speaking of Andree's attempt to reach the North Pole in a balloon, the Lutheran says: "Neither l'eary, Nansen nor Andree belongs to the type of heroes which we admire. We believe that the humblest missionary who is in search for lost souls, is infinitely more worthy of applause than they who chase phantoms in the name of science." Yes Still, Peary, and Nansen, and Andree ought to teach us the value of missionary herolam. They do it for an earthly crown of fame, but the soidier of the Cross does it for an incorruptible crown. And souls are worth so much more than north poies, - Ev. Messenger.

INDIA -CALCUTTA.

POWER OF A LEAFLET. I have been interested to-day in the story of a Scripture leadet and I know you will be too, so I pass it on to you. In one of our zenanas there is a sweet and gentle mannered woman who wins everybody's heart who goes to visit her She is a Christian, and has been for more than three years. She loves Christ. she loves His Word, and it's her greatest delight to speak of Him, and to read about 11im. The missionary, whose privilege it is to visit her says, "I always look forward to the hour spent with her." It is no longer teacher and taught, but rather "fellowship one with another." They talk together of Him who is so precious to them both. But how came this woman, hidden away in her zenana. to know so blessedly the way of life? What "purged her eyes" to see Him in everything? You answer, no doubt, through the teaching of the missionary, who visits her, but not so. She had found Him before; and though the missionary was able to give some help, the real work was done by God's own Word accompanied by the Holy Spirit, It was a fulfillment of "My Word shall not return unto me void."

Somehody sent out into the lanes and alleys of the city, portions of the Word and other leatlets, praying, no doubt, that God would send them where He could use them, and some child getting one, carried it into this woman's house and she read it. "What does it mean" she asked, and reading it again, the beauty of it took possession of her, and she felt she wanted another like it, so the boy was pressed into service to bring her more; and now, not only the beauty but the power of the Word took posses sion of her. When her husband came home she asked him about it. Fortunately for her he was not only kind, but had no prejudice against this teaching: so he told her carelessly, "Oh, that is Christian teaching, do not bother over it." But she was persistent. "Where book called the Bible. Would be get

she persisted, and again prevailed, and he brought her home a Bible and let her read it. The result I have narrated. Her husband is not severe with her, and allows her to live with hlm. So her life, though so hidden, is not a painful one as is so often the case when the wife confesses Christ hefore her husband. He will allow her to be baptized, but beyond that he lays no restrictions upon her, and her life is a very beautiful and happy one. There are many of these hidden ones among those whom we are reaching in the zenanas. I shall tell you of others from time to time that you may joln us in praying for them. Truly it may be said of Ilis Word:

"Here is the tree where truth doth gro To lead our lives therein

The tidings of salvation dear Comes to our hearts from hence, The fortress of our fallh is here,

The shield of our defence. -Missionary Link

WHAT WILL GOD DO THIS YEAR?

What will God do this year? How will He come near to man? It may be, oh, that it might be! that lle will break up this awful sluggishness of Christendom, this terrible torpidity of the Christian Church, and give us a great true revival of religion. It may be that He will speak some great imperious command to the brutal and terrible spirit of war, and will open the gate upon a bright period of peace throughout the world. It may be that He will draw back the curtain and throw some of llis light upon the question of how the poor and the rich may live together in more cordial brotherhood. It may be that He will lead up from the depths of their common faith a power of unity of a divided Christendom. l'erhaps He will smite this selfishness of fashionable life, and make it earnest. Perhaps by some terrible catastrophe He will teach the nation that corruption is ruin, and that nothing but integrity can make any nation strong. l'erhaps this' per haps that! We make our guesses, and no man can truly say. Only we know that with a world that needs so much and with a God who knows its needs and who loves it and pities it so teu derly, there must be in the long year some approach of His life to its life. some coming of the Lord! Phillips

FACTS ABOUT AFRICA.

Africa is equal in area to Europe and North America combined, and com prises nearly 12,000,000 square miles Its population is estimated at from 127,

000,000 to 167,000,000, One sixth of the heathen population

of the globe is found in Africa. There are probably about 14,000,000 more heathen in Africa than there were

ten years ago. Of the languages and dialects, five hundred have never been reduced to writing.

Human sacritices hundreds of vic tims annually are still offered in some parts of Africa. Cannibalism ex ists in several places. Gross supersti tion prevails everywhere.

Among the Masai, a woman has a can I find more?" And he told her in a market value equal to five glass beads, while a cow is worth ten of the same.

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WALDENSES IN AMERICA

from the Alpine valleys will arrive in

Tennessee this spring to join the colony

of 350 that established itself near Mor-

ganton in 1893. The first colony that

came to this country settled in Burke

County, North Carolina, in 1893. Under

the leadership of Dr. Teofilo Gai and

Rev. C. A. Tron, the colonists pur-

chased several thousand acres of land

and obtained a period of twenty years

in which to pay for it, Since then they

have succeeded far heyond their ex-

pectations, and have negotiated for

10,000 acres just accross in Tennessee,

which will be filled by the newcomers.

They have also secured options on

many thousands of acres of contiguous

in case the immigration warrants it.

Valdese is the principal town of the

Waldenses in the Tennessee Mountain

mountain land, which will be purchased

It is expected that 1,000 Waldenses

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Monthly Calendar for January, 1898.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sal.
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30	31	-				

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11 AS YOUR neighbor a Family Almanac for 1898? If not, perhaps you can sell him one. It's only six cents.

With the Oct. 15th number of the HERALD we sent a supplement on which we offered to give a new illustrated book to every one who renewed his subscription. Since then we have decided to make a better offer, which appears on the second last page of this issue. Read it. The former offer is therefore superseded.

and is ten miles from Morganton. Send in your order early for Sunday School supplies for the first quarter of the New Year. We are always exceed-No man can hinder our private ingly busy at this time of the year hence addresses to God. Every man can build it will be to the advantage of our many a chapel in his breast; himself the priest, patrous to send us their orders as early his heart the sacrifice, and the earth he as possible. treads on the altar

SUNDAY SCHOOL LESSONS

LESSON IL.-JAN. S

JESUS TEMPTED -Matt 4:1-11. Read Luke 4:1-13 and Heb, 4:14-If Memory Verses 4-11.]

GOLDEN TEXT .- For in that he himself hath suffered being tempted, he Matt. 4: 16. copy at once. A catalogue will cost you is able to succor them that are tempted.-Ileb, 2: I8.

INTRODUCTION

TIME,-Probably January A. D. 27, directly after His baptism.

PLACE. - There is no hint in the Scriptures as to the place except that it was in the wilderness. Tradition places it in Mount Quarantania not far from Jericho, near the Jordan. The name means "a space of forty days."

FASTING FORTY DAYS,-In prepar ing this lesson it will be belpful to review the Old Testament parallels, Moses fasted forty days in the wilderness of Sinal. (Ex. 31: 28,) Elijah fasted forty days as he went to Mount Horeb (I Kings 19:8). These both appeared with Jesus, representing the law and the prophets, on the Mount of Transfiguration.

TEMPTATION NOT SINFUL.- It is not ence both English and German will be sinful for a hungry boy to feel the furnished at cost to ministers and the temptation to steal bread, while looking into a baker's shop, would be very great. The temptation would be increased if a loaf were entrusted to him to carry to a customer. But whence does nite Publishing Company Stock. Apply the temptation arise? Simply from the boy's hunger: from a thing not sinful in any way. Temptation to a sinful act may arise from a perfectly natural and of the "Daily Light Series." They are sinless feeling: indeed there is no natufavorite books in exceptionally fine ral appetite or "taste" which may not suddenly turn into a temptation.

> YIELDING IS SIN .- "The wrong is in gratifying the desire." Sin is the yielding to a wrong gratilication of right things. Jesus was tempted through the good that was in 11im. The wrong was not in turning stones into bread, but in doing it when He ought not, at the suggestion of Satan, at the expense of higher things. We may think of sin without having sinful thoughts, and be far from yielding to sinful acts

"THE THREE TEMPTATIONS are typical of three distinct varieties of tempta tion common in the ordinary life of a child. Thus: I. A child when deprived of something it desires murmurs and complains, and then perhaps seeks it by unlawful means. 2. A child will go its own road, and have its own way, and often run into bodily danger, saying, "O, it is all right" or "I don't care!" 3. A child will do a single (and apparently little) act of sin to get some coveted object, lawful or unlawful. How shall a child resist these three forms of temptations? I. Look to Christ for sympathy, 2. Look to Christ for example. 3. Look to Christ for strength.' Doherty.

DAILY READINGS.

T. "Not hy bread alone," Deut. 8: 1-6 W. The tempter. 1 Peter 5:6-11 T. Safety of the godly. Psa, 91:1-12 F. Enduring temptation, James 1:12-17 S. Tempted, but without sin.

S. Able to help Heb. 2:9-18 John Henry Elliott.

January 1.

LESSON III.-JAN, 16, BEGINNING OF THE MINISTRY OF JESUS .- Matt. 4:17-25.

Read Matt. 4: 12-16; John 1: 35-51 Memory Verses 17-29.]

GOLDEN TEXT.-The people which sat in darkness saw great light.

INTRODUCTION.

TIME .- A. D. 28. Spring and summer a year and a half after the temptation.

PLACE.-Capernaum, on the west side near the north end of the Sea of Galilee. This was the center of the Lord's work in Galilee, and was His home for that

FIRST YEAR MINISTRY.-This wa the year of beginnings, called the Judean ministry, recorded chiefly by John. chapters I-4. The chief events wer the first disciples, the first miracle, the first reform the first discourse the first tour, the first converts in Samaria. John the Baptist was still preaching and pre paring the way.

THE GREAT GALILEAN MINISTRY -The Lord's work in Galilee extended from December A. D. 27, to Octobe A. D. 29, a year and nine months. The first part of this is the second year of Jesus' mlnistry, A. D. 28, which may be called the year of development th pangs of hunger. Almost starving, the growth from the small beginnings of the first year into a great work, with marked results.

> GALILEE, - The country contained about 2,000 square miles, or about one third of Palestine proper, with a population of about 1,000,000. The soil was very fertile, and the vineyards and orchards were very fruitful. There were prosperous manufactories, and a great trade between Egypt and Damas cus passed through the region. The Se of Galilee was covered with vessels engaged in traffic and fisheries, and its shores were dotted with cities and vil lages. The people were industrious, in telligent, and active. They were more tolerant and less bound by tradition than the people of Judea. Thus in many ways this was the most hopefu field in all Palestine for gaining a foot hold and reception for the new kingdon

DAILY READINGS.

M. (Jan. 10.) Beginning of the Ministry of Jesus Matt. 4:17-27 T. Philip and Nathanael, John 1:43-51 W. Teaching with authority. Mark 1.21 28

T. God's anointed. Acts 10:34-43 F. Gracious words.

5. The message rejected. Luke 4:23-32 S. The great Physician. Luke 4:33 44

SPIRITUAL LIFE comes by the Spirit's use of the Word. See 1 Peter 1:23 "Being horn again, not of corruptible seed but of in corruptible; by the Word of God which liveth and abideth forever." This seems to clearly teach that the Word of God is the Spirit's instrument in regeneration. * * * To use the sword of the Spirit wisely and well one of the very first thiugs necessary is that M. (Jan. 3.) Jesus Tempted. Matt. 4: I-11 the worker should get a good grip of his weapon: and here, perhaps, is where the greatest difficulty comes, for it must he taken hold of point and blade first. We shall never be able to make it cut others until we have permitted it first Heb. 4:11-16 to cut us .- The Workers' Weapon, by

CORRESPONDENCE.

FROM McEWEN, TENN-From Bro C. C. Beery who is with the brotherhood at McEwen, Tenn, we have the following report of the work there. Bro. Abraham Shank of Virginia was there on the 4th and 5th of Decem ber. On the 4th, eight were received into church fellowship, seven by baptism and one from another church This little band is cheerful and good feeling prevails. They maintain a good Sunday school. The school is increasing since the house for school and church has been built. We are glad to hear that the work is prospering and that good feeling prevails. We hope this community may grow and be the means in the hands of the Lord, for much good unto many souls.

LETORT, LANCASTER Co., PA.-On the afternoon of the 4th of December. preparatory and baptismal services were held at Ilabecker's M. H., at which time two precious souls were received into church membership. May God's blessings rest upon them, and may they he bright shining lights. The following morning nearly all the brethren and sis ters met to partake of the emblems of the broken body and shed blood of our Savior God grant that our souls may he refreshed, and may we all practice the humility which we profess. Bishor Jacob N. Brubacher conducted the services. The following ministering brethren have visited us since July 13tb Tillman Erb, Kansas; J. K. Brubaker. Rohrerstown: A. D. Wenger Millersville and D. G. Lapp, Nebraska. We feel grateful for their kind admonitions. May God bless them all. It is sorrowful to see how many souls will continue in sin in spite of deep convictions. May God help us all to be more earnestly engaged in the work of winning souls for Him, and let us not forget that "the effectual fervent prayer of the righteous availeth much."

IDA KAUFFMAN.

SONNENBERG, WAYNE Co., OHIO, DECEMBER 6TH, 1897. - We are pleased to note the names of the following bretb ren who recently visited our congrega tion. On Nov. 24th the brethren, Ira Buckwalter of Dalton, Ohio and Andrew Mack of Bally, Pa, visited us and in a sermon showed to us that those that are risen with Christ will set their affections on things above. On Dec. 2d we had a visit by Bro. A. II. Brenne man of Orrville, Ohio and Bro. D. H. Bender of Tub. Pa., and on Dec. 4th Bro. Amos Mumaw and Bro. Jonas Loucks of Wakarusa, Ind. also visited us. We believe much good may come out of such visits, and we kindly invite others to come. May the Lord bless the dear brethren that they may labor with fov. COR.

WISNER, NEB., NOV. 15TH 1897. Greetings of love unto all. We had a very pleasant visit recently from several who had attended the Annual Conference at Milford, Nebraska. Bro. Joseph Littwiller and wife of Tremont. III. Bro. Chr. Schrock and daughter. also his son-in-law, A. Stoltzfus and wife: father Stoltzfus and wife and Jacoh Wittrich and wife, all of Decatur Co., Kansas. The bretbren preached unto us the Word of God, and we en joved rich blessings, the more so because we know that love impelled them

to visit us. Our Sunday school closed for the winter the last Sunday in Octo-

During the winter we will have church services every Sunday. May God bless our weak efforts, and direct them as pleaseth Him. Cop

Manson, Ia., Nov. 30, 1897,-Our little flock was again encouraged on our way heavenward by a visit from Pre. Peter Shantz of Carlock, Ill. and Pre Andrew Verkler of Meadows, Ill. from Nov. 23 to Nov. 29. They held communion services on Wednesday at Bro. John King's home. The weather was pleasant and the attendance was good. The hrethren expounded the Word of God in its purity and with power, they earnestly taught us the word and the way of salvation. Pre. Shantz preached in English at the M. E. church in Manson. Deep impressions were made on both saint and sinner. We are very much in need of a resident minister. We invite the bretbren back as we do all traveling ministers J. N. B.

FROM MUMASHURG PA. On NOV. 4th Rishop Isaac Ehv of Lancaster Co. was here and ordained a minister in our congregation in Mumasburg. There were two brethren in the lot and the lot fell on Jacob F. Bucher. May God bless our dear brother that he may go fortb in the discharge of his duties, and that he may be instrumental in bringing many souls to Christ.

Bro. John B. Bucher of Lancaster Co was here and preached two very interesting sermons to us. 11is meetings were well attended and we hope that the seed sown fell on good ground and will spring up and hear much fruit.

WEAVERLAND, PA., DEC. 10TH 1897.

-On Dec. 1st Bro. D. G. Lapp of Nebraska came here and held three meetings in this section, all of which were well attended, and God's blessings were showered down upon us, refresh ing us anew. From here he went to the Pequa District where he spent a short time, whence he will go to Cumberland Co., l'a., to hold a series of meetings there. Our prayers go with our dear young brother wherever he goes. May the good Lord bless the efforts put forth in Cumberland Co. among our people so that souls will be won to Christ, and the saints refreshed, through these meetings, with heavenly showers in such a manuer that the living streams may overflow and spread out and water the fertile fields so that they will bring forth fruit in abundance.

FROM SOURRISTON, MONTGOMERY Co., PA.-Brethren and sisters in general in our community are enjoying good health, for which we thank God. We also rejoice to be able to report that again seven souls have become willing to enlist under the hanner of Jesus and to seal their vow with God and His church in baptism on the 19th of December. Others seem to be earnestly considering this Important step. God grant them grace and courage to come out for Jesus, and become a noble example unto others.

REID WASHINGTON CO., IND., NOV.

word through the brethren, namely, Bro, Snively Martin and Bro, Joseph F. Heatwole, both of Rockingbam Co., Va. The brethren arrived about the 29th of Oct., and were present at the communion meeting at Clearspring on Sunday the 31st of Oct. They also held neetings at Reiff's, Maugansville, Miller's 'and Stauffer's M. II, respectively. The brethren were with us about two weeks, encouraging us on our way Zionward. May the efforts put forth by the bretbren through divine guidance, be a glory to Him who has made it possible for maukind to be saved. May the brethren continue to labor for the Lord wherever they go. BENJ. B. WEBER.

GRATEFUL ACKNOWLEDGMENT. We, the undersigned, in behalf of the of Logan Co., Ohio came here and re congregation of this place, tender our sincere thanks to all the brethren and sisters in Ontario, Indiana and Micbigan and all others who came to our aid in building a bouse of worship. We especially thank the Waterloo Co., Ont. Conference for proposing the plan of sending to us a minister for a time until the meeting house was completed and a minister had been ordained from among our number and that the minister sent to us by them remained yet for a while afterward to help us in work of the Lord. We believe in this way much good could be done in many localities where the congregation is weak and without a minister

We greet you all in the name of Jesus. Pray for us, and visit us, especially PRE. PETER ROPP. DEA MENNO WEIDMAN.

ELIAS WEIDMAN. Berne, Huron Co., Mich., Dec. 6th

Breslat Ont. Dec. 13 1897 Greeting for the new year to all the readers of the HERALD OF TRUTH. As we are now at the end of the year and ready to begin the new year. let us take into mind what the wise man says. "Better is the end of a thing than the beginning thereof," Eccl. 7:8. Looking around us we see that it is so. If we plow a field, sow seeds, plant trees build a house, make a garment, prepare a meal, all and everything must have a beginning, but we expect the end to be better. Reader, may I ask you, how is it with your life? Is it better at the end of the year than it was at the beginning of the year? If better, blessed are you. Or have you made good resolutions at the beginning, but did not keep them? What a pity to have spoiled a good beginning and not bring it to the end. Can you give an account for it Con

I have read and reread the conference reports in the last numbers of the like ALD, and rejoiced in the fact that so many of our dear brethren are coming together uniting their efforts in a common cause for the upbuilding of Zion What a wonderful Divine Leader we have! He directs all things so wisely Especially did 1 think so when 1 read the questions that were discussed at the Milford, Neb. conference. They gave me so much light, and I had to think what a wonderful help the ILER-ALD OF TRUTH is, especially for us ministers who live so far away from the district conferences, that we are unable - caster, at 9.30 A. M. - I met Bro. Benja 21, 1897.-We have again been richly to attend them. We still hope God will min F. Herr, and others, and accompany blest with spiritual showers from God's open a way so that we can organize a fied them to a mission Sabbath school

EUGENE, OREGON, DEC. 13th 1897,-

district conference in this valley. We had communion services in the Central M. II., Lane Co., on Thanksgiving Day and enjoyed a season of spiritual refreshment. The general health in this locality is good. We bave had beautiful fall weather. The crops are looking well. We have had an abundance of rain but no cold weather of any account as yet.

FROM ARCHBOLD, FULTON CO. Onto.-On the 30th of October 1897. Bro. J. P. Smucker of Goshen, Ind. came here. He addressed our Sunday school and preached one sermon. His presence with us was a pleasure and benefit. On the 5th of November, Bro Jonas C. Yoder and Bro. C. K. Yoder mained about two weeks, holding communion services during their stay The gathering on this occasion was a very large one. On the 13th of Nov the brethren. Daniel Graber of Noble lowa and Peter Summer of Washington. Ill. also came here, and made out hearts glad by their presence. All of these visits were much appreciated We should be glad if more of our dear brethren would thus favor us, and we

ORONOGO, Mo., DEC. 22d, 1897.-Christmas greetings to all the saints in Christ and all others who may chance to read these lines. I wish all a happy Christmas, "and on earth peace and good will toward men." We surely have reasons to rejoice and glorify God in that He sent a Savior into the world, so that we may say with Simeou, who blessed God and said, "Lord, now let test Thon Thy servant depart in peace according to Thy Word; for mine eyes have seen Thy salvation which Thou hast prepared before the face of all per ple. A light to lighten the Gentiles, and the glory of Thy people Israel," May all praise and glorify God for the salvation of the Lord. We expect to hold Christ mas services on Christmas. We have now a commodious house to worship in, which we completed recently and opened for service unto the Lord. We also feel grateful to the Lord for the many kind free will offerings which we received from many different congrega tions from various parts. We hold reg ular services on the first and third Sur days of each month at 11 o'clock and Bible meetings every Sunday night and Sunday school every Sunday morning at to o'clock. We have an "evergreen Sunday school, in good working order and a deep interest is manifested by alfor the welfare of the school. We have had encouraging and refreshing seasons this fall, especially during conference when so many beloved brethren and sisters and a goodly number of bishops and ministers were with us. During this time many encouraging thought were presented. May the good work prosper in the name of the Lord.

A TRIP TO LANCASTER CITY. BY D. S. WENGER.

We are either growing or diminishing for the that gathereth not scattereth abroad," On Sunday Nov. 28th, I paid a visit to our people in the city of Lat

in the southern part of the city, in their opened by singing, scripture readin,g "own hired house," fitted up for the

Here I found present, four officers, ten teachers and fifty-three pupils, all earnestly engaged in studying God's Word. This school was only started on July 4th and is growing. It is located in a district inhabited chiefly by poor people, such as have not been attending Sunday school. Some one might say "Mission School!" What is that again? What good can come out of that? would say 'Come and see, I was somewhat surprised, and deeply impressed to find these dear young children and older ones too, collected there, so earnestly engaged, with smiling faces, in reciting their lessons and singing the beautiful hymns of Jesus.

Surely God will reward His people who labor in mission work. See Deut. 31:12, 13,

Just think of the vast multitude go ing on the hroad road to rain and destruction for want of better knowledge and spiritual food. Who is responsible We are to a great extent. Why not lend a helping hand or give a mite to the mission cause?

l accompanied Bro. Herr to his home and took dinner with him. After dinner we went to Sunday school held in our meeting house on East Chestnut Street which opened at I P. M. There were present a total of 108 teachers and pupils, earnestly engaged in the grand and noble work. At 2 P. M. we had regular services at the same place conducted by the brethren, Adam Breneman and John Lefever of Landis Valley District. The meeting was well

In the evening at 7 o'clock I attended a song service, where a number of brethren sisters and friends, young and old, came together, to teach and admonish one another in hymns, psalms and spiritual songs. Altogether the Sunday was pleasantly spent in the service of the Lord.

attended and spiritual throughout.

Oh for more consecration of this kind, and less worldly frolics, foolish officers. talking and singing on Sunday. Not many years ago our people in Lancaster held regular services in their meeting house every four weeks, and had no Sunday school, nor any of the other services which are so helpful in advancing the spiritual life among the members. Now they have preaching in the church every Sunday, in season and out of season, Sunday schools as stated at 10 A. M. and 1 P. M., Bible readings every Wednesday night, and church services or song services on Sunday night. Surely we have reason to helieve that they are growing in grace and in the knowledge of our Lord and Savior, Jesus Christ, "Finally, my brethren, be strong in the Lord, and in the power of his might," and let the good work go on, and be ye not "weary in well doing for in due season we shall reap if we faint not."

Weaverland, Pa.

DEPORT

Of the October Quarterly Meeting of the Mennonite S. S. Mission, held at Paradise, Lancaster Co., Pa., on Thursday,

Oct. 28th 1897. Although the weather was somewhat threatening in the morning, by 9.15, the hour of opening, the house was comfortably tilled, and the meeting was

Bro. J. W. Weaver of Spring Grove

was chosen Moderator. After reading of the minutes, the programme called for a sermon by Bishop Eby. But the bishop could not be there on account of other engage ments, and the sermon was preached by Bro. C. M. Brackhill. He spoke from the last clause of the 21st verse of Acts 19. ("I must also see Rome"). He showed that it is necessary for the Christian worker to submit humbly to the will of God. Paul learned the difference between that which comes from self and that which comes from God. God permitted Paul to see Rome, but he went there in hondage.

So, if God's call to us is not according to our taste, we should still humbly submit, so that He may use us to His glory and the salvation of souls.

The sermon was followed by prayer by Bro. J. K. Brubaker.

There are at present four Sunday schools under the care of the Mission and the superintendents of the different schools gave a brief report of their schools.

Bro. J. M. Herr, of Cumherland Co. read a paper entitled, "Individual Responsibility." He showed by referring to Bible characters and illustrations that we all are exerting an influence either for good or for evil. Every ac we do, every word we speak, tends either toward heaven or hell. No one knows the full results of a little act or a simple influence.

Bro. Herr was followed in general discussion by a number of others who brought out some good points.

After singing, the meeting adjourned to 1.30 P. M.

At 1 o'clock the house was well filled and a song service was held until the hour of opening. Prayer was then offered by Bro. Amos Hoover.

The annual election of officers resulted in the re election of all the old

Sermon, by Bro. J. K. Brubaker, from Thes. 2:18. "But Satan hindered us."

The apparent hindrances that we meet with in life are often only a means to our ultimate success. Hindrances awaken the latent power that is in us. The sermon was full of pointed remarks, and was listened to with much

interest and profit. The subject, "Facts overlooked," was discussed by the brethren Noah H. Mack, and J. M. Kreider. The breth ren discussed the subject at some length, calling attention to many things that we are inclined to overlook, and showing the importance of these same

things. Bishop Eby, who had arrived during the afternoon, was called on and he responded by giving an address.

Bro. J. R. Buckwalter suggested a committee to devise a plan that might aid the people on the mountain in helping themselves.

Superintendent Mellinger appointed a committee of five, for that purpose, and also two auditors to audit the treasurer's account for the last year.

The exercises throughout the day were, as usual, interspersed with singing from Hymns and Tunes and Gospel llymns. The day was enjoyed by all, and we trust the efforts put forth may redound to God's glory.

AMOS A. RESSLER, Sec'y.

FINANCIAL REPORT

Of the Home and Foreign Relief Commission, Elkhart, Ind.

FROM NOV, 22 TO DEC. 22	
Amanda Beachy,	\$ 1.0
Elias Ebersole,	4.0
C. F. Hostetler,	3.9
Mennonite Nachverein,	10.0
H. H. Rutt,	1.0
J. C. Klaassen,	2.0
Ungenannt,	1.0
A Friend, Hillsboro, Kans.	15.0
A Friend, Steinbach, Man.,	2.0
Friends in Bureau Co., Ill.,	2.
Abraham Bitschy,	4.5
A Friend, Moundridge, Kans.,	10.0
Peter Funk,	10.0
Henry C. Janzen	2.0
"N." Mt. Lake, Minn.,	1.0
H. Pauls,	1.0
Mrs. Sallie Staybrook,	1.5
S. S. at Hershey's M. II.,	40.
John Enders,	5.
Elizabeth Garber,	J
Mrs. Nancy Metzler,	
Mr. and Mrs. J. W. Smucker,	1.
Elizabeth Miller,	5.
Jacob Lemky,	16.
C. H., Philadelphia, Pa.,	5.
Total,	\$144.

DISBURSEMENTS

Stamps and record book. \$1.00 8143.44 Balance on hand. Gratefully acknowledged, A. C. KOLB, Treas

A SERMON.

BY D. G. Delivered during a series of meetings at Strasburg, Ont., Jan. 12, 1897.

Text Luke 13:34:-- O Jerusalem, Jerusalem! * * * and ye would not," This is the language of the Lord Jesus Christ Himself, and not our word. In this language I see a tender, loving and compassionate Son of God. I believe in this passage of Scripture we can see that God loves the sinner. Some people seem to have an idea that God hates sinners. God hates sin, but He loves the souls of the children of men.

A certain preacher used to preach that God bates sinners, until at one time a certain minister came to that church and used the text for seven evenings: "God so loved the world * * * but have everlasting life." John 3:16. And it seems that that preacher who thought God hates sinners did not go to the meeting. When his wife came home she told him of this young minister and he wished to know what he had for his text. She comes home each evening and he demands the text, and she tells him, "He does not preach at all like you; he tells them that God lones them."

This, sinner, is what I want to say to

you to night. Now the text says, "() Jerusalem, Jerusalem! which killest the proph ets and stonest them which are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings. and ve would not."

Can we not see in this that Jesus is a loving, tender and compassionate Savior. and loves the children of men, and wants to protect them from all dangers and sin and at last bring them to the banks of everlasting deliverance, where they can sing the song of "Moses and the Lamb" forever more.

Now I see where Satan has been busy at work, be sometimes gets the minis-

ters to talk about things that the people can't grasp. But Jesus did not do tha way. He always takes those things that are plain, and if we take hold of them, will bring us life and peace, "The would not." Jesus takes a hen, as it were, and holds this up to the people and says, "How often would I have gathered thee as a hen doth gather be brood under ber wing, and ye would

January 1,

We all know how it is when a storn is approaching; the hen is especially careful to cover them under her wings. Let the hail come down-she will cover and protect her chicks. She is more conscientious in this way than a great many fathers and mothers are about their children. When she sees a storm approaching she is coming to protect her brood. Just so the Savior says He will "gather us under his wings." "How often would I have gathered you as a hen doth gather her brood under her wings, and ye would not."

The Son of God came to Jerusalem to tell the people He would make them happy. Maybe you have an idea that we want you to come out from the world and all its happiness, and make you the most miserable creature you can imagine, taking you from your dancing, cards, drinking and ball room, and "what do you want to rob us of all these things for?"

It is not true. If I could hold up to you nothing better than that, I would lay my mouth down into the dust and not preach the gospel any more.

But because I have the assurance that I have something better, I will preach the gospel as long as God gives me breath, whether men will hear it or not. I will preach the gospel and when at last I will be laid in my silent grave perhaps someone will shed a tear over me, even if they did not bear my mes sage.

Now Jeens likens himself to a ben and He wants to protect us. Why did He come into this world any way? What was His mission? I will tell you There is a day set when He is coming to take vengeance on all works of wick edness. He is coming whether men believe it or not. The unbelief of men will not make the word of God without effect. I do not care whether there are twelve thousand Bob Ingersolls in the world, the word of God will be fulfilled any way. Heaven and earth shall pass away, but my word shall not pass away.

We have a strong consolation set be fore us, and, sinner, should it not make you tremhle that you are out of the promise and not under the Blood? Christ knew such a day was coming and since He saw it approaching He calls us And what does He call us for? He wants to protect His children, cover them, so when that storm approaches (like the hen) He will bear all the storm,

He will protect us. Christ wore something on IIIs headsomething different than you are wearing to-night. He wore a crown of thorns! You can't give up anything for Christ? He calls you by His preachers, by His word and by His Spirit. I did not come under conviction by going to meeting-because I never went very much. My mother could not get me to go to meeting. I was glad when meeting (which came every two weeks), was over. I dreaded the coming of the Lord's

But God's word took hold of me after all. God calls us through His word, as its accents sound through this land of ours, and He calls you by your own conscience. What does He want to do for you? He wants to cover you under His wings, free from the wrath to come, to protect you, "How often would I have gathered you as a hen doth gather her brood under her wings, and ye would not" Why did they not come? I will tell you what hindered some of them. They thought they bad Moses and the law. They clung to the shadow.

1898.

They did not realize that the sub stance of the shadow had come. That is where some stand to-day. Many have a righteonsness of their own which is not of God.

He came to save sinners. "He did not come to call the righteous, but sinners to repentance."

If you think you can do these things without the aid of the Son of God, let me tell you, you will be deceived. You cannot expect to be saved if you do not confess Jesus Christ. It requires a con fession of the Son of God, and do not he ashamed of Jesus or He will some time be ashamed of you. Would you be more ashamed of Jesus than of some men and women here to-night? Of whom do you think you had better he ashamed 2

A young man once said, "I used to be ashamed of Jesus, but now I am ashamed of myself, that I neglected this great salvation so long." That is the way some of you should be. It ought to humiliate you in that you have neglected the call of God so long.

There are a great many birds of prey in the world, ready to ensnare the helieving ones. The Bible tells me "A sower went forth to sow," etc. Some also "fel! by the wayside and the fowls of the air came and picked it up." Now when the Word is spoken, Satan comes along and just passes it off; and when people do not understand it quite right, they do not bother themselves about such things, often such things, I mean, that do especially pertain to our own interests But when the Word is preached we should take heed to it, and take it to heart and we shall be "immovable." Satan can not take it away from you. That heart that is too hard too solid to accept the Word, is in a sad and dangerous condition. By taking away from you this Word. Satan robe you of all these things. How often would I have gathered you, but ye would not. In Psa. 91 He says," "He shall cover thee with His feathers, and under His wings shalt thou trust, etc , * * * shield and buckler."

Now then for a few instructions for

you. Please give me your attention. In this verse we get the idea that II is truth is likened unto the feathers. He will cover us with His feathers, and He says His truth shall be a shield and huckler to us. I have told you to come out from your pride, dancing, cards, etc.; do you not know that "where your treasure is, there will your heart be also"? If you love to drive sharp bar gains, etc., you are not under His protection. Let every man speak the truth to his neighbor. If you do not have the love of Christ, and are covetous at heart, you are not protected by the wings of the Almighty. You are in danger and will perish at last,

That is the trouble nowadays, and the sinner holds up a man in this and that church (who is not what he should be), as a sample of the body of Christ.

This is not the way to do. If we live, would say, "Go away! we have no use we live unto the Lord; if we die, we die unto the Lord, etc. If you are in earn est and do as the Word says, and show to the world that you have been born again, God can protect you. We can hide under His wings, if we are obedient

to Him.

Now if you are inclined to drink you are to be temperate. Total abstinence would be a great blessing to a great many people. There are many cases where some have taken "a little wine for their stomach's sake," and a weaker one, seeing it, has been led back into the world, and drink again. Who's fault is it? Now let me tell you if you are in the habit of running into saloons, you are doing a great deal of harm, brothers. There are traps set ready to entrap any. hody who is foolish enough to trample into them. And you who like your dancing halls, cards, ball-rooms, etc., are in imminent danger. But if you will

forsake them. God will protect you. Now what does He say, "Come out from among them, and be ve separate and touch not the unclean thing." But the trouble is now we want to touch the unclean thing, and it is that which will defile us, and Jesus Christ will not pro tect us if we love them and will not leave them.

You who have come out and con fessed the Lord among men, oh! yield vourselves unreservedly to God, keep back nothing, but let the world know who you are.

Some of you have loved your pride and vanity more than the Lord Jesus

Do you know that if you live as near the world as you can it will be no protection for anyone, but it is a trap, and I know many have become discour aged on this account. Some have been troubled about this that they want to appear like the world. I do not want you to think that I am preaching an outward worship only, but we know that the religion of Jesus Christ makes a man a Christian through and through.

There are so many that say, "If the heart's right, all's right." He will keep them through it, I don't care what ex treme it is. It has been a great protection for some women just to come down to the feet of Jesus. You should adorn yourselves in modest apparel. That is what the Bible teaches. Some preachers dare not preach this, some are afraid they will not get any members if they They say, "Come on, it does not make any difference. I would preach that too, if God's word would teach it. I am just a servant of ('hrist, and that is the reason I preach as I do.

Some say, "I can't give up this and that." Some people will say, "You ought to be ashamed to unite with a church that dresses so plain. Here is another church that I am joined to, and we dress as we please." Let me tell you that the churches lifty years ago were just as plain as we are now. You want to conform yourself to God's word; and I tell you if John Wesley would rise up in this or the Lutheran church, he would say, "If you esteem me as a watchman over your souls, you need not wear any of those flashy colors, pearls and costly array. And about those rufles that measure from a half to twelve inches, I want you to put them away." I tell you if he were here to night he would preach the same thing, and his own church would not listen to him. They

for you.

But some of their own preachers con fees It it is down deep in their hearts. and the truth baunts them, but they dare not preach it, their mouths are closed. They are paid to preach and must preach as the people want them

But God forbid that I should preach just to please people. I love to get people to accept Christ, but I want to give them the true gospel. When people are not regenerated they are of no benefit to any church. If you think you can not bear the taunts of the world, and fear they will east you out of their company, let them do so. I will not be angry, but I will pray for them, for "they know not what they do." "Blessed are ye when men shall revile you, * * great is your reward in heaven." Do you see what a protection He has for the children of God? You see there is protection there, and if you go away from here and say I just held up to you an outside religion, you are not telling the truth. And now my friend if you want to take away some of these Bible truths, you will not be benefited. There is something the matter with us when we know we are conflicting with God's Word. They say, "If my heart's right, all's right." Some people go so far that they are without feelings. But if we read the Bible we are going to get light. Now I have been lifting up to you some of these things, and telling you they are

for good and not harm. Some people in the world now a days are ashamed of the prayer head-covering. But the people were not so, formerly, The Methodists, Lutherans, etc., almost without exception wore them fifty years ago. And I will tell you that the Christians looked at it in this way; there is to be an artificial covering. Now they say the hair is the covering. I will read a few verses about this, which is so heavy for some people. It almost seems to bear them down to the ground. I will just read this to help some of you, "Every man praying or prophesying," etc., etc., if the hair is the covering, we are dishonoring Christ to night. We will have to be shaven. Shave your head then, if you do not want to dishonor God. Then "Every woman pray ing * * * having her head uncorrected dishonoreth her head * * * for her hair is given her for a covering." Let us agree to think (just now) that the hair is the covering l'aul means. Now then in verse 6 be says. "For if a woman be not covered let her also be shorn, but if it be a shame for a woman to be shorn or shaven, let her be covered." I believe if you think over it a little it is plain to all of you. "If she be not covered let her also be shorn." How can she be shorn or shaven if she be already shorn " The apostles understood it so. The forefathers of our church understood it so. Many of the ministers understand it so now, but I will tell you why they do not do so. Some have become ashamed of the Gospel of Christ, and rather obey the carnal mind. They say ust go ahead and God be with you." They explain the Scriptures away in many respects. "I am not ashamed of the Gospel of Christ." It was the protection of some people in the time of Christ, and it is a protection to us too. "He will protect us with His feathers." "He will hide us under His wings." "O Jerusalem, Jerusalem, thou that

stonest the prophets * * * but ye would

Now we minister:, as prophets, are sometimes stoned now-a-days. I have had stones hurled at me from time to time, but let them fling them, I can't help that, God has given me the grace thus far to bear up under it; even it they should stone me to death. He will give me grace enough to endure it.

If you are ashained of any part of the Gospel of Christ, you ought to get more grace, and then say, "I am going to live for Jesus, let come what will."

But now be careful that you do not conclude that I want only the outside to be right I want a heart religion I have often wished. (), that I might get down deeper and deeper in this grace, and we will? Thank God for this. we need never say, "there is no protection for us."

Now we come back to the prayerhead covering again. In the 16th verse we read, "we have no such custom neither the churches of God. It was the custom that some of the men came there with their heads covered, and some uncovered. What customs? Customs of men coming with their heads covered, we have no such custom. They had no such customs as the men coming cov ered and the women nucovered.

Now the Lord Jesus Christ is in our

midst to-night, and calls for sinners to come to Him. And all of you who have never found Jesus, you are invited to come to Him to-night. He is calling you, and will you return home to Him, and allow Him to protect you? Read the Bible and you will find all His com mands are a good protection for you. helieve you will rejoice if you make the decision to night to live for Jesus. Some one may say "Well, I would come; but my parents do not want me to come down so low." While I want you to love Christ above father, mother, brother or sister, yet you can often win them by living a godly life. Christ merits all our love, and you do not need to hate your father and mother or brothers and sis ters in one sense of the word, even if they are not followers of Jesus. But even if they cast you out, before many years have slipped by they will be only glad to have you back into their home again; such has often been the case; when they saw they were sincere in the matter, they recalled them and respected them the more. The true follower of Jesus Christ demands respect - It can not be otherwise. And if you just give voorself into the hands of God, He will bless you richly and abundantly, with all the joys and favors that you are not enjoying now. We are to be worker together in this matter.

We can tell you a remedy for your sins the great Physician, Jesus Christ. You can take the remedy the blood of Jesus, and be saved.

Take Jesus Christ' He is revealing Himself to you. He will accept you and carry you on wings as eagles. "The eagle stirreth up his nest," etc. Even when they are old enough to fly, they still remain in the nest; then the old eagle will begin and stir up the nest beginning at the bottom, and get them thrown out, then they have to fly or fall. And when they cannot fly, what does be do? He will get under them and bear them up with his wings. So Jesus will do for you.

Jesus Christ will never suffer you to fall, but "He will bear you up." "You can run and not be weary, walk and not faint." With all these encouragements will you not come ont on the Lord's side? Will you not come under His protection? "He will gather you under His wings." Come, sinner, accept Jesus

SEPARATION.

CONDENSED FROM A SERMON PREACHED AT SCOTTDALE, PA., NOV. 14, 1897.

Text, "Be ye separate." 2 Cor. 6:17. This teaching against a union of the church with the world is unpopular. l'eople would far rather have us ignore the subject and teach along more general lines; to teach on subjects that do not come so near home. But here is the plain command, "Be ye separate," and it is our duty to examine ourselves to see how we are showing forth our obedience. We need not look here and there and elsewhere to see how this or that body of professing Christians are witnessing. We need not point here and there and say, "They ought to." But let us meet the unestion squarely. Who is to testify for Christ and live a life of separation for Him if we do not? I listened yesterday to an excellent

address before a teachers' institute on Social Culture." Among other unworthy ideals of a standard of culture. the speaker mentioned fashion. He pointed out the follies of some fashions. Queen Isabella of Spain, it is said, at one time vowed that she would not change her linen until a certain castle should be taken from the Moors. But the castle beld out longer than she had expected, and her linen became very much discolored. Thereupon all the tine ladies about the court betook themselves to wearing soiled linen and " Isabella vellow" became very much in demand. The Prince of Wales at a certain party wore gloves of different colors by accident and forthwith all the line gentlemen procured gloves of different colors, thinking the prince had "set the fashion." A certain princess once had an accident causing her to limp as she walked for a time and the court ladies set themselves to trying to imitate the "royal limp." As the speaker referred to modern fashions that are being followed, just as foolish as those mentioned, simply because they are the fashion. I could see the blush of confusion and shame come upon the cheek of more than one in that fashionably attired audience. We can well afford o be out of fashion if we are right before God

The other evening, in my reading, I met this paragraph written by C. I. Sco field of East Northfield, Mass.

"It may safely be said that the Judaizing of the church less done more to hinder her progress, pervert her mission, and destroy her spirituality than all other causes combined. Instead of pursuing her appointed path of separation, persecution, world hatred and non-resistjustify her in lowering her purpose to the civilization of the world, the acquisition of wealth, the use of an imposing ritual, and the erection of magnificent churches,

That old Jewish idea of law is deeply rooted in our make-up. We cannot can do will not make us one particle to take a gift. We want to feel that we have earned what we receive. But aspire with true devotion to be that sally forth and rally the savages on

at all, feeling that we have merited have framed elaborate systems of worship, feeling that in some way God will be pleased therewith, but "the sacrifices of God are a broken spirit; a broken and a contrite heart. O God, thou wilt not despise,"

See the contrast between the early church in her purity and the so-called Christian church to-day. Our Savior's command was, "Go ye and make disciples of all nations." By the way the church acts to-day she interprets that command, "Refine, polish, civilize the nations." The disciples in early days were separate from the world and a clear and distinct line of demarkation ran between the two. To be a Christian was to hear reproach or suffer imprisonment or death. There was no question then as to a man's standing on the matter of religion. But now we may live for years next door to a person who professes Christianity and never see one mark of distinction between him and those who make no profession. The deportment, the attire, the conversation, are all in perfect accord with the worldly people round about.

The early church was persecuted to the death because of her testimony against sin and hypocrisy; now she is courted as a means of obtaining popular favor The early church hated the world, or at least its evils. Now the Rev. D. D. who preaches about Christ on Sunday goes to the lodge the next night and claims to be a brother to the man who drinks, gambles, and frequents places of illrepute. The early church was poor in this world's affairs. Her place of prayer was sometimes out by the riverside. Now, church vies with sister church in the erection of gorgeous places-shall we say of worship? Too often it is mere mockery.

The early public worship was simple. To day a formal ritual has taken the place of the simple service. Yes, and there is danger for us along this very line. There is danger that while we oppose form in one line we adopt another form just as far from true Christian simplicity. The Methodist movement in England was a rebellion against the formality of the established church. A few years ago a Methodist minister told me that in some places the worship of the Methodist church is now as ritualistic as that of the Church of England itself. Let us take warning and keep our public worship the simple spontaneous movement of worshipful anls.

Satan brings up abundant argument against separation. We should gain influence, he says; there are many that would come in if we just yielded this or that little point. Ah, but at what cost! Leave our consecrated zeal, leave our testimony for Jesus, leave all that ance, she has used Jewish scriptures to makes the church worthy of her name in order that we might admit a few unconverted people into fellowship with us, by that very act desecrating our holy calling. Someone once said to Moody, "It remains to be seen what one man wholly consecrated to God can do," and Moody replied, "Then I will be bring ourselves to believe that all we that man." A noble ambition. We might say, " It remains to be seen what more fit for salvation. It is humiliating one band of Christian workers wholly consecrated to God can do," and let us

that is not the way God saves us. We band. We are few in number, but let plunder and sometimes worse. Many must accept salvation, if we are saved us be a unit in our loyalty to God and an awful crime was committed for the lle will not forsake us. As sure as reason that the Mormons were Mor nothing but condemnation. People God's promises are true our influence will be felt and the result of our labors will be seen, if not in time, then surely in eternity.

Like begets like. "That which is born of the flesh is flesh," so that which comes from the world is worldly. We cannot possibly build a spiritual church upon a worldly foundation. Let us then with earnest, steadfast devotion, looking ever to God's Spirit and His word for guidance, adhere to the principles we have espoused, and God will bless our efforts.

J. A. RESSLER.

THE MORMONS IN UTAH

It was April 16th, 1847, when the first contingent of Mormons, under Brigham Young, left winter quarters (Council Buffs) for the overland journey. Young had conceived the wild and daring scheme of taking his people like an other Moses, from the persecutions of their Egypt, to some far away promised land. The great stretch of country ly ing between the Rockies and the Pacific and south of Oregon, then belonged to Mexico. Mexico and the United States were engaged in war.

The Mormon representative in England told the converts in Liverpool that provisions had been made with Mexico by which each Mormon emigrant was to have several hundred acres of land in California. At the same time Young was negotiating with our government to establish a territory in the mighty area between the Rockies and Cascades, and reaching from the British line to Mex-

It was vaguely understood that this vast tract contained a wonderful plain of great fertility and capable of rich production. This was the Mormon

The party under Young consisted of one hundred and forty three men, three women and two children. The one thousand miles journey lay over plain, desert and mountain. The pioneers were exposed to Indians, wolves, bad roads, treacherous streams, extreme heat scarce water sickness and death The route lay along the Platte and over the arid, grassless Laramie plains. Nearly a hundred days were required to bring them to the picturesque Warsatch Mountains beyond which lay their future home. This Warsatch Mountain scenery presents as beautiful a scope of snowy neak, wild gorge deep canyon and quiet, tree-lined lakes, as I ever saw in our country.

Through a canyon they descended from these mighty highlands, into the great valley of the Salt Lake, then a barren stretch of sand sage brush and sage lily, now, after fifty years of cultivation, as fertile as any Italian garden.

For one haif century the Mormons have been in I'tah and for fully one. half this period they resented the Gentile invasion and openly opposed the United States government. In almost every community could be found some young men who wore the hair long, and cul tivated the several Indian dialects This was before the age of railroads in the Rockies. When a wagon train of emigrants was reported approaching. these young Mormon warriors would stain the skin of hands and face, and

mons, and the Gentiles were Gentiles, and the Mormons wanted to be sole possessors of the inter-mountain vallev. In no instance does it appear that the highest Mormon authority ever planned murder and robbery, or that this authority directed or advised such crimes, but in many lustances it is judicially clear that this same high authority knew of these crimes, and it does not appear that any pains were taken to punish the perpetrators, but in some cases accepted the material benefits for the church, and hence abetted the crimes, and is to be held morally responsible, as being accessory. In making np what I want to be a perfectly just opinion. I cannot release the name of Brigham Young. He certainly was in possession of criminal knowledge. He died not too soon to save some ugly revelations. The Mountain Meadow massacre was

the most shocking of all these outrages. It was in the fall of 1859. The summer before a Mormon elder had broken up a home in Arkansas, inducing the wife to run away. He was followed and shot by the angered friends of the family. A party of one hundred and fifty from this section were enroute for California, and the Mormons took advantage of their passage through Utah to gratify a spirit of revenge. Every Mormon settlement through which they passed treated them most cruelly, even refusing to sell food for man or beast. Certainly this action was by the authority of the Mormon leaders. The party was directed to a certain point in the south western part of the territory, where they were promised supplies. Here they were fallen upon by what appeared to be a party of Indians. The Mormon leaders dispatched a runner to a military outpost of Mormon soldiers. The message of this runner was that the emigrants could not be dislodged. A troop appeared, and, with flag of truce, reported that the Indians were obdurate, and would only withdraw if arms, cattle and teams were delivered up. It did not occur to the troops to fall upon the Indians themselves, and save the emigrants. The unfortunate emigrants had no escape. They surrendered arms and teams. Women and children were placed in the wagons and driven off to a lonely spot and massacred. The unarmed men were marched out, each with a Mormon at his side, a half mile away, in a narrow defile. A halt was made, and, upon signal, each Mormon wheeled and fired at the man at his side. Much of the property of these emigrants was afterwards sold in Salt Lake City, the capital of the Mormon church, It was a most diabolical crime; the Mormons did it, and Brigham Young became a party to it by shielding the guilty parties and doing his utmost to defeat the ways of justice. In fact, his grave unexpectedly intervened to prevent the courts from reopening the case It was a church crime in every particular. The remote cause was the crime of the Mormon elder in Arkansas; the ground of pro vocation was the Mormon spirit of re venge against Gentile justice; the premeditation and planning are shown in the treatment given the emigrants by every Mormon settlement through which they passed, and by the way in which they were directed to the place of

HERALD OF TRUTH.

massacre; the deed was performed by Mormons, and self-confessed by them, and the miss of justice was that those high in authority in the Mormon Church were not punished for it.

I have purposely devoted a somewhat lengthy paragraph to this gravest of Mormon crimes, because it was typical of the period and temper of the church. and because I desire, so far as these articles are read, that this ugly event may be fully understood.

No greater religious deceivers have ever gone about over the country than Mormon missionaries. Those I have met are first class sophists, and can, and do, mislead even intelligent per sons, who are not fully posted on Mor mon history and the real doctrines of the church. We should warn and instruct the people. Scott F. Hershey.

TELLING TRUTHS

The world watches the Christian use his hands, feet and tongue to know what he means when he gets on his knees.

It is poor evidence of a man's Chris tianity that he chants songs in the sanctuary and cheats sinners in the

He who does not mean what he promises to men will not promise what

The world is watching for an embodied Gospel, not for a Christ who lived in the apostles so much as for a

When religion dienlays itself in busi. ness as well as in belief, in society as well as in synods, then the unsaved will

When we believe with all our hearts. then we will work and give with all our might. What a man does and sacrifices for a cause depends upon how strongly

a cipher that amounts to nothing unless combined with something of worth,

The church that does not believe that the world is lost do little to save it, and he who denies that the Bible is inspired will do little to inspire the world. The people who believe that there is salvation in any other than Jesus ('hrist are not making many sacrifices

The church for our day is one that grapples with the world as it is, lifting it out of its lethargy, leasing and lust,

It is conviction that gives backbone to a church, and the one that does not hold to something as settled will be only an interrogation point on the world's page, instead of a positive power to steer, steady and save a race unable unsteady and unsaved.

It is to be the work of those who be vauntingly of character and conduct, that belief blooms into beneficent beauty and bountiful being, that creed constructs consistent conduct and Christ like character, that faith's fruitage is fearless fidelity and faithful fighting.

some had supposed.

When the Church is willing and gold, laying for and loving the lost, sav

When we who love God meet with the unsaved at home and in business to live and talk Christ, the unsaved will sit with us in the church to learn and

he means to God.

Christ who lives in the men of to-day,

acknowledge its genuineness.

he believes in it. it has the Bread of Life, and that the heathen are famishing for the want of it. there will not be much dickering over

to bring men and women to Him.

staying its selfishness, sin, and surfeiting, and toning it with temperance, truth and trust.

lieve something to demonstrate, by visible evidence, to those who talk so slightly of churches and creeds, and so

The world must have something to and says: "If it be a shame for a woman world because he had nothing on which to put his fulcrum, no more can a church raise the world ont of its degradation unless it rests upon something that is unshakable.

In searching for the essence of faith some husks may be pulled off, but the kernel will be no less precious, because we have found out that the germ is in the kernel and not in the shucks, as

ready to follow God wholly and at all hazards, regardless of cost, facing and fighting falsehood, getting and giving ing and sacrificing for service, she will find a mission at her very doors, the pursuit of which will move the world and confound blatant infidelity.

love Christ.

As a man cannot stand in the same tracks all the time and make much progress, so a church cannot confine its active endeavors to its own parish and get strength enough to survive long. Too many of our churches have died of ctanding still

The age is ripe for a mighty and ag gressive movement in world wide mis sions, and deaf to the call of God and recreant to duty is the Church that does not recognize the opportunity, and

The severest critics that a minister generally has in the church are those who believe little and do less. The Church that is most intolerant of others

generally does the least to save the When a Church actually believes that roll in their number honorable men lessly branded as heretics, nor should

passenger rates and freight-charges Agnosticism is a failure because it is

national names, but also among those of the same denomination. A view is not necessarily right be cause it is old, nor wrong because it is new. Age does not make all things right, nor youth make them wrong. We are beginning to mass our forces

The propagators of newer views are

not all men "of the baser sort," but en

"not a few." They are not to be thought-

they condemn as higots those who look

askance at their beliefs. Tolerance is a

virtue much needed to-day, not only

among the people of various denomi

in the slams of our cities, where the saloon the modern Goliath who has long defied the armies of the living God, must be met by a solid phalanx of Christ-centered and Christ-filled people, marching with determined purpose and united tread to the conflict against the old braggart that has too long bailled a divided ('hurch, dictating terms, cor rupting manhood and womanhood, debauching homes and stealing the children's pennies to save itself from bank ruptey.- W. W. Dawley, in Standard.

THE COVERING.

The covering spoken of by the Apostle Paul, I consider an ordinance, from the fact that in olden times the hair which is said to be a covering, was the mark of a virtnous woman and short hair the mark of an unvirtuous woman Consequently it was a great shame for a woman to be "shorn or shaven." The Apostle calls our attention to this fact,

hold to while it is doing its exploring. to be shorn or shaven, let her be cov-If Archimedes of old could not lift the ered." Now my view on this matter is, that the hair is given her to distinguish her as a virtuous woman: and the covering that the Apostle recommends in prayer and in prophecy is to characterize her as a Christian woman; and also to give her power in the sight of God that her prayers may be heard. It is generally admitted among the brethren, that a covering besides that of the halr is necessary when praying or prophesying: but the question seems to be is it neces sary to wear the cap for that purpose or is the bonnet just as good? The king upon his throne wears a crown adorned with gold and precious stones, when engaged in his official labors, as an emblem of majesty, power and authority. The Jews put a crown of thorns to numiliate Ilim, by which He gained a name that is above every other name: the Savior of the world. Now dear sisters, you wear your bonnet to protect your heads from the heat and cold. The can is intended for your more solemn hours, when you are engaged in your heavenly Father's business; and it may gain for you a more excellent name than that of a fair face, which is brought about by the bonnet. I would suggest that the sisters wear their caps in time of worship and that brethren encourage them in the same, and never discourage them by saying that something else will do just as well: for brethren, the burden of the sisters, as well as our own, is heavy enough without disconragements. But if we help one another to bear our burdens they may be made light and easy to bear .- Dennis Weimer in Primitive Christian

PRAYER.

I asked the Lord that I might grow In faith and love and every grace Might more of His salvation know And seek more earnestly His fac-

"I was He who taught me thus to pray, And He, I trust, has answered pr But it has been in such a way As almost drove me to despair.

I hoped that in some favored hour At once He'd answer my request And by His love's constraining power Subdue my sins and give me rest

Instead of this He made me feel The hidden evils of my beart; And let the angry powers of hel Assault my soul in every part.

Yes more with His own hand the seemed Biasted my gourds and laid me low

Lord, why is this? I trembling cried: Wilt Thou pursue Thy worm to death? Tis in this way, the Lord replied I answer prayer for grace and foith."

These loward trials I employ, From self and pride to set thee free And break thy schemes of earthly joy, That thou may'st seek thy all in the -S. l. L. M. J.

MARRIAGES.

HOOVER-SENSENIG. On the 9th of cember 1997, at the residence of enry Seusenig, in Earl Twp., Lan-ster Co., Pa., by Bishop Jonas H. artin, John Hoover of West Earl Twp., to Annie Sensenig.

HORNING SHIRK. On the 12th of December 1897, at the residence of the bride's parents, near Churchtown, Lan-caster Co., Pa., by Bishop Jonas B. Martin of Goodville, Pa., Noah G. Hornof Bowmansville, Pa. to Anna

Hosspetier Bixler. On October 4, 1897, at the Sonnenberg M. It., by Bishop Jacob Nussbaum, Bro. D. C. Hofstetter to Sister Lizzie Bixler, both of Wayne Co., Ohio.

CHARLES—NISSLEY.—On the 11th of November, 1897, at the bride's home, near Landisville, Lancaster Co., Pa., by Bishop Jacob N. Brubacher, Bro. Amos Charles of near Mt. Joy, to Sister Katle S. Nissley. May they so live that their lives may be crowned with Joy and happiness

DEATHS.

BLOUGH, -On the 4th of November, 1897, in Johnstown, Pa., of consumption and heart trouble, sister Catharine, wife of Peter A. Blough, aged 52 years months and 10 days. She was buried on the 6th at the Blough Mennonite
M. H. Funeral services by S. G. Shetler, Jonas Blauch and Samuel Gindle ler, Jonas Blauch and Samuel Gindles sperger. She was a faithful member of the Alemonite church for a number of years. She is survived by a sorrow-ing husband, four sons and one daugh-ter; one son preceded her to the future world, but they need not mourn as those who have no hope.

THOMAS.—On the 6th of December. 1897, in Conemaugh Twp., Somerset Co., Pa., John Henry, infant son of Bro. Silas and sister Lovina Thomas, aged Sijas and sister Lovina i nomas, aged 6 months. He was buried on the 7th at the Thomas M. H. Funeral services by Samuel Zimmerman and L. A. Blough. Text, Luke 8:52.

HOOVER .- On the 7th of December HOOVER.—On the 7th of December, 1897, at his home near Almira, Ont., Jacob Hoover, aged 68 years, II months and 21 days. Barried on the 9th in Wideman's burying ground. Discourse in German by 1're. Christian Burkholder from 2 Cor. 5:1, and in English by 1're, Samuel Wideman from Job 14: "If a man die shall he live again?"

MILLER.—On the 27th of September, 1897, at Landisville, Pa., Clarence IL, son of Phares G. Miller, aged 21 years, 7 months and 10 days. Funeral services were conducted by Pre. John Rohrer in German, from the 119th Psalm; in English by Here 118 (1998) and the 1998 of the 1998 of the 1898 of the 1899 of the ler from James 4, part of the 14th verse For what is your life?" etc.

"Thus comes the great messenger Summons here, summons there God sends the swift messenger, ('alling some, others spare.

We're sail: but this messenger we re sau; out this messenger Leads our hearts, worn with care, To I lim, a kind messenger, Who in each sorrow will share.

Ry his AUNT CLARA Good, On the 23rd of November 1897, near Bowmansville, Pa., of con 1897, near Howmansville, Fa., of con-sumption, Bro. Peter G. Good, aged 29-years, 11 months and 23 days. He joined the Memonitic Church in the year 1884, and was a faithful member-cer since. We miss him hit the church and in the Sunday school, where he was a teacher and an earnest worker was a teacher and an earnest worker for the saving of souls. He leaves a sorrowing wife, one child, a mother, three brothers, and many friends to mourn; but not as those who have no loope. We feed assured that our loss is his eternal gain. Funeral on the 27th, services at the house by H. G. Good and at the Bowmansville Mennonite meeting house by Abram Gehman and Benjamin Horning to a full house. Buried in the adjoining graveyard.

Far from affliction, toil and care, The happy sonl is fled. The breatfiless clay shall slumber here,

Among the silent dead.
The gospet was his joy and song.
Een to his latest breath;
The truth he had proclaimed so long

Was his support in death. Now he resides where Jesus is, Above this dusky sphere; His soul was ripened for that bliss While yet he sojourned here.

And we are hast'ning to the tomb; Oh, may we ready stand; dearest Lord, receive us home. To dwell at Thy right hand.

J. M. WEBER

The Royal-White and Pure

THE GLORIFYING OF LIFE. Our Lord calls His people always to be

helpers in blessing this world. We can-

not do much. The best we can bring is

a little of the common water of earth:

but if we bring that to Him He can

change it into the rich wine of heaven,

which will bless weary and fainting

ones. If we take simply what we have

and use it as 11e commands it will do

good. Moses had only a rod in his hand.

but with this he wrought great wonders.

The disciples had only five barley

loaves, but these, touched by Christ's

The common water carried by the

servants under the Master's benediction,

became wine for the wedding. Christ

passes the gifts of His love and grace

through human hands to others. The

redemption is divine, wrought by Chrlst

alone: but the priesthood that mediates

it is human; human hands must dis-

No labor is in vain which is wrought

trivialities, in business, in the household,

which seems like the carrying of water

to be emptied out again, is transformed

WOMAN-There is in woman an in

tuitive quickness, a sagacity, a penetra-

tion, and foresight into the probable

consequences of an event, that makes

her peculiarly calculated to give her

opinion and advice. "If I were making

up a plan of consequence," said the

noted Lord Bolingbroke, "I should like

first to converse with a sensible woman.

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hand made a feast for thousands.

BAUMGARTNER. On the 13th of BAUMGARTNER. On the field of November, 1845, in Cambria Co., Pa., Hannah, wife of Jonathan Baumgartner, aged 67 years, 2 months and 25 days. She was buried on the 15th at the Weaver Mennonite M. II. Funera services by Jonas Blauch and Samuel Gindlesperger.

BORNTHEGER .- On the 10th of Nov BORNTHEEFER.—On the fold of ZO-ember, 1897, at Emma, Lagrange Co., Ind., Lovina, daughter of Jonah and. Anna Borntreger, aged Z months and II days. The mother died when the child was but II days old. Funeral services by E. I. Miller and It. J. Ilochtutler from Mark 10:13-16.

Facu tin the 10th of September, Esch. On the folion of September, 1897, Levi, son of Samuel and Esch, aged 3 months and 25 days. Funeral services by D. J. Hochsteller from Mark 10:13-17.

MILLER.—On the 28th of October, 1897, at Emma, Lagrange Co., Ind., infant child of Jonah and Clara Miller, aged 1 month and 10 days. Funeral services by D. J. Hochstetler from Mark 10:13—17.

TEINER—On the 8th of November, 1937, near Orrville, Wayne Co, Ohio, Barbara, daughter of Daniel and Magdalena Steiner, aged 32 years, 10 months and 9 days. Buried in the Chippewa graveyard. Funeral services by Jacob Xinsbaum at the house and by the same and John K. Yoder at the M. H. Texts, I'sa, 16, and Acts 17:36, 31.

ERB. On the 2nd of December, 1897, at the residence of his son-in-law, John Hereford, 6 miles east of Berne, Huron Co, Mich., of the infirmity of old age, Peter Erb, aged 89 years, 11 months and 2 days. Deceased was formerly a resi-dent of Perth Co., Ont., although he came here last August from Arkansas. About four hours before his departure About four hours before his departure he requested his daughter and her hus-band and his grand children to come to which the control of the control of the which the control of the control of the historical control of the control of the the control of the the control of the control of the control of the the control of the control of the control of the same that the control of the control of the Sant'els S. Bowans, S.

BASINGER.— Dec. 10th, 1847, near East Lewistown, Mahoning Co., Ohio, very suddenly, Noah, son of Ruddolph and Elizabeth Basinger, aged 19 years, I month and 7 days. His sudden and unexpected death cast a pall of sadnes. unexpected death cast a pain of sauners over the entire community. He went about his work on the farm as usual, but on Friday morning came in from the barn to take a dose of "Pain Cure," remarking, when asked why he took the medicine, that he did not feel very the medicine, that he did not reer very well. He at once went to the barn again, to do some chores, and when his father went out about fifteen minutes later, he found him lying at the stable later, he found min lying at the stand-dood, dead. Evidently he was just beginning to clean out the stable after having let out the cows, when he sud-denly fell dead from heart trouble, with which he was more or less affected the last few years. This is a loud call. to all and a warning to be always ready to all and a warning to be always leady for the Son of man may come unex-pectedly. Funeral at the Oberholzer M. II. on the 12th where services were conducted by Allen Rickert and David Lehman. The funeral was very largely

KNOPP Nov. 21th, 1897, in Mahoning Co., O., Jacob Knopp, aged 65 years, 5 months and 8 days. Funeral was held on the 25th at the Oberholzer where the services were con church where the services were conducted by Amos Mumaw and Jonas Loneks of Indiana, and Bishop John Burkholder. His funeral was largely attended. He was a faithful member of the Mennonite church, and leaves a sorrowing widow and five children to mourn his departure.

N₁CE.—On the 25th of November, 1897, in Franconia, Montgomery Co., Pa., of a complication of diseases, Bro. Baniel Nice, aged 56 years and 9 months, He was a son of Pre. Henry Nice de-

ceased. He was married to Elizabeth Moore, who, with one daughter, pre-ceded him to the grave. One son and four daughters remain. Buried on the Tour daughters remain. Bullet of the 2nd of December at Franconia. Fu-neral services by M. R. Moyer at the house and by Joslah Clemmer at the M. H. Text, Phll. 1:23.

STULTZFUS.—On the 1st of December, 1897, near Richland, Knox Co., Tenn., of convulsions, Jonas, son of John S. and Elizabeth Stultzfus, aged 47 years and 19 days. He was never married, and died at his parental home. Buried on the 2nd in the presence of many sympathizing friends. Services by 11. II. Good from 1 Chron. 29:15. May the God of all comfort look down upon the pereaved family and especially bless the bereaved mother.

FREED.— Near Wakarusa, Indiana, on the 29th of November, 1897, Bro. Daniel Freed, aged 67 years, 9 months Daniel Freed, aged of years, of mother 17 days. He was born on the 11th of Feb., 1830, in Columbiana Co., O. Ile was married to Annie Nusbaum in 1852. He moved to Kosciusko Co., Ind., and two years later to Elkhart Co., where he resided to the time of his death. On Sunday evening, in company with his wife, he visited Sister Loucks, a neighbor, and after their return he retired. Shortly after midnight he was taken with paralysis, and in a couple of hours was a corner. with paralysis, and in a couple of hours was a corpse. He was buried on Dec. 2d, at the North Union M. II., where appropriate services were held by John F. Funk, Geo. Lambert and John F. Funk, Geo. Lambert and John B. John F. Funk, Geo. Lambert and John B. John F. John B. John B. John John B. John B. John B. John B. John G. John B. John B. John B. John B. John G. John B. John B. John B. John B. John With the Memonite church about 48 years ago. On the 18th of June 1858. He was chosen for the pendence and disyears ago. On the 18th of June 18th he was chosen to the office of deacon. He was a faithful member, and discipled the second of the factor of the state of the s they all imitate his good example and remember the kind instructions he

"Life's labor done, as sinks the clay, Light from its load the spirit flies;
While heaven and earth combine to say,
Ilow blest the righteous when he

SHOWN AND On the 8th of Decem-SHOEMAKER. On the Suff of December 1897 at his home near Berlin, Waterloo Co., Ont., of the infirmities of old age, Bro. George Shoemaker, aged 49 years, 2 months and 3 days. Bro. Shoemaker was the third son of George maker was the third son of George Shoemaker, and was born on the home-stead of his grandfather Jacob Shoe-maker in Frederic Twp., Montgomery Co., Pa., Oct. 5, 1903, in his youth he worked at the loom for William Kratz worked at the loom for William Kratz of Upper Salford Twp. In 1825, In com-pany with Jacob and Abraham Clemens and their families and others he emi-grated to Canada, and for a while worked at his trade, that of weaver. Later he made his home with Jacob Clemens on the west side of the Grand River near Breslau. He afterward bought a farm two miles east of Berlin, on which he spent the remainder of his long life. On the 8th of June 1830 he iong life. On the 8th of June 1830 he was married to Anna Shuh, who died Aug. 20th 1855. He united with the Mennonite chements. To the united with the Mennonite chements of the property of the property of the married to the property of the married to married to the married to make the married to the marri

Henry, with whom she lived. She suf-fered only four and one half days of pneumona and heart failure. Buried on the 20th at Hereford M. H. Fu-neral services were conducted by J. M. Ehst at the house and Henry Bower at the M. H. in German, and Jacob Huns-berger in the English language in the presence of a larce concornse of friends herger in the English language in the presence of a large concourse of friends and relatives assembled to pay the last tribute of respect. Her age was a fine mother of 5 sons and 3 daughters. The husband, 3 sons and 2 daughters preceded her to the spirit world. She leaves 2 sons, I daughter, I'g grand-children, 15 great-grand-children, ber loss, which we hope is her eternal gain. loss, which we hope is her eternal gain. She joined the Mennonite church when quite young, and was a faithful member ever since. Peace to her ashes.

LANDIS.—On the 14th of December, 1897, in Leacock Twp., Lancaster Co., Pa., Bro. Levit L. Landis, aged 70 years, 11 months and 13 days. Funeral serv-ices at the house by Pre. Amos Hoover. Interment at Hershey's meeting house where appropriate remarks were made by Pre. Christian II. Brackbill. Pre. Hoover spoke from the text Joh 14: 14 to a large congregation, who met to pay the last tribute of respect for the de-parted. Bro. Landis leaves a sorrowin ted. Hro. Landis leaves a sorrow-lar companion, an only son and four daughters, beside one brother, three sisters and many kind friends. Proof of this could be seen on the day of his funeral. Bro. Landis was a faithful member of the Mennonite church for 20 years. The church has lost a kind brother, the family one that was closely attached to them as a dear husband, a kind father and grandfather. Truly we can sympathize with the dear old sister and children. God grant. few years or days as He sees fit to have her stay, so that she can meet her loved one who has gone before.

"Well, he is gone, and now in heaven He sings His praise who died for him; And in his hand a harp is given, And he is a heavenly worshipper.

() let me think of what he said

And of the kind advice he gave;
() let me do it as he's dead
And sleeping in his lowly grave." A SISTER.

HUNSBERGER.-On the 26th of Octo-HUNSBERGER.—On the 20th of Octo-ber, 1897, near Cearfoss, Washington Co., Md., of a lingering illness of con-sumption, Bro. Adam Hunsberger, aged 43 years, 7 months and 19 days. He was buried on the 20th at Broad-He was buried on the 20th at Broad-fording. The funeral was largely at-tended. Services were conducted by the conducted by the conducted by His mother preceded him three months before, and his sister ten months be-fore. He leaves an aged father, two brothers and five sisters to monrh his loss. During his illness he bore his saf-fering with patience and submission, his desire increased to go to the home his desire increased to go to the home above he so much longed for.

One by one earth's ties are broken

One by one earth's ties are broken As we see our love decay; And the hopes so fondly cherished Brighten but to pass away. One by one our hopes grow brighter As we near the shining shore; or we know across the river Waits the loved one gone before.

Weep not that his toils are over, Weep not that his race is run; God grant we may rest as calmly When our work like his is done. Till then we yield with gladness Our brother to Him to keep.

And rejoice in the sweet assurance
"He giveth his loved ones sleep."

By his sister A. H.

BURKHOLDER .- On the 29th of Nov. Intentian : Funerian services by r. S. 1431-man in English from I Pet I. 34, 4 and by Noah Stauffer in German from Prov. 12:28.

MACK. — On November 23rd, 1897, near Bally, Berks Co, Pa., Sister Sus-anna Mack died at the home of her son the Mennonite church. She bore her

afflictions and sufferings patiently, looking forward with that blessed hope of meeting her God in peace. She was considered to the suffering the sufficient the suffering the sufficient the suffering the suffering the suffering the suffering the suffering the suffering the sufficient the sufficient the sufficient the suffering the suffering the suffering the suffering the sufficient the sufficient the sufficient the sufficient the s

January 1.

KENNEL -On the 15th of December KENNEL—On the 15th of December, 1897, near Albany, Oregon, of cholera infantum, David, son of Christian R, and Magdiclena Kennel, aged 1 year, 3 months and 21 days. David was a bright little boy and was loved by all. He leaves father and mother, three brothers and two sisters to mourn his early doparture Paneral services by Jacob Roth from 1 Peter 3.23—25.

-LITTLE FACTS.-Rnb your hands on a stick of celery after peeling onions. Rub spoon with common salt to re-

Buttermilk will take out mildew A drop of creosote will stop the bleed

ing of a cut.
Chloride of lime will cause rats to flee from the neighborhood in which it is exposed.

Sage, picked fresh and rubbed on the teeth, whitens and preserves them.—

-CANADA now has 800 additiona money order offices. There were until recently about 1,200 of such offices in the whole Dominion.

—FIGURES WORTH REMEMBERING Total number of liquor dealers 23,235 Including bartenders 891,559 Spent for liquor in 1895 892,122,551 Internal revenue receipts for liquor, 1895 8111,503,244 English capital in breweries 891,222,252 Interest paid on this in 1895 85,61,204 Number of drunkards in the

nation 1,6
Population to each liquor dealer Voters to each dealer 52 Barrels of beer sold in 1895 33,496,661 Gallons of beer sold in 1895 1,037,559,491

Received from liquor licenses,
State and local 824,786,496
Total capital invested in liquor
manufacture 8249,220,818
Number of employees 8249,220,818

manufacture \$229,220,818 Nnmber of employees 49,048 Wages paid \$86,657,721 Wholesale value of product \$235,807,165 From 1861 to 1895, inclusive, our Government has paid to Union soldiers, their widows and families, the sum of \$1,555,225,077. This is about equal to the direct and indirect cost of the liquor traffic in this country for twelve

months.

The American dollar is between one eighth and one ninth of an inch in thickness. Taking it to be only one ninth of an inch then the \$962,192,854 ninth of an inch then the \$505,152,554 spent in 1856 for liquor would make a column of silver dollars 106,910,317 inches or \$509,193 feet or a little over 1687 is miles high. This was spent in a year of hard times, and largely by la-boring men.

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bie Nelson Thursted.
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mon. By M. B. Williams.
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The Man Seen by Ilimself. IV. The
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tach train makes close connection at silab	
ka with electric cars for South Bend; als	10
h Chicago and Grand Trunk for South Bene	d.

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Semi-Monthly.

ELKHART, IND., JANUARY 15, 1898.

VOL. XXXV. No. 2.

ARRAM B. KOLB. Editor.

Entered at the Post Office at Elkhart, as

Contents of this number

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EDITORIAL NOTES.

Heaven has little attraction for people whose treasures are all on earth.

Adversity calls powers into action which would otherwise lie dormant. Change of Address. -Bro. Joseph

Schlegel, from Emporia, Kansas to Hartford, Kansas. We would like to have a regular cor-

respondent in every congregation in the United States and Canada.

Articles for the Herald should be written plainly with black ink, on one side of the paper only. Especial care should be taken in writing names and

On his way homeward from the East, where he spent several weeks, Bro, Daniel Kauffman of Versailles, the ideas of the natural man. Mo., stopped over at Elkhart on January 5-7, and on the evening of January 6th preached an impressive sermon to an appreciative congregation from I ceases to be a virtue. Thess. 2:18, last clause. The sermon will appear in a later issue of the death. HERALD.

confer with Dr. Louis Klopsch of the wiser. Christian Herald regarding the addition to the Book on India's Famine of a few chapters on the work of the Christian Herald in the India Relief was deemed advisable to have an account of the mother of the ship such as caused Eve, the mother of

count of it in Bro. Lambert's new book, in a package with others to your office. which will appear in a few months.

Millersville, Lancaster Co., Pa., had nearly so, receives mail from your post been completed and would be opened office and the distributing clerk at your for public worship on the 13th of Janu- office may sometimes give him your ary. Services were to be held morning paper. An explanation to your post and evening. The meeting house is master will do ten times more toward situated on the trolley line three miles rectifying the trouble than does your is built of brick, 56 feet wide, 84 feet clerk for carelessness. Try it, and long and 16 feet high, with a basement if that does no good, then write to us under the entire building, and occupies about it. We might add that your post the site of the old meeting house.

According to statistics published in the New York Independent, the total gain among the religious societies in the United States for the year 1897 is 630.951. Of these the six branches of the Catholic church show a gain of 171.516; the Christian Scientists, 15,000; Dowieites, 5,000; Congregationalists, 14 805: Disciples, 47,407: Dunkards, 17.719; Evangelical, 2,987; Mormons, 63,370; Adventists, 4,652; Baptists, 40,-071; Mennonites, 1,600 (the correct figures are over 3,000); Methodists, 77-616; Presbyterians, 29,816; Protestant Episcopal 21,837; Reformed, 8,750; Salvationists, 7,000; Universalists, 2,000, the other denominations making up the

The following sayings are often anoted, and by many are believed to be scripture passages, when, in fact, some of them are directly contrary to script ure teaching, though in harmony with

- I. Heaven helps those who help themselves
- 2. There comes a time when patience 3. In the midst of life we are in
- 4. When in Rome we must do as Romans do
- Cleanliness is next to godliness.
- 7. Fight the devil with his own tools.

the last number of the HERALD, word on our list. Possibly another person, came that the new meeting house at whose name is the same as yours or rest. west of Lancaster. The new structure blaming the publishers or our mailing master also may ignorantly put the blame on us we know this has been done-but the above explanation regarding the distribution of the mail should be sufficient. If not then let us know, giving us your full name and

> A Christian Reputation. Solonion ingly careful of their reputation as retian character without giving heed to they shall be comforted." our reputation in every form and in all out down not they are blest alone its bearings.

In order that we may have and enjoy a Christian reputation we must by all means possess the Christian character that forms the basis of this reputation: regularly must blame others than the 12th chapter of Romans, the third chap- it gladden every heart. work. The Christian Hernit sent a publishers or our mailing clerks. The ter of Colossians and the thirteenth We find too many times in the varied

teachings of these Scriptures, will be It cannot be otherwise, and if you have able to establish a character that will received one paper, that shows that sustain him even in the great day when Just as we had closed our forms for your name has been correctly set up Christ shall come in His glory to gather home His elect and bring them to His

> Sorrow .- In answer to the question Are Christians (who are to "rejoice always") ever sorrowful? it may be said that there are some things in this tife which are a source of sadness to believers, even though there are other things over which they can and should "rejoice always." A temporary sorrowful expression on the face of a person who is a devoted follower of Christ should not be regarded as a sign that that person does not enjoy his religion. He may be sorrowful because he sees that so many of those whom he dearly loves are on the downward road to ruin.

Christ Himself was a "man of sorrows and acquainted with grief." In says: "A good name is to be chosen the garden of Gethsemane, shortly berather than great riches." Most people fore He was betrayed into the hands of value their reputation in one way or sinners, His soul was "exceeding soranother, and are jealous of it in certain rowful, even unto death." The tears He ways. But very few people indeed are shed at the grave of Lazarus, and on jealous of their reputation in every way other occasions, were tears of sorrow, not they ought. Some persons are exceed- tears of joy. When He was on the way to the scene of His crucifixion He said gards moral character; others cherish to the women that followed Him, "weep more especially business integrity: for yourselves, and for your children. others again value truthfulness above. Hence we see that while it is no doubt others; some are especially careful of true that many Christians do not manithe company they keep, and the places fest as much joy as they might, yet where they go, what business they en- it is also true that God has not yet gage in and what vocation they follow. wiped all tears from the eyes of His These are all good and necessary things children. There is no comfort in store to look after, and no one who values a for those who grieve over the loss of "Christian reputation" will overlook carnal pleasures and treasures, but any of these. We can never expect to "blessed are they that mourn (on acmaintain a true and symmetrical Chris- count of sin and its consequences, for

Whose lives a peaceful tenor keep,

The Power who pities man, has shown A blessing for the eyes that weep."

Friendship. True friendship is and in order that we have the character - pleasant and helpful annulst the trials on the 6th inst. for New York City to 6. Men shall become weaker and and the reputation we need to specially and distinuities of this present life. It is a study and appropriate the first twelves - rare flower that does not grow in every verses of the fifth chapter of Matthew, garden; it is a gem that is not found the 22nd and 23rd verses of the fifth beside all waters; a pearl that is not Those who fall to receive the paper chapter of Galatians, the whole of the found in every character, neither does

large amount of money to India, and it fault evidently lies with some one at chapter of first Corunthums. Any experiences of this present life a friend

Jesus refers when He says: "He that eateth hread with me, hath lifted up his heal against me." That kind of friendship manifested in that traitorous a long distance very rough, this helng act that made Cæsar say, "And thou too Brutus," and cover his face with his mantle and give himself up to the assassin's hlade. Yes, that same kind of though not so hold in outline as that friendship which Joab showed towards of North Carolina and Tennessee or Ahner, and which the same treacherous man exercised towards Amasa, when he so kindly asked about his health and took him by the beard and kissed him while his heart was full of murder and he under the guise of friendship plunged the dagger into his hody.

Gracious Father In heaven, from such friendship ever deliver us.

It is an aucient saying: "A friend in need, is a friend indeed," Let us cultivate a friendship like unto that which Jonathan manifested toward David: a friendshlp which so closely united them that their love exceeded the love of woman. A friendship such as Jesus teaches, that a man will even lay down his life for his friends and that will stand up for them and help them hoth in adversity and prosperity.

May God grant us friends tried and true, friends that stand by us in every hour of trial and difficulty, and if our friends look to us in hours of distress reached Greenville, we, heing then in and need may we prove the same to them, and in this way fulfill the great command of our Savior and do to others as we would that others should

For the Herald of Truth. THE SOUTHLAND.

VI. It had been our intention to turn our faces homeward after seeing the country in the vicinity of Birmingham, Ala., hut at the earnest solicitation of an agent of the North American Land and Timber Co. of Lake Charles, La., free transportation being assured us to Lake Charles and from there home, we concluded to include that also in our trip. Our approach to Birmingham was In-

dicated to us hy the long lines of fires in the mammoth iron and smelting works for which this rapidly growing city is noted. The glare of these lights at a distance made it appear as though the city might be on fire, but the nearer approach of the train showed us what

As the city was at this time in a state of quarantine on account of small pox, sippl, now some distance from the river we chose to remain near the depot, so as not to run any risk regarding our evit from town

whence we were conducted across the street to the sleeping rooma. So far aa accommodations were concerned these were the poorest we had found thus far on our tour. Between the frequent visits of mosquitoes which were very plentiful, and the whiffs of foul air that were occasionally wafted into our room from some disease breeding "back vard." we managed to eke out some slumber. We would gladly have ex-

the human race, to eat of the forbidden changed this accommodation for a night tree and commit sin; the kind to which ride on the train, hut there was no train until 7 A. M., and glad we were when that time came, and we were once more on our way westward.

The country from Birmingham is for the southern end of the great Appalachlan Mountain chain. Numerous Iron and coal mines are found in this region. The scenery was very picturesque, even of northern Georgia.

In the vicinity of Favette. Ala., there is some excellent farming land, the surface is undulating and the soil a rich-looking loam. The fine fields of cotton and corn showed the productive ness of the soil. The altitude is low however, hardly 300 feet ahove, sea level. Still the natural dralnage is excellent, and for those who can hear intensely hot weather this might not he poor place in which to settle.

Our train arrived at Columbus, Miss... at 12:30 where a stop of thirty mlnutes gave us time for an excellent dinner. The weather was hot and very sultry, and everyhody suffered. The moving train somewhat relieved the suffering from the heat, but as it was very dry the train was enveloped in a cloud of dust, which made traveling very dis agreeable and tiresome, and we wished for northern hreezes and rain We were very glad when we reached Greenville. Miss, at 7:50 P. M. for it meant a short rest in the somewhat cooler evening.

and a chance to "clean up." For more than fifty mlles before we the Mississippi hottoms, could see the "high water mark" from the great Miss issippi overflow earlier in the season, Trees, fences, houses, telegraph poles showed the "line" of the water. Full accounts of this great inundation were given in the newspapers at the time,

hence no more need he said here. Greenville is an old town, inhabited by a very motley population-Yankees, Southerners, Italians, French, Creoles and the in the South everywhere present darkey. The general aspect of the town is decidedly dilapidated, nevertheless we had an excellent supper, and after an hour's rest, spent in writing letters and strolling about, we were conveyed to the depot of the Yazoo and Mississippl Valley Ry. At 10 P. M. we took the train and after a change of cars at Leland, we found ourselves on the main line of the Y. & M. V. Ry., headed for New Orleans. The night was cool. the road smooth, the equipment excellent and we enjoyed a good night's rest after the hot, duaty ride of the previous day, and on the morning of the 27th of August we awoke considerably refreshed. In the early morning we passed through Vicksburg once on the Misals owing to the new channel which was formed during the war. Much of the country about Vickahurg la very rough We were shown to a hotel from and uninviting to the northern farmer. The soil in the main is a heavy clay.

Farther on down the Misaissippl, whose banks we skirted, the country became more and more level, and im mense sugar cane plantations were

passed enroute. We reached New Orleana at 10:30 A. M., and soon found, what we had often of man's greed and cruelty, nor to the heard, that we were in a semi-tropical, semi-foreign city. There is the old French Quarter with its grand old ited, and some of the magnificent pal-

we visited; also the grand cemeteries. The cathedral is open at all times, and, prompted more or less hy curlosity, we entered the historic edifice. Upon the walls were the forms, in sculpture and painting, of some of the patron "saints" of the Romish church, and hefore a number of them we saw women kneeling in prayer. One whom we noticed especially, moved from one to the other of the images, offering short prayers hefore each one.

Farther forward, in a corner, we saw what we took to be the confessional. The huilding is a massive granite struc ture, but shows signs of its great age, it having heen erected about two centurles ago.

The French market was interesting and-horrible. The stench from the long rows of meat stalls where fish and beef are disposed of, was unendurable to nostrils unaccustomed to such odors, but the meat vendors seemed to suffer no inconvenience whatever.

The streets of the French Quarter are exceedingly narrow, and the sewers heing on the surface, just outside of the sidewalk, together with the grimy, dingy appearance of the husiness places of this part of the town give it the aspect of filthiness.

The Italian Quarter is different from the French Quarter only in this that it is more filthy, and the huildings lower and the general appearance of things more squalid. The American portion is of course much like any other Amerlcan city, with wide clean streets, beautiful lawns and modern houses. There are also several very fine parks, where the tired citizen can spend a few quiet hours in the cool shade free from the noise, and other uppleasant surround-

Among the places of interest we visited was the old City Hall and slave market. Down in the basement in a large room, upon an elevation was a how or "block" upon which the poor slaves used to he placed for the "inspection" of prospective huyers; hehind this place was a gangway leading to a building with barred windows and small rooms on each side of a narrow corridor. These were the "slave pens" where the slaves that were to be put upon the market were housed. We recalled to mind the pictures we saw in our boyhood days of slaves being offered for sale on this "block:" opposite the block a clerk's office, and a "bar." over which whiskey was passed freely. slave dealers in "plug" hats and checked clothes standing about; slave drivers with huge whip in hand; the auctioneer ahowing the good "points" of the poor half clad, trembling victim on the block; near by a mother rudely torn away from her dear little children, to be taken, she knew not whither .- all these things rose up in a mental vision hefore the writer until he could fancy himself right among the slave dealers. If these grimy walls could speak, what talea of aorrow, suffering, anguish and terror could they not tell! Thank God never again will this hall resound with the hlows of the slave auctioneer's hammer, or to the cruel comments on the chattels he sold: nor will it again hear the sound of the alave driver's lash, or the cries and moans of the poor victims

dealer. The famous levee was also vla-

cathedral and its market, both of which ace river steamers were boarded. Some of these steamers are three decker flat bottoms with huge paddle wheels at the stern, and are capable of carrying enormous cargoes up the shallow

At 8:45 P. M. we took the Sou, Pacific Ry. ferryboat across the Mississlppi, and soon after we were on our way westward toward Lake Charles, where atter a ride of about 200 miles, we arrived on the morning of Aug. 28 at 4:12, and were met at the depot by a Mr. Mellinger, and after a weary tramp of over a mile in the dark we found comfortable quarters at a good hotel. The day was spent in looking over some of the lands offered by the North American Land and Timber Co., an engine and car heing provided for us by the Co. We found the manager, Mr. A. V. Eastman, a most estimable gentleman, one whom it is a pleasure to meet. He and several other gentlemen and ladies accompanled us on our ride across the vast prairle Part of this land is well adapted for the cultivation of rice.

Where the land has been improve some good crops were harvested. Fruit also does very well. The prairle at present still affords, as it did many dec ades ago, excellent pasturage, and the fine condition of the cattle which we passed en route showed that the grass is highly nutritious.

Lake Charles, situated on a fine lake of the same name, is about 30 miles from the gulf of Mexico. The Calcasien River, deep enough for ocean steamers, forms a water way het ween Lake Charles and the Gulf, while the New Kansas City, Pittshurg and Gulf Ry connects the city with Port Arthur on the Gulf, and with Kansas City The Southern Pacific makes direct con nection with New Orleans, also with Houston and Galveston, Texas.

The town contains various manufact uring enterprises, several mammoth sawmills, the Southern pine being very abundant some miles north of town a large ice factory, rice mill, etc. There is however much room for improve ment in some directions and northern capital combined with push and judg ment would no doubt find safe and profitable investment here.

"Are there alligators in Louisana?" asks some one. Yes, hut there are not many in the vicinity of Lake Charles, "Mosquitoes?" Yes, plenty of them and they are decidedly active, but with fine netting over windows, doors and beds they do not disturb one's slumbers, and they are not more numerous tha they are on the unsettled prairies of the North, The chief objection that south western Louisana offers to farmers at present is the matter of freight rates and the great distance to good marketa Since the completion of the K. C. P. and G. Ry., July 1897, the freight rate have however heen cut almost in half and they will no doubt be still further reduced.

We found the weather very warm in the early morning, hut about 9 to 10 A. M a cool refreshing breeze from the Gulf makea living comfortable, especially in the shade. The general health here aeema to be fully up to the average, notwithstanding the low altitude We saw splendid apecimena of figs, pears, pomegranates, peaches, pluma, apricots, oranges, melons, grapes, ribald jokea and coarse jests of the slave augar cane, corn, rice, aweet potatoes and other farm products grown here. Wheat however, does not thrive here

Sunday, Aug. 29, was also spent in town, the hrethren Bruhaker and Lehman conducting services at the Preshy terian church. Their words were well received, and we hope many good impressions were left upon the hearts of the hearers. We were very kindly entertained at our hotel by the proprietor. also by Mr. Eastman, Mr. Mellinger and wife of Nappanee, Ind., and other friends, and the afternoon hours, spent

in singing and edifying conversation, wore rapidly away.

1898

At midnight we hoarded the K.C.P. and G. train for Kansas City, where we arrived after a rather tiresome journey Tuesday morning Aug. 31. As the transportation which had heen assured us had not been arranged for us, we spent the day in the city and in the evening we left for Chicago, which place we reached the following morning, and without delay we took the train for Elkhart, arriving there at 1:25 P. M., after a round trip of over 6000 miles. We were thankful to God for His protecting care, and glad to meet our dear ones safely and well.

We feel that much more might have been said of our travels, but to give a full account would require too much space. We may, however, take occasion to say more in later numbers, of several localities which we visited. We are under ohligations to all who made an effort to make our journey agreeahle, and would yet say that those who wish to go to the Southeast should correspond with the Southern Railway Co. (W. A. Turk, G. P. A. Washington, D. C.); those who wish to go to the South west should apply to the Wabash Ry. Co. These roads will serve the traveler with all the conveniences of modern improvements and supply the traveler with abundant information. Of the beautiful scenery along the lines of the Southern Ry. Co. we have spoken in a former Issue. The Wabash Railway forms an excellent route from East to West and Southwest, making good connections with the K. C. P. and G. Ry. at Kansas City and with other lines at St. Louis, while the trip through the rich and fertile counties of Indiana, Illinois and the beautiful prairies and hills of Missouri afford the traveler on the Wahash System a most delightful A. B. KOLB. and profitable trip.

For the Herald of Truth. DDEPARING FOR THE HOME IN HEAVEN.

BY J. F. FUNK.

A young man was converted. His conversion was a very remarkable one. The Spirit shed a halo of divine glory into his soul; he saw spiritual things in a far brighter light than many of his fellows. He was all gladness and rejoicing. But the old adage, that "one extrame follows another," proved true in this instance. In his first love, "the fulness of joy reigned supreme, hut reigned only for a little time."

"The blessedness he knew When first he saw the Lord,"

soon hegan to wane, and the life that so short a time ago was all aglow with love to God and love to his fellow men, went out into darkness, and he who once had covenanted with God to renounce the world and all the works of darkness and unrighteonsness and live unto God only, turned back to his old ways with a stronger love than before,

and the "last state of that man was worse of encouragement to hlm; and then they than the first."

Out into the world: out into the hyways that lead to hell; out where sin and Satan hold jubilees of wickedness among the devotees of Bacchus; out where dehauchery and wickedness, llke twin maidens, follow the flowery paths of carnal desires which bring only remorse and suffering in the end- the young man went.

But Jesus sent the Comforter, the sln of righteousness and of judgment. and this young man often heard Him knocking at the door of his heart, while a mother's warm prayers went up continually to the throne of grace, that he might again turn back to the purer and

Years passed by and he was still astray out in the mountains of sin. A pious mother's prayers still went up to God, and still the Spirit was standing at the door of his heart pleading for admittance.

At last the wooings of the Spirit and the mother's prayers prevailed. The prodigal saw himself in his rags, starving and dying, a swine herd among the strangers out in the fields of sin. He decided to go home to his father's house and seek, anew, forgiveness and the father's love and favor

He came home; hut it is very hard to get back into the same condition from which he went out, after one has once tasted the blessedness of divine grace; the apostle speaks of such a one, that it would be impossible to renew him agaiu. But all things are possible with God, and after much prayer and pleading with the Father of mercy 1le kindly stretched out His hands and saved the returning penitent a second time. But with deep sorrow, he found that, though there was "bread enough and to spare," yet for him there was not so plentiful a supply as in his first love; and he confessed that his expectation was set on getting into the same ecstacy of joy and blessedness which he realized after his first conversion; but he said: "I have learned that I must be satisfied with the measure of grace and joy which God gives me," And so content with the meagre measure of God's grace he went forward realizing his own weakness and want of grace, but never let ting go again of the mighty hand that holds us when the dark shadows and gloomy clouds of doubt and distrust,

of trial and temptation overshadow us. Weary years of trial and temptation came and went; at last severe bodily suffering fell to his lot; helpless as a child, unable to work, or even walk; unable to speak intelligently, unable to write only with the greatest difficulty and make his wants known, he became an object of deep sympathy and pity to all who saw hlm. It was sad to see his sad condition, but the kind and merclful Father in heaven was preparing him for the hetter land.

Often when the brethren came and sang and read and talked from the word of God his soul was lifted up and he rejoiced.

It was his delight thus to be fed with the bread which came down from heaven, the word of God. So God was ripening him for the home in heaven.

Once on a summer night, a large number of dear brethren and sisters came, (among them a large number of young people) all of whom went to him, took him by the hand and spoke words

sang the beautiful songs of Zion, and talked and prayed. Then his soul was lifted up in joy to God hls heavenly Father and he was so encouraged and strengthened that his life was purer and better and more Christ-like afterwards. God was preparing him for the better life for his home in heaven.

A year later, and it was summ again; a heautiful summer afternoon, and we gathered again at the home Spirit of truth to reprove the world of stead of our hrother. Brothers and sisters, children and grand-children, nephews and nieces, to the number of about four-score had gathered together there. In his invalid chair, out under the shade of the trees, sat our brother with all his friends around him, all trying to see what they could do to make it pleasant for him. There seated under the trees we sang again the songs of Zion; there we read from the great good Book, there we spoke of God's love and goodness and mercy; there went up the etitions from anxious hearts to the throne of God for help, for comfort, for hlessings on our hrother. The sweet cadence of the sougs of praise and the petitions for mercy and comfort on our brother died on the evening air and we returned to our homes. It was our last meeting of this kind with our brother in his life. But thus the good Father In heaven was preparing him and us

for the better home beyond, for heaven, His life seemed wearing wearily away. We felt sorry that he must suf fer so and that he must be so helpless We pitied his companion, our sister, just as much because she so faithfully cared for him while her strength and endurance sometimes was hardly sufficient to keep up and endure the continual strain; but with quiet Christian de votion she was his constant attendant.

One day he desired to sit up for a time and rest himself in his chair. His companion assisted him, and as sitting there, she looked upon his sad worn features and his belpless condition, she remarked: "It seems to me that perhaps you will not be with us very long anymore.

While sitting in the chair he fell asleep, and in his sleep he dreamed, and when he awoke he told his companion that he had a beautiful dream. Ilis dream was that heaven was his home.

" Heaven," he said "is my home," Then came to mind the beautiful

"I am but a strauger here. Heaven is my home, Earth is a desert drear

Heaven is my home. A few days more; only a few days more of suffering and of waiting, and then came the end. The heavenly mansions were ready; and God had prepared our brother too for his home in beaven.

This light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal.

At his funeral the writer thought of the words of the apostle: "For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the beavens." For we could feel that our brother was gone to his home to his beautiful home beyond the skies.

The sweetest and most consoling thought that the religion of Jesus gives us, is the promise of eternal life through our Lord Jesus Christ, and the assur ance of heing with Christ, for ever ln

> For the Heraid of Truth. A PLEA.

BY DAVID GARBER.

"Plead with your mother, plead." These words were spoken to the prophet Hosea, hy the Lord, in a time ln Israel when pleading was a necessity. "The congregation of the Lord" had forgotten that "her maker" was her husband, and in her forgetfulness her heart was turned and wedded to idols, works of men's hands. But our God, then as now, is a "jealous God," and consequent ly sent the prophet with this message "Plead with your mother, plead;" for she is not my wife, neither am I her hushand; except she put away her whoredoms and adulterles," Though her "beginnings" in this evil way may have been small, she still increased "waxing worse and worse," until her iniquity was found to be hateful, and the Lord's jealousy was stirred. Though the Lord seemingly took a strange way to rebuke His people, yet then object lessons were, as they are now, at times good, and make lasting impressions Being commanded of God to take unto himself a strange woman as a wife, he oheyed, leaving his reputation in God's care. It seems to me Israel's shameful sin must thus have been vividly brought to mind; yet this is not enough, but the prophet, beside his example (posslbly, when they in their astonishment . came to the prophet inquiring about this strange act,) pleads with them in words sharper than a sword, having a good opportunity to apprise them of the fact that, having a beam in the eye, one cannot see well enough to pull out the mote in another's eve

Hear some of the prophet's pleadings lear the word of the Lord, ye children of Israel; for the Lord hath a contro versy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and committing adultery, they hreak out, and blood toucheth blood . . . My people are destroyed for lack of knowledge." "O Ephraim what shall I do unto thee," to cause thee to love me more and serve me better? What evil have I done thee that "your goodness" should be "as a morning cloud, and as the early dew that goeth away"? "They are all adulterers, as an oven heated by the bakers.... Ephraim, he hath mixed himself among the people: Ephraim is a cake not turned. Strangers have de vonred his strength, and he knoweth it not. And the pride of Israel testifieth to his face" (see Isa, 3d chapter).

Methinks with all this pleading and much more besides), it should have caused them to "Break up their fallow ground," and get it into shape or order so that the seed of truth, as sown by the prophet, might take root and bring forth much fruit to the houor and glory of God.

To depart from God is a bitter thing. to neglect the truth brings sad experiences; we know it by the experiences of those in ages past; also in the present age we know it to be a fact, and conse quently feel like "Pleading" a little with "Mother" the church. In the beginning of the church of Jesus Christ when the "Gospel of our salvation" was

iubilee!

preached with power and simplicity by

"Iloly Ghost" men, it was very effective

to the bringing about of a new creation

in the hearts of the children of men; the

proud and lofty were humbled; the

covetous were made to love their neigh-

bor as themselves; the miserly inclined

were made willing to lay up for them

selves treasures in heaven by being

fruitful in good works; in short, the

preaching of the Gospel of Christ,

"Turned the world up side down,"

Their joy and peace were multiplied, as

well as the number of the disciples in-

in the apostles' doctrine, and in fellow-

cast out as evil, yet they joyfully tri-

are engaged. Who then will, with me,

"carnal desire," and stop the "Old Man."

him in store as God has prospered you,

help carry on His work?

For the Herald of Truth, CHAPITY.

BY A SISTER.

"Though I speak with the tongue of men and angels, and have not charity, am become as sounding brass, or a tinkling cymbal." All through the sacred Scripture we read of love. We are com manded to love one another. I fear that this is something in which we are too often lacking or we would not find so much fault with our brethren and sisbringing joy and comfort to all that ters, for we undoubtedly know ourbelieved to the saving of the soul. selves that we do not care to find fault with those we love, and do not wish to have others criticise or find fault creased, as they "continued steadfastly with us. If we as members of the church had more of that forbearing ship, and in breaking of bread, and in spirit and that boly love within us prayers." Though it brought reproach there would be less contention and cold and persecution, distress and peril, it feeling among us, and toward one an caused them to be separated from the other. We read. Col 3:14. "Above all company of others, their names being things put on charity, which is the bond of perfectness." Ilaving all other gifts umphed over all these things, and and doing all the generous deeds poscounted it an honor to be counted sible would be of no advantage to us if worthy to suffer shame for His name. we were not prompted to do them out of true love to Christ and His cause. My dear brothers and sisters, is it so How necessary it is for us to have true now? Is not the church courting the charity. If not yet in possession of it, world too much to-day? Look! Do you let us strive to obtain it. And it should see those who ought to be humble followers of the meek and lowly Savior, for not only he practiced abroad, but char ity should commence at home. Jesus in His great love, wherewith He loved speaking to His disciples said: "This is them, giving themselves to idleness, my commandment that ye love one anengaging in levity, as foolish talking other as I have loved you. Greater love and jesting, selfish, lovers of pleasure hath no man than this, that he lay more than lovers of God; living in down his life for his friends." Jesus not luxury, pride and vanity, saying: "Give only laid down His life for His friends. me pleasure, give me dress, give me flattery, and I am happy;" but when but for His enemies also. Oh, what a wonderful death our Savior died on that such is the condition of the beloved blood-stained cross for you and me. Zion, "Heaven puts on her robes of Yes. He died for every sinner because mourning, while hell may have her He loves his soul. He is the sinner's friend, and a friend worth knowing.

O preachers! Plead with your mother, Paul gives us some of the excellent plead! Tell them there is a nobler fruita plucked from the tree of charity. work to be engaged in than to live for self, the world and the devil. Tell them "Suffereth long and is kind; charity to live a life of self denial, casting the envieth not; charity vaunteth not itmoney thus saved into the treasury of self; ia not puffed up; doth not behave the Lord, thus helping to carry on the itself unseemly; seeketh not her own; work of the Master. O, how valuable ia is not easily provoked; thinketh no that spirit of self-denial with the apirit evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things; of Christian liberality! Even the Salvation Army of Great Britain in the selfbelieveth all things; hopeth all things; denial week saved \$118,775 for the endureth all things. Charity never fail furtherance of the cause in which they eth.

We are also commanded not to love certain things. "Love not the world: this new year set a watch at the door of neither the things that are in the world. If any man love the world, the love of crucify him, bury him, and take the the Father is not in him." And we surely money he wants to rob us and God of, want the love of the Father in ua, or we put it into the treasury of the Lord, and can never live with Him in glory. If our hearta are full of this world, there My dear ministering brethren, will you "I'lead with your mother," telling is positively no room in them for the love of God. What profit to us are the them about the "faith that worketh by worldly things? The world passeth love" telling them, too, about the "Old away with the lusts thereof. And if the Folks" and "Orphan's Home" in Ohio, righteous scarcely be saved, where shall that their success depends upon the the ungodly and ainner appear? self-denial and hearty co-operation of

How can any one know we love God God's people, to make it what it ought and our brother and sister? 1 John 2: 10 tells us plainly: "He that loveth his Reader, will you allow these lines to brother abideth in the light, and there Jesus Christ." "And the very God of make an impression upon your heart. that the effects thereof may be felt? s no occasion of atumbling in him," Do we all abide in the light? I fear not, I am sure if this year is made a year of or there would not be ao much occasion self-denial and coupled with Paul's adof atumbling. We cannot deceive God. vice in 1 Cor. 16:2. "Upon the first day He knoweth our hearts better than we of the week let every one of you lay by do. We need not tell; if we abide in the light, actions speak plainer than etc. and the proceeds at the end of the words. Do we as members of the church year sent to the "Homea" above menlove our ministera as sincerely as we tioned, many hearts could be made to ahould, and pray daily for them, and rejoice. Will you try it for Jesus' try to make their work light? Or, do we burden them down with trouble an

sorrow? Their life and work is just what we make it. Let us try to bring joy to their hearts by obeying them We are commanded to esteem them very highly in love for their works' sake. We should remember we are taught in Heb. 13:17, "Obey them that have rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy and not with grief, for that is unprofitable for you. Let us all pray for one another and keep near our Savior, for He hath said, "I will never leave thee nor forsake thee." Oh, what a precious promise. Relleville, Pa.

> For the Herald of Truth. PEACE.

BY EANNIE'S GINGERICH. "How beautiful are the feet of them that preach the gospel of peace."

Paul says, "If it be possible, as much as lieth in you, live peaceably with all men." For "the wisdom that is from above is first pure, then peaceable, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

()h if we only would always be kind, gentle, and courteous to our fellow-beings and follow righteousness, faith, charity, and peace and forgive one another as Christ forgave us.

How can we pray, "Forgive us our debts as we forgive our debtors," if we are not willing to forgive one another? "Let us therefore follow after things which make for peace, and things wherewith one may edify another.'

Did not Christ command us to love one another?

Christ said "As I have loved you so ve also love one another." "By this shall all men know that ye are my disciples, if ve have love one to another." "God is not the author of confusion. but of peace, as in all churches of the "Let us follow peace with all saints.' men, and holiness, without which no man shall see the Lord."

If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen how can be love God whom he hath not seen?" "And this commandment have we from him, That he who loveth God loveth his brother also." "For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us."

We should always let the love of God rule in our hearts and endeavor to keep the unity of the spirit in the bond of neace.

Let us try to be more perfect, be of good comfort, be of one mind, and live in peace; to "give light to them that ait in darkness and in the shadow of death, to guide our feet into the way of peace."

"The fruit of righteousness is sown in peace of them that make peace.' "Therefore, being justified by faith, we have peace with God, through our Lord peace aanctify you wholly!"

"And I pray God your whole apirit and soul and body be preserved blameless unto the coming of our Lord Jesus

"Live in peace with Christ thy Savior. Be forever kind and true. Be not weary in well doing

And all good deeds will follow you? "Now the God of peace be with you

For the Heraly of Truth SUNDAY.

BY H. WATSON.

Sunday! What a realm of thought is contained in that one word. What a peace and rest it symbolizes. When the quiet of Sunday settles o'er the earth a peace beyond understanding comes to the heart of man. A restful peace which comes at no other time. Away from the cares of business one may for get the hurly burly of active life, and glance with calmness into his innermost heart Restful day! The very trees and flowers know its coming. A brighter and happier aspect is manifested every

Do you take a book-a good bookand wander out to the woods, there in calm content to while away the day in mind improving? Or do you join the devoted throng and hie yourself to some house of worship, there to hear anew the story of God's goodness and mercy? No matter where you are or what your occupation, a calm peac pervades your soul, carrying you on the wings of thought to a haven of rest and enjoyment. You while away the hours listening to the twitter of the merry birds, watching the gambols of a flock of happy lambs or listening to sacred song. Anywhere, everywhere, at home, in the woods, along the banks of the winding, tirelesa brook, or in the holy tabernacle, we find peace and rest or this one day. Blessed by the Giver of all Good, it carries the work-weary soul Into peaceful slumber on the swiftly moving wings of peace and happiness

Can you estimate the good done by this one day of rest as compared with the tissue-tearing, brain-racking hurry and worry of the other six? Yes. Wha ia torn down in the aix days ia repaired on this aeventh. It is as a foundation for another week of unceasing toil. It gives you a renewed lease on life. enables you to auccessfully baffle the tiresome routine of every day businesa, and starts you on the new week In buoyant spirits.

If 'twere not for Sunday we could not live. Our mortal bodies could not atand the atrain that would be made on them. and even if they should, the mind of man would auccumb to the inevitable. Take a stroll with me on a beautiful

Sabbath day I have in mind. We leave the confines of the hot dusty city, and take our way along a grass strewn lane. which leads us on and on until we have reached the beautiful, green-bedecked wood, where the unmolested aquirrel rambles gaily among the branches of the lofty trees. We wander deeper and deeper into its ahady depths until we are completely abut out from the noisy careless world. Look around you, Here everywhere is seen the mighty handi work of the Great Maker. Nature is at her best. She invites you to a study of her hidden secrets, which no man yet has fathomed. Look closely at that bit of mosa, this delicate fern, and yonder is the small, green lizard. Does this not make you thoughtful? A Sunday hour in the woods. You throw yourself at length upon the aoft, ailk-like grasa and gaze upwards through the leafy trees. The clear, blue aky, with never a cloud to mar its azure beauty, ia spread above you; the calm, atill atmosphere, with not a sound to mar its solemn, peaceful atillness, is around you; the bright, green turf, without a weed to mar its aoftness, is beneath you, and a

vades your soul and lulls you into a sweet forgetfulness. With all this nature's beauty strewn around you does not earth's troubles and business' cares forsake you and leave you to a calm repose?

Sunday! We do not fitly appreciate God's infinite goodness in setting aside and sanctifying this one day, in which we can be at peace with ourselves and all the world.

Elkhart, Ind.

1898

THE AMUSEMENT QUESTION.

Is it wicked to dance?

Is it wrong to play cards? Is it sinful to go to the theatre?

What is the matter with billiards, pool, the races, wine suppers, and like ways of extracting the joys from life?

Here you have the amusement question, ever recurring, much discussed never settled. How many there are in almost every neighborhood who have come over on the Lord's side, and yet are trying to take in the amusements, are trying to get enjoyment out of the world which they promised to forsake for Jesus' sake! There is the dance, the theatre, the progressive euchre parties, aud so many other amusements. They are trying to satisfy a restlessness of soul with those things that so often prove fatal to many. These gilded sins Satan holds out to them to draw them away from Christ.

All are entitled to whatever of real enjoyment can fairly be gotten out of life. There is none too much, from first to last, we all know. But the moment a young Christian enters into this world of amusement he finds queer and puzzling things. First, he notes a diver aity of views among people as to what ia wholesome and proper. A range of pleasures which are pursued without any question of propriety in one circle is by another circle discarded and forbidden He finds that the particular kind of amusements which the human race seems to take to most naturally and eagerly is by many thought to be

demoralizing to health and character. Let us see if we can get a clear view of this matter-a view free from foolish fanaticiam on the one hand, and rank worldlinesa on the other. You will note that amusements easily divide themselves into two pretty distinct classes: those which give diversion with rest to mind and body, and those that give diversion with waste of mind and body. The first are wholesome, healthy, neces aary, the second, enervating, unhealthy, exhausting. You can take up any one of them, and by applying this test quickly classify it under its proper

The late hours, bad air, and usually doubtful moral influence of a theatre, for instance, seem to throw plays out of the first class. Dancing can hardly be claimed, by its most active votaries to build up strength, either of body, or intellect, or morals. The number who fall from virtue and purity, and in their disgraced condition often commit auicide, is appalling and a large number of them are young girls, who by flattery and fair promises, have been lured from their comfortable homes by base wretches to a life of sin. Many of them are brought to the morgues and placarded "unknown." One gets a faint idea of the sorrow that exists in many a once happy family when one

young man or woman, published in the efficient co-operation to all measures city papers, there are about one hundred anxious visitors at the morgue to ascertain whether the unfortunate one is a brother or sister, son or daughter who has strayed away from the paths of virtue into the haunts of vice.

HERALD OF TRUTH.

Much of this misery is traced directly to the stage. If the pictorial representations posted on the bill boards, mean anything, then no one of any modesty can look upon the actresses and ballet dancers immodestly attired, and remain pure in thought. The man or woman who can attend such places of amuse ment, and not feel their corrupting influences, are themselves libels upon decency and pure thought.

And right here is the danger of much of the half-toned periodical publications of these modern times. The illustrations are generally the pictures of stage scenes, actresses and ballet-dancers, wanting in nothing but clothes.

We have observed that these so called amusements have, in nine cases out of ten, certain tendencies and associations that prudent people for some reason like to avoid. Indeed, it is a pretty fair assumption that if a large element in society, representing perhaps the best in culture, refinement, and morals, has for generations agreed upon certain diversions as dangerous and harmful, there is something more than religious cant and prejudice back of the sentiment.

But it is said that when one enters mixed society, the first impression he gets is that the euchre, the dancing, the theatre party, the wine supper, and the billiard table about describe the whole range of social pleasures. And if these must be counted out, there is little left to choose from, Here comes up the point of view

What are you after, anyhow? Is it the killing of time, you having so much time to kill? If so, there is no better way than by these amusements. Kill it mercilessly with anything that is not a vulgar offense against morals or law. But do not make the foolish mistake that, alas! is so universally made by young people of scant equipment of mind, namely, that these pleasures of fashionable and worldly people are the best going. They are not. Young people often imagine that being a Christian, is the sacrifice of all that is gloriious in life. That is where they are deceived by the enemy of their souls. There is a whole world of delights as keen and far more satisfactory, in devoting your gifts to the blessed Lord. You promised to forsake all if Christ would forgive you your sins. Do something for Him; devote your leisure moments to studying His holy Word, attending the prayer meetings, or any thing for the upbuilding of Ilis cause and kingdom here on this earth, and your patient, loving Savior will not only amply reward you, but in the doing such service there is a peace of mind, a happy satisfaction in the thought you are fulfilling the end of your being, such as the world can not give or take from you. We now speak out of an experience of forty years of such service, and each year it is growing more bleased. No truer, and few better things have been sald, than the following by Pre. H. A. Boardman: "I see a young man devoting himself to the services of the Redeemer. I see him taking a stand as the firm advocate

which look to the promotion of virtue and happiness among his fellow creatures. I see him, possibly, exchanging the pursuits of business or the practice of a liberal profession for the ministry of reconciliation. I trace hlm through all that variety and opulence of labors which attain to the high vocation, the teacher, the guide, the comforter, the sympathizing friend of his people, joyful in their joy and sorrowful in their sorrow. I behold him going forth, year after year, in sunshine and in storm, bearing precious seed, and scattering it broadcast over his plantation, sometimes with a weeping and sometimes with a hopeful heart: and then at last I see him, this same faithful laborer, returning as the sun goes down, to his Father's house, bending under his yellow sheaves, and rejoicing with a joy unspeakable and full of glory. And I turn from this scene to ask what there is in all the splendor of earth-in its riches and its renown, in its coronets

these same vellow sheaves." In the summer time, be much out of door. Take rambles through forests, woodlands, and fields. There is so much to see that is pure and elevating. The springing of the grass, the unfolding of the leaves, the blossoming of flowers, the song of hirds Study the various objects about you, the cultivation of plants and flowers, the pursuit of geolo gy among the rocks and so on through a range of delights that will make better lungs, stouter legs, redder blood, and

and its diadems that shines with a

beauty so ineffable and so glorious as

stronger brains. Of indoor or winter social pleasures, try these: Friendly calls upon the best people you know of both sexes. Cultivate the fellows who know more and are a little better than you are. Call on those who can teach you something of real social and Christiau graces. Make a study of bright, lively, improving conversation. To do this you must be well informed. The art of intelligent converse beats cards and every other time killer known. It makes its possessor a godsend among young people who have developed the talents of their heels at the expense of their heads. Then there are also lectures from renowned travel-

ers, great thinkers, and famed scholars, These are a few of the almost innumerable ways open to every young man and young woman of Christian principles. If you will enter heartily into these things in the hours given for diversion, and after fair trial say they are not as satisfying and enjoyable as the amusements modern society runs to, your case, we think, will be the first on record. However, always bear in mind that amusements are not the end of life. They are only the spice to mix in along with hard work. Zion's Watchman.

STEPS IN THE DOWNFALL OF ISRAEL.

D. L. MOODY

"And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and I'erlzzites, and Hivites, and Jebusites: and they took their daughters to be their wives, and gave their daughters to their sons, and served their gods. And the children of Israel did evil in the sight of the Lord, and forgot the Lord their God, and served Baalim and the

peace that passeth understanding per- hears that for every such "unknown" of every good cause, and lending his groves. Therefore the anger of the sold them." Judges 3:5-8,

In this passage we have the six steps

In the decline of Israel: 1. They failed to drive out the idolaters as God told them. God covenanted with Abram, centuries before, that Ile would give to his seed all the land of Canaan. "from the river of Egypt unto the great river, the river Euphrates." Moses in his last address to the children of Israel had recalled this wonderful heritage in the words found in Deuteronomy 11:22 -24: "For if ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all his ways, and to cleave unto him; then will the Lord drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves. Every place whereon the soles of your feet shall tread shall be yours; from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be." And after Moses death the Lord appeared to Joshua an renewed the promise: "Every place that the sole of your foot shall tread upon, that have I given unto you, as I said

unto Moses." One would think that such a bright promise would have stirred the ambition of the nation to obey God, but we read in the second chapter of Judges that one after another of the tribes of Israel neglected to drive out the idolatrous races who dwelt in the land. For four hundred years they never took Jerusalem Mount Lebanon in the north was held for centuries. Remnants lived all up and down the land. Then God sent an angel to warn them, but in suite of everything they wandered farther and farther away from Illm until finally He withdrew His aid and left those nations to be "as thorns in their sides," and "to prove Israel by them, to know whether they would hearken unto the commandments of the Lord, which He commanded their

fathers by the hand of Moses." They failed to drive out their enemies. I believe the reason so many Christians have such a stormy passage, and the Christlan life is not what they expected it to be when they became Christians, is that they don't drive out every foe and every enemy. In other words, they are not more than half converted; they don't get control of their temper, the god of pleasure seems to have a grip upon them, and lust and covetousness and selfishness come in, and they do not get victory. Nine tenths of the battls is won, it seems to me, if we start right.

In the forty first l'salm and the eleventh verse are these words: "By this I know that thou favorest me, because mlne enemy dath not triumph over me." Now I believe that we all have some besetting sin; and what we want is to get victory over that besetting sin, whatever it is. "By this we know that God favors us, that our enemy doth not triumph over us."

Is there some habit marring your Christian life, bludering your usefulness, checking your progress in divine life? Then make up your mind that you are going to get victory over it. It may look like a small enemy, but it will become stronger and stronger if not checked. You remember God told Saul to go and utterly destroy Amalek. He did not fully obey but spared some, and

Orrnille, Ohio

feet and hearing His word, which is the

real preparation for His work, The

n the thirty-first chapter of Samuel we read that it was an Amalekite who boasted that he had slain Saul and stripped him of his crown. Some one has said that it would be easier to find a man that had not done any one sin than to find a man who had done it only once Sin multiplies. The tendency to sin gathers force with every new commission. The house of David grew stronger and stronger, while the house of Saul grew weaker and weaker. So the hattle goes on in every one of us. The nower of the old nature in us grows weaker and weaker if we keep it in the place of death, and the new nature gathers strength. We must either overcome sin or it will overcome us; we must take our choice. Have you completely forsaken your sins, or is there some enemy

that you allow to remain alive?

2. They dwell among the heathen. What was God's call to Abraham? "Get thee out " What was His word by Isaiah ? "Go ve out touch no unclean thing." And for us the command is, "Come out....be separate." Dwelling among the enemies of God was the cause of Lot's troubles. How many Christian parents follow his example! They move into some city for the sake of the associations it may be when they know its influence will blast religion and piety Their children get contaminated, and their religious life sapped, and then when their boy goes astray and prefers the saloon or the gambling den or the brothel to his own home, the parents cannot understand it! Be separate! Choose carefully your companions, and do not, like these Israelites of old, settle down among the enemies of God. May God help us who are parents to pray continually for our children, that God will preserve them from the corrupting influences of those amongst whom they are thrown. But it is folly to pray for our children if we follow Lot's example,

and run right into the devil's camp. 3. Then they intermarried with God's enemies. That was an easy step to take after the other two. Now from the very beginning of the history of the chosen people we see that intermarriage with the heathen always brought dis aster. Think of how it was with Abraham and Hagar; Esau and his heathen wives; Solomon and his wives. What overthrew the house of Saul? What overthrew the house of David? What overthrew the house of Jehoshaphat? Intermarrying with the heathen; they did what God told them not to do. When Jehoshaphat was right in the zenith of his power, he went down to Samaria and formed an affinity with Ahah, and from that time his star began to decline, and it was not long be fore the house of Abah had destroyed all the house of Judah. I believe this is the door by which more wee and unhappiness enters into our homes nowadays than almost any other. Many a Christian woman agrees to go to the theater with her husband if he will go to church with her on Sunday. She thinks she will convert him in that way: hut my experience is that in ninety-nine cases out of a hundred the wife loses her assurance, loses her testimony, and is dragged down to her husband's level. I met a lady once who married a rich man's son although she knew he was addicted to drink; hut she thought she could save him. Such mixed marriages always mean mixed principles. God has drawn the line against them. How can Christian men and women expect God's judgment came upon them. And there

blessing when they go in the face of His commands and join themselves in marriage with some ungodly person?

4. They served the heathen gods. Instead of raising the heathen and converting them to the knowledge of the true God, they were themselves dragged down into indolatry. If there is one rotten apple in a barrel it will not be long before the whole barrel is rotten.

The Bible would lose half its personal

interest for us if idolatry had ceased to be a temptation. But though we do not worship images of wood and stone in America, we have our idols that are just as bad. John's words, "Little children, keep yourselves from idols," were addressed to Christians. Anything that we love more than we love God is an idol. With some it is the idol of money; with others the idol of dress, fashions with others the idol of pleasure. Man doesn't need to he commanded to wor ship, because there is not a nation so low or so high in the scale of civilization but worships some kind of a god. What man needs is to have his worship directed aright; to be directed to wor ship the true God in spirit and truth, and not let his heart run away after other gods.

5. They forgot their own God. Man's heart must be occupied with something. There is an old adage that says, "If the bushel is not filled with wheat, the devil will fill it with chaff." But there is not room in the heart for two thrones. If Satan is enthroned there is no room for Christ. It is a solemn thing to think that Christ does not remain as an unin vited guest. He will stand at the door knocking, but will not force an entrance. And so here, when they began to worship heathen gods, they naturally forgot God. All thoughts of Him were crowded out of their hearts by the new affinities they had formed. They forgot how He had delivered them out of the land of Egypt; how He had brought them through the Red Sea on foot; how He had supplied their wants for forty years in the wilderness; how He had led them into the promised land. His altars were now neglected, while the children of Israel crowded to the groves of Baal.

Did you ever notice how often in Scripture Moses and Joshua and Nehemiah and other leaders called back to memory God's past dealings with Israel, using these as a warning and as a lever to induce them to trust Him still? But just as to-day young people scoff at the counsel of their parents and have to learn by bitter experience what their elders tell them, so warnings from history were often lost upon the Israelites.

It seems to me that this nation is just doing the same thing that Israel did. When worldliness comes in godliness goes out. They are tearing down God's altar; they are breaking down the Sahbath; and the time has come for us to cail a hait all through the church of God. Every man and woman that believes in God ought to take a high

stand, a firm stand, now. 6. The sixth step was-God sold them into bondage. Six times in the hook of Judges do we find that the children of times were they given over to their enemies to be chastised. God set a they had to reap the fruit of their conduct. When they obeyed they were blessed; and when they turned aside this your sensitive spirit. I have faith-

has not brought retribution.

I believe that the deepest wound that the Son of God received while on earth was from Judas. The Roman soldier's spear did not cut so deep as the kiss of Judas. He professed to be a friend, and vet he betraved his Lord and Master. We should not profess one thing and do the opposite No Christian has ever bought the friendship of the world without disloyalty to Christ. Are we His friends? Then let us not show any quarter to His enemies, but let us stand up against them and fight them, knowing that we shall come off more than

conquerors through Him who loved us. Thank God, the story does not end there. The Bible tells us of one more step, for we read that "when the children of Jargel cried unto the Lord, the Lord raised up a deliverer (margin, 'a savior') to deliver them." God never turns a deaf ear to the cry of a contrite heart and there is a Deliverer for you and me, no matter under what bondage

DON'T TAKE OFFENSE.

Look here a moment, my friend, just listen to my words: Don't be so willing to be offended. I have noticed you are very sensitive and quick to suspect a fancied wrong. There are many ressons why you should not be thus.

One is: It makes you very much un-You know how much you happy. brood over some fancied injury received. You think about it when alone. You awake in the night and recall how some one has ill-treated you. This ruffles your spirit, destroys your inward peace, nurtures in you unpleasant feelngs and sometimes thoughts and schemes of retaliation and revenge. The effects of such a spirit are at last seen in the face, discerned in less kindly eyes, and even the voice loses its melody and sweetness. The connection het ween spirit and hody is so close and vital that the interactions are sure and effective

Then, again, this makes you less agreeable to others, and what you in an evil hour fancied become realities. Offenses and slights will be given because many will not be so anxlous to please You know when we have a sore on foot, or hand, or arm, some one all the while joggles us and hurts us right on that sore spot. So exactly if we carry sore feelings, sore spirits, and a sore heart into society, some careless one, or cruel one, will surely manage to hurt us and sometimes I think on pur

Now, if that spirit injures you so much in respect to yourself, and unfits you for a social life, it must be very injurious to your Christian life: for that involves all others of life's relations, and takes more. You cannot be a happy, trustful, amiable and congenial Christian when you are fermenting with a sense of injuries received. Hence your influence and power for good are very much weakened. Read Paul's description of an opposite spirit that should govern a Christian soul; "Love suffereth long and is kind: envi-Israel did evil in God's sight, and six eth not. . . is not easily provoked, thinketh no evil. . . beareth all things, believeth all things, hopeth all things, endurhlessing or a curse before them, and eth all things." What a happy person he must he, governed by such a spirit!

Second You do others injustice by fully examined into seven of your sulks

has never been disloyalty to Christ that and morbid griefs, and only in one instance did you have any occasion for offence, and even this one is doubtful. In the other six you cruelly misjudged the motives of others; you miscor strued their actions, and misapplied their words and as results you entertained hard feelings toward them, spoke about them with considerable vitriol in your words, and when you met them your face appeared as if you had just washed it in a powerful acid; and they were entirely innocent of any injury to you in act, word, or even thought.

Now that was very wrong in you to wrong innocent people just because you are so very thin-skinned. More so still when you remember that you have been told time and again that you are of a rather suspicious and jealous na-

Third I have noticed that people like you are not at all sensitive about giving offense! You often speak crabbedly; you are sometimes sarcastic in your words, the weapon of a coward You are quick and acerh in your expressions. I know you don't mean any harm, for personally I believe you to be a right good soul, only you need some more work of grace; hut mark, the spirit that makes you ready to take offense fits you admirahly to give offense! Hence, this sorry disposition is a two - a three-edged sword-it cuts in all directions.

Fourth. I am sure God is not pleased with that spirit in you. . He wants you to be "slow to anger." He wants you at your best in your disposition and influence. I know He does; for it is just like the great heavenly Father to want His children to be perfect, even as He is perfect. "Let this mind be in you that was in Christ," and so many other Bible verses that are very much against that disposition of yours to take offense. Other things I would like to tell you-hut this will do for the present .-

HEAR THE ANGELS SING.

It came upon the midnight clear, That glorious song of old, From angels bending near the earth To touch their harps of gold: "Peace on earth, good will to men, From beaven's all-gracious King." The world in solemn stillness lay To hear the angels sing Still through the cloven akies they come With peaceful wings unfurled, And stilt their heavenly music floats O'er all the weary world;

Above its sad and lowly plains They bend on hovering wing, The blessed angels sing. But with the woes of sin and strife

The world has suffered long:
Beneath the angel strain have rolled
Two thousand years of wrong;
And man, at war with man, bears not The love-song which they bring: O bush the noise, ye men of strife And hear the angels sing!

And ye, beneath life's crushing load, Whose forms are bending low, Who toli along the climbing way With painful steps and slow, Look now! for glad and golden hour Come swill ly on the wing; O rest beside the weary road. And hear the angels sing

For lo! the days are hastening on het-bards foretold, By prophet-bards foretold, When with the ever-circling years nd the age of gold; Comes round the age of gold; When peace shall over all the earth its ancient splendors fling. And the whole world give back the song Which now the angels sing.

- Edmund H. Sears. MISSIONS.

1898.

LETTER FROM CHINA.

Following is part of a letter from Sister Alice Troyer, in reply to a request fo information regarding the missionary work in China.

LUGAN FU, SHANSI, CHINA,. June 1 1897.

Lord uses the weak things to confound the mighty. Above all other books the Bible is the one to be studied and well NOAH E. BYERS, Sterling, Ill. known. There is danger in waiting too DEAR BROTHER:- I am afraid your long at home for preparations-"But letter took longer to come to China than this I say, the time is short." "He that you had anticipated and my answer will not be of much use to you for the occashall come will come and will not tarry." What then, when lle comes and finds sion of which you speak. Dated March some whom He has called to go forth 20th, it reached me May 27th, by our still tarrying at home for preparation? last mail. However, I ask the Lord to The only thing is to be sure the Lord bring me into close touch with Himself, wants you to go now, and then "launch as I write so that He may use this letter out into the deep." The Lord has just for His own glory when it does reach been blessing to myself Jno. 8:12. "He you, and that He may Ilimself make that followeth Me shall not walk in the the awful lost condition of China's darkness." This is all that is necessary, millions as real to His people at home step by step to follow Him; then we as it is to Himself. It must grieve the will have the light of life and be in the loving heart of Jesus so much as He dark about nothing. But we must trust sees His own, whom He has sent into the future to Him. We must follow the world as the Father sent Him, and Him, not go before Him, nor follow who are the light of the world, unwilling far behind; hut step by step, moment to go to take the Gospel to the dying by moment, keep just with Him; then millions because they love their own there will be no darkness to walk in. homes, and pleasant surroundings, and dear friends too much to leave them for the work to which they are called, that of being "amhassadors for Christ." If would be the best thing possible for the Jesus had thus been unwilling to leave first missionaries to get experience under His beautiful home and His Father the C. I. M. Its leaders are experienced with whom He was equal, King of kings and Lord of lords, what then people, and of course know better how would have become of us poor sinto open work among the Chinese than stricken people? But He who knew no sin was willing to be made sin for us; He who was rich was willing to he poor that we might be made rich -so poor that He had not even where to lay His

you advise before going to the mission

field?" I can only say. Learn to walk

with Him, and to draw from His Word

the living water which the soul needs

daily, so that it may flow from us in

rivers of living water. Jesus first in-

vites us to drink, and then come the

rivers of living water flowing from him

who has first drank, Jno. 7:37, 38. A

good education is a blessed gift of God,

those who have spent hut a few years here, and young missionaries may well be benefited by their experience. work could afterward be entirely under control of the Mennonite denomination, head. "And every man went to his own or, as is the case with other missions, be house; but Jesus went to the Mount of still associated. There are the "American Swedish Mission," the "German Olives" When we realize our calling that, as Christ was, so are we in this Alliance," and others whose members world, and "as the Father had sent me," are called "associates" in the C. I. M. so He also sends His workers, we also but their work is somewhat separated realize how far short we come of being and more independent than that of those what we are intended to be by Him who are full members. Their support comes through their own missions. The who both chosen us that we should go and bring forth much fruit. How we C. I. M. allows about \$250,00 per year should strive to walk with our God so for each missionary. One can, however, that He may work out through us the do with much less. Having this amount purpose for which we are called by much can be used in the work. I think it is far better to keep the foreigner's money out of the work as much as pos-It is quite true that God does not want ail of His children in Africa, China, sible, but let the native church be self-Sonth America, and other heathen supporting. I believe much harm is done in the work by too freely using countries, but He does want each to be foreign money. It will not give the living for Him, which means for the spreading of the Gospel. Just as sure natives an opportunity to deny themselves for the sake of giving to the as we live in close communion with Him, just so sure we long to he used by Lord, and so often makes them who are employed for preaching, covetous, and Him in saving souls, and in getting the to work for money instead of for souls. Gospel to those who have it not, whether it be by taking it ourselves or using our The Chinese as a race are a moneyloving people to an extent which one means to send others. What the church now wants is to get in close fellowship who has not been among them cannot understand. So one can do with very with her Lord and Master; then there little money indeed. The expenses vary will be mission work done as God wants it done. It is this which we as individin different parts of the Empire. Here uals must have in order to do His work, it is cheaper than many places. I have a close walk with our Master. To not needed nearly so much as \$250,00, those who ask, "What preparations do

Our work here is just starting on independent principles, and we are all convinced that the free spending of the foreigners' money has been a hindrance. All the helpers are now paid out of the church fund. As to sending the workers, I do not remember distinctly what it costs, but you could find out exactly hy writing to H.W. Frost, 632 Church St., Toronto, Canada., who is Home Director

but the preparation for God's work is for the North American branch of the not a storing of the mind with a knowl- work. All who are accepted by the edge of things, which knowledge shall mission are sent out, sometimes immenever be used again after leaving the diately, other times the Lord keeps them schoolroom. It is the meetings face to waiting a month or two because of lack face with our Master; the sitting at His of means. They wait upon God for the money for each party, and sometimes they are delayed one or two steamers, but never kept at home because of lack of funds. When our party left Toronto (there were four of us), the day was set before the money came in, and it did not come in in time for the party to leave on Saturday morning as was planned, but by Monday the Lord was ready for them to go, and so sent the passage money.

As to the kind of workers-the North American Board is praying for a hundred Spirit-filled men, ready to lay down their lives for Christ in China. Physiclans are also in demand. When speaking of the need of physicians, I always want to urge young people not to stop to take training in this, for the "Lord is at hand." I am sure that He will come soon to take His church to be with Himself, and then they who stop at home for training will lose the oppor tunity of working for Him in China.

But I want to remind you that I am not an experienced worker. It is only a Now as to the Mennonite church little more than a year since I landed, starting a work in China: I think it and of course the greater part of this time has been spent in study. However, the Lord has been very good to me in letting me get sufficient language to do nien of God who know China and its some work among the people. So far my work has been largely with the be-

lievers. The City of Lugan is an especially lifficult field so far as bringing out any to follow the Lord is concerned. The people are quite indifferent to us as well as to the Gospel. The place has been open to the Gospel for years, but there s now only one heliever who is a native of this city. There are others, but they are not natives of this city, though they live in it. The people of a city look upon outsiders who come in almost as upon foreigners, so it is not so difficult o get people from other places to believe and follow because they are looked down upon anyhow. The village work is more encouraging, and the Lord is working in our midst, especially among the women. A number of them have recently opened their feet, which is a testimony to all that they want to follow the Lord. Miss Gates and I live alone n the South part of the city, while Mr. and Mrs Smith live in the North part. Since we came here last August only one woman has really become interested

in the Gospel. I have written a very long letter. trust there may be something which will be helpful to you. May the Lord Himself fill you with His Holy Spirit for this special work of arousing interest. You asked if I have any suggestions to make about how to raise an interest in the work. The only real interest, I find, is that which is aroused by the Word of God in the heart of the Lord's chosen ones. A real knowledge of what God has called us to. As a rule, I think, interest which is aroused by touching events in the mission field is not lasting. It must be the living Word of God do ing its work in the heart. Then it is vou. Yours in the service of the hlessed S. ALICE TROYER,

Tientsin, China. In care of C. I. M.

MOVEMENT AMONG FRENCH PRIESTS. Gospel work among French priests l

developing in a promising manner; and not the least interesting sign is the growing sympathy with reform inside the Church of Rome. The Ahbe Bour rier, of Marseilles, who some time ago broke with the Papal system, has started a paper, Le Chretien Français, which for the present will appear every other month, and chronicle the progres of Evangelical reform in the bosom of Catholicism. The first issue contains remarkable letters to Church dignitaries by the editor and Abbe Phillipot, late vicar of Plomion.

In an introduction, Mr. Bourrier says "We are all priests seculars, monks of religious. Some of us have already come out of the Roman Church, others are still in the pale and beneath the hier archy. All of us are wishful for religious reforms, a Catholicism made young again, a Christianity such as was established by the Apostles, the sole authentic interpreters of the preaching of Jesus. For us the Papacy is hut a human institution; venerable if will ing to renounce a past characterized by errors and dogmatic inventions condemnable if obstinate in the haughtiness of its anti-Christian pre tensions.

Proceeding, Abhe Bourrier says: "We appeal to Catholics and Protes tants, to all who aspire to a religious rapprochement on an Apostolic basis, to all who are willing to work for the salvation of France by the Gospel. We do not say, 'Be Catholics, become Pro testants.' We say, 'Let us be Christians' Forms are of little value and prove nothing; conversion is everything. It is the heart that God demands. We reckon on adherents in nearly all the dioceses of the Church of France, in all the ranks of the clergy, in several monas teries and communities. We have even received a sympathetic testimony from a personage occupying a high position in the hierarchy." -Christian (London.)

A MISSIONARY HEROINE

At Rangoon I attended a service at the chapel of the American Mission. Over one thousand adults were present, and the preacher, twenty-two years of age, who had arrived at Rangoon the day before, preached with marvelous fluency. He was a missionary's son. As a child, he lived with his father and mother in the jungles of Burmah, where it was the business of the father to follow the Karens, who were nomads, on their wanderings. I'holera came and the missionary died. It seemed the plain duty of the widow to return to America with her only child that he might be educated. But the thought came, "If I leave these Karens, who is going to look after them?" She saw it to be her duty to let her son go home by himself, while she remained in the jungle to carry on the work. For seven years and a half she toiled, doing herself the full work of a missionary all alone. All the time she prayed, "God, save my boy." One day a letter came. He was converted, and wrote, "i think I will be a missionary." She replied, "That is what i want; come and take real and lasting. May the Lord bless up your father's work." The day before she had welcomed her boy, and now sat hearing him preach. I said to myself, "If ever Christ had a heroine, this is one!"- Henry Haigh.

HERALD OF TRUTH.

January 15, 1898.

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-We have just published for ELIAS GNAGEY, of Meyersdale, Somerset Co., Pa., a complete History of CHRIS-TIAN GN EGI, and a complete Family Register of his lineal descendants, and those related to him by intermarriage, from the year 1774 to 1897. The book contains 200 pages 8 vo., printed in large clear type and is neatly bound.

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THE CHURCH SUPPER.

t made me sad, though some were giad, And, in it took delight.

Sayl John, we had an awful thing.

Down at the church last night

They had a crazy supper there

Around the pulpit cannot be

The place to play the fool

Twas everything contrary to

Their aprons npside down. The pepper, in the sugar bow

Was, for the tea, passed round

Inst think of it, and when they came

To dishing up the sonp;
Why! John, as sure as you are born,
They had it in a scoop.
They had to eat it with a fork,

They tried and langhed, and tried again-

This made them lots of fun.

The slily song and idle mirth,

And desecrate the place.

And idie jest was there. Why! yes, I even saw them flirt

Within that place of prayer,

Most surely all within a church Should be a means of grace, That foolish thing will hinder souls,

So, as they reveled in that place,

In conrts beyond the skies?

For il I had no tasie.

I quickly left the place.

-Selected

So, as they reveled in that place, And drank their iemonade, I thought about the time when sonis The vow with God there made. An awful thought possessed my soni, The tears rushed to my eyes—

Does God compare these earthly scene

In fact It can't be done.

heard their langh and witty loke,

The men, they served the ladles, with

A thing of ridicule.

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nite Publishing Company Stock. Apply

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ELKHART, IND.

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SUNDAY SCHOOL LESSONS. LESSON IV.-JANUARY 23.

THE BEATITUDES .- Matt. 5; 1-12. [Read chapter 5. Memory Verses 3-10.] GOLDEN TEXT.-Ye are the light of the world.-Matt. 5:14.

INTRODUCTION.

TIME.-The summer of A. D. 28, probably. The Sermon on the Mount was preached toward the middle of His ministry, after He had gained considerable following, and proved by word and deed His rightful authority as a teacher

PLACE.-According to tradition the horns of Hattin, or Mount of Beatltudes, a square shaped hill, about 60 feet in height, with two tops. It is situated near the center of the west coast of the Sea of Galilee, two or three miles from the sea.

PARALLEL SCRIPTURE.-Luke 6:17

DIFFICULTIES .- There is probably no more difficult portion of the teachings of our Savior to interpret than the Sermon on the Mount. It is recorded in a more condensed form by the evangelist Luke. Where the addresses by the two Evangelists are identical, it is difficult to determine. "Possibly our Lord re peated the substance of the famous address more than once. Certainly its importance is such that it would warrant repetition many times. We, at least, have need to ponder it, and inwardly digest it, by means of many readings and much prayerful meditation." Pentecost.

A NIGHT OF PRAYER.-The scene of this lesson took place in the morning after a whole night of prayer. See Luke 6:12. "Although to Jesus prayer was daily bread vital air, the gate of heaven. yet there were times when battles were to be fought, great questions to be set tled, guidance given, power to be received, when eternal issues depended on the decisions of an hour; at these times Jesus would be a long time alone with His Father, in deepest communion and earnest prayer (Luke 3:21, 22: Mark 1: 35)."—Peloubet.

TESTS OF CHARACTER.-The Beatitudes are tests by which we may judge whether or not we are true and loval subjects of heaven. No test could be better for Sunday school boys and girls. "Meek," "merciful," "pure in heart," "peacemakers,"-which of them can be described? "Mourn," "hunger," "reviled and persecuted"-which of them sees such words to be true of them?

THE BEATITUDES.—The term means, the benediction, the happinesses. There are seven in all, setting forth a seven-fold character, which is a complete character, seven-fold blessedness is perfect blessedness. The seven beatitudes do not demany distinct aspects.

T. Blessings in disguise. Luke 6:20-28 F. Blessing of obedience, Psa, 119:1-16 1 John 4:4-12 S. Motive for love. S. Walking In the light. 1 John 2:1-11 January 15.

LESSON V.-JANUARY 30. [Read chapter 6, Memory verses 9-13.] GOLDEN TEXT.-Pray to thy Father which is in secret,-Matt. 6:6.

INTRODUCTION TIME.—The summer of A. D. 28.

PLACE. The horns of Hattin, or the Mount of Beatitudes. OTHER SCRIPTURES ON PRAYER.-

Matt 7:7-12: 18:19 20: Luke 11:1-13: 18:1-14: John 16:23-27: Rom. 8:26: Phil. 4:6; Jas. 1:5-7; 1 John 5:14, 15.

HISTORY OF INDIVIDUALS .- Jesus was between 31 and 32 years old. John the Baptist was imprisoned at the Castle Macherus. The Twelve Apostles had been chosen just before this sermon was preached.

A MODEL PRAYER.-"In this prayer our Lord shows His disciples how an infinite variety of wants and requests can be compressed into a few humble petitions. It embodies every possible desire of a praying heart, a whole world of spiritual requirements, yet all in the most simple, condensed, and humble form. It expresses and combines in the best order every divine promise, every human sorrow and want, and ever Christian aspiration for the good of others"

DAILY READINGS

M. (Jan. 24.) How to pray. Matt. 6:5-15

T. Encouragement to prayer.

Matt. 5:7-12 W. Believing prayer. James 1:1-8 T. True and false prayer, Luke 18:9-14 F. In Christ's name. John 16:23-33 S. A merciful God. S. Abundant goodness. Psa. 145:8-19

> LESSON VI -FERRUARY 6. OUR FATHER'S CARE .-Matt. 6:24-34.

(Read Matt. 7. Memory Verses 25, 26, GOLDEN TEXT .- He careth for you -1 Peter 5:7.

INTRODUCTION.

TIME.-Midsummer, A. D. 28. The same as the last lesson.

PLACE-The Horns of Hattin, a mountain west of the Sea of Galilee.

INTERVENING INCIDENTS,-"In the verses between our last lesson and this Jesus defined the true spirit of fasting, and also portrayed the superior value of heavenly treasures above any earthly gain. Our lesson begins with showing how impossible it is to render acceptable service to God when the affections are divided, and continues the proof by showing that anxious care or worldliness is contrary to a life of trust. A most practical lesson is here set forth.'

CARE FOR THE MORROW .- This lesson gives a faithful warning to avoid they count out the little weekly wages need not be. "Taking thought" in a right sense is just what will prevent "taking thought" in a wrong sense. We can avoid serving mammon by always

thinking, planning, and working in the humble, cheerful, trustful spirit that can slng, "In some way or other, the Lord will provide;" that is, He will foresee, look forward, think before for us.

GOD OUR FATHER.-Christ came to the world to reveal God to man. In the Sermon on the Mount the fatherhood of God is revealed as never before. "1, Like a father, God is always accessible to His children, for He 'seeth in secret' (Matt. 6:4, 6, 18). 2. Like a father, He gives us what we ask, and 'much more' (7:11). 3. Like a father, He provides, sees hefore, 'knoweth what things ye have need of' (6:8, 32). 4. Like a father, He is kind to all His children, 'maketh his sun to rise on the evil and on the good' (5:45),"

DAILY READINGS.

M (Jan. 31.) Our Father's Care Matt. 6:24-34

T. Confidence in God. Psalm 23 W. Testimony of experience. Psalm 34:1-11

T. The Lord delivereth.

Psalm 34:12-22 Psalm 91:1-8 F. A sure refuge. Pealm 91-9 -- 16

S. A safe keeper. S. God's care for sparrows.

Luke 12:1-7

JESUS OF NAZARETH.

We have often wondered why the Evangelists were so particular, sometimes going out of the way, to drag in that hated place, Nazareth, and fasten it as a sort of title or designation to the name of Jesus. Was He not known as the rising teacher and prophet in Israel? without farther designating Him as, "Jesus of Nazareth?" But the following incident has opened to us the hidden meaning as never before. Infinite wisdom knew best, and has fixed the matter for all sorts of conditions.

Recently two men were talking together. One of them was a decided Christian, the other was a pronounced unbeliever. The latter was saying, as he often dld, that religion was a mere theory with nothing to rest upon; that Christians only deluded themselves into believing they believed.

The other answered, "But what do you do with Christ?"

The unbeliever replied at once that that was easy enough to account for; men have to, or think they have to, worship something, and so it was easy for them to take the character of Christ, and build stories of miraculous occurrences about it, and so lift it up into a dlvine image to worship.

His friend answered, "But how do you account for Jesus of Nazareth?" After a long pause, the other said, ln low voice, "I can't account for him."-Zion's Watchman.

BEER AND THE KIDNEYS.

asserts that it is very rare to find a noradult resident of that city. The reason for the kidney disease is the tax put excessive amounts of beer, and the cardiac hypertrophy and degeneration are secondary lesions for the most part. The consumption of beer is everywhere increasing

HERALD OF TRUTH. Canton, Kansas, i. e. Henry Selzer and CORRESPONDENCE. wife, Aaron Landis and wife, and Cor ROCKTON, PA., NOV. 7тн, 1897.--We

work together. How light the load

when they all pull the same way. "Be-

hold, how good and how pleasant it is

for brethren to dwell together in unity."

We ask the Lord to ever hold us to-

gether as a body. Brethren, pray for

Brother Abram Metzler of Blair Co.,

was with us over Sunday, Nov. 21, and

preached three soul-cheering sermons,

One person asked to be received into

church membership. Many thanks to

Bro. Metzler for his visit among us.

CHERRY BOX, SHELBY CO., MO.,

DEC. 30TH, 1897 .- At the beginning of

the year we feel to express our grati

tude to God for His love and mercy

bestowed on us in the past. We reorgan-

ized our Sunday school Dec. 26th, with-

out much change of officers. Enroll-

ment, 76; average attendance, 51. We

year by seeing fifteen of our Sunday

school pupils turn and come to the fold

of safety. May our school be conducted

in such a way that many more may be

brought to a saving knowledge of the

for a few days with the dear brethren

in the Milan Valley, Oklahoma, where

they all seem well pleased and have

now nearly all their lumber hanled for

the new church house that they hope to

have huilt up within sixty days. There

are seventeen brothers and sisters liv-

ing here close around Milan Post Office.

They hope to organize a Sunday school

as soon as the new church house is fin-

ished. At present they have preaching

hy Bro. Hetrick, and they assemble on

have been greatly encouraged the last

J. A. BRILHART.

the church at Rockton.

Brethren, come again.

ducted in His way.

feel to praise God for the efforts of tering brother, George R. Brunk, rethe dear brethren who for so long held turned home also from their visit east this post as mission work. As is gener during the time of our general conferally known that efforts were put forth ence in Ohio. at this place the past year in the spirit-As we passed through the communual work, we take this opportunity to ity of our former home in Harvey Co., make known the progress with our new Kansas, we learned that Bro. M. Horst house for worship. The size of the had gone to Osborne Co., Kansas to building is 32 by 50. We have two small conduct the church services and that rooms one at each side of the platform Bro. J. M. R. Weaver, and his father, for infant classes in Sunday school. We Bro. David Weaver are expected in have the large part finished and are Canada ere long to preach there if the making the seats; expect to seat, if pos-Lord wills it so. We were sorry to learn sible about 300. We hope to open our that our dear brother, David Shertz, had house for worship in the near future, met with a sad accident on the 23d of and have a series of meetings in con-December, resulting in the loss of his nection. The members are all lifting left arm, which was amputated by the up their hearts in thankfulness to the physician just ahove the elbow, after heloved brethren all around us for conthe accident. tributing so liberally to our needs. May the good Lord bless him and his How beautiful it is when brethren all

nellus Weaver and wife and our minis-

R. J. HEATWOLE. dear family.

McALISTERVILLE, PA., DEC. 23d, 1897.—The ministering brethren Souders and Witmer of Weaverland, Lancaster Co., Pa. visited a few days in our county and preached the Word for us at a number of places. Bro. J. N. Brubacher was also called to the lower end of our district to ordain a minister, votes having heen taken, and on the 21st the lot was cast at the Evendale M. H., Bro, Simon Auker being the chosen one. We bespeak for him an interest in the prayers of the hrotherhood that he may proclaim God's Word In simplicity and with power.

J. K. HOOLEY.

FROM SHANNON Co., Mo.-We have been enjoying a rich spiritual blessing of late. Bro. Andrew Shenk of Jasper Co., Mo. came into our midst Dec. 4th, and on the same evening filled an appointment at Science Ridge school house, and on Sunday went to Oak Grove and preached six sermons. Then on Saturday he came into our midst and preached four very interesting ser mons. We would be glad if more of our ministering brethren could come and gospel. A very good interest prevails make us a pleasant visit. in the greater part of the school. God

help all Sunday schools that are con-MAHONING Co., O., DEC. 8, 1897. Bro. Samuel Voder of Elkhart, Ind. was LAURA DETWILER. with us over Christmas filling a number of appointments. On Christmas day he spoke at the Oberholzer M. 11. where CANTON, KANSAS, DEC. 24TH, 1897. -At this date wife and I are home five young souls were received into the again, near Canton, Kansas. We were church by baptism and three by letter.

COR. LORETTA, BON HOMME Co., S. DA-KOTA, DEC. 22d, 1897.— Dear Herald: You have come regularly to our home for a year and brought many cheering reports and encouraging messages as well as sad ones from near and far, but from our congregation but little has accompanied you on your semi-monthly visits. For this reason I send this with you on your next trip, hoping it may interest some one. Should it prove worth less the waste basket will furnish a just at hand.

deep wounds in the heart, but thanks Assist. Supt. Sister Nettie Hensler be to God, our dear one left us the Sec'y and Treas. ters here at Spring Valley church near

comforting assurance that she could meet her God in peace, and that she was looking forward to a glorious resurrection and a crown of life. Oh how we rejoice when our dear children seek the Lord while they have health and strength. They are then prepared for life or for death. Bro. II. P. Unruh's daughter, of whose accident the HER-ALD made mention some time ago, was confined in the physician's house at Tyndall, but has now almost recovered. JACOB SCHMITT.

INMAN, KANSAS, DEC. 22d, 1897.-A Happy New Year to all the readers of the HERALD. A short report in the HERALD from our community may be interesting to some one, for I believe this has not been done yet. ()ur congre gation numbers 32 members. In the past year two souls were added to the church by baptism, Bro. C. M. Wall of Henderson officiating. We had the tes timony that they had a living faith in their Savior. During the year one mem her, Bro, Frank Pauls, the youngest in our congregation, was called away by death. He was the son of Bro. Jacob Pauls, Sr. and was aged 19 years and il months. On the 13th of November Bro. C. M. Wall came here again, and w had the privilege of commemorating the suffering and death of our Lord and Savior. From here he went in company with Bro. J. J. Pauls to Katy, Harris Co., Texas, to visit the congregation in charge of Bro. B. Kroeker. They held meetings there one week, and we rejoice to learn that three souls came

out to serve the Lord. Wishing our publishers grace and wisdom from God, that the HERALD may be the means of accomplishing much good in the name of Jesus, H. A. WIENS close.

PROM STRANG FILLMORE CO., NER On the 10th of December, 1897, the brethren, Joseph Schlegel and N. Roth of Milford, Seward Co., Neb., came here and remained with us a few days, hold ing several meetings; communion was also held. Through the help of God one brother was received into our church by letter. Our membership numbers thirty, and in the spring one family will move here from the Seward Co. Cong., thus still increasing our membership. We feel very thankful to God. May His blessing rest and abide with all

FROM HOWARD Co., IND. OR the 21th of Dec., 1897, Bro. J. S. Hartzler of Fikhart Ind. came to us and preached that evening and on Christmas morning. The same evening there a Bible class was organized, to which Bro, Hartzler gave two lessons a day till Friday evening. In the evening he taught from the four Gospels, and in the daytime from the Book of Acts.

His children.

These lessons were very interesting for edification and instruction. He also preached on Saturday evening New Year) and on Sunday morning and evening, Jan. the 2d. On Monday morning he left for his home. May the God of grace ever bless the dear brother

On Sunday the 26th our Sunday school was reorganized, the following persons were elected for the ensuing year. Bro. J. F. Slabaugh, Supt. J. S. Horner,

the Lord's day in some of their dwell-And then, again, I thought of this, lngs. The hrethren are living in a nice How many a precious time, bowing there, received the hread the service of mammon, asking us even Dr. Bollinger, director of the Anatomscribe so many distinct characters, but good resting place for the paper and all country, and they earnestly wish that to "take no thought for the morrow. ico-Pathological Institution ln Munich, essentially the same character under so And likewise, too, the wine, others might settle there with them will be well. May God's rich blessings Those that find it more convenient Blest emblems of my dying Lord, Are, then, that poor boy and his mother accompany you in the new year that is and assist in the good cause of present-Speaking of Caivary; How can they fill that sacred place mal heart and normal kidneys in an to take no "thought" for the future at DAILY READINGS. ing that which pertains to the salvation all? not even for "the morrow"? When in his labors. During the present year death has With such unholy giee. M. (Jan. 17.) The Beatitudes. of the soul. visited our family circle, and called The brethren conveyed us to and I thought about the many times, upon these organs by the drinking of Matt, 5:1-12 and reckon whether they will secure the away our beloved daughter, Elizabeth, from Pond Creek station on the Rock 've feit the Holy Ghost T. A guiding light. Matt 5:13-20 actual necessities of life, are they serv-Fili all that place with power divine,
Fhat scattered Satan's host.
But, when I heard their worldly glee; Island Railroad, about twenty-five miles at the early age of 17 years, 1 month W. Perfection of love. Matt. 5:38-48 ing mammon? They may be; but they and 11 days. Such bereavements make east of Milan Post Office. A few days ago our brethren and sis-

1.00 Window lights

Postage,

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Broom,

Rent

Bird seed.

Mending tinware.

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Gratefully acknowledged.

A. B. Kolb, Pres.

G. L. BENDER, Sec'y

NOTE .- For the sake of convenience

I would kindly ask our dear friends to

send all contributions for evangelizing

and benevolent purposes to Bro. C. K.

llostetler. Treas. Also make all money

orders payable to him. This will avoid

much of the confusion and inconven

REPORT

quarter 1897.

A. B. KOLB, Pres

ience that must otherwise exist.

6,05 Of the Orphan's Home for the fourth

" Broadway, Va.,

Infant S. S. Class at Weaver's

church, Va.,

burg, Va.,

A Brother, Woodside, Pa.,

A Brother, Suters, Va.,

Neb.

A Sister, Sterling, Ill.,

A Brother, Elkhart, Ind.

A Brother and Sister, Harrison-

Brother and Sister, Topeka, Ind.,

The Roseland Congregation, Ayr.

The Bethel Congregation, West

Liberty, Ohio,

A Brother, Winesburg, Ohio,

The Spring Valley Congregation,

Mottville, Mich.,

Orrville Ohio

East Lewistown, Ohio,

suters, Va., some Apples

A Sister Burton City, Ohio.

A Sister (now dead), Wooster, Ohio, 1.00

A young Brother, Middlebury, Ind., 3.00

A Brother, Scottdale, Pa., the tenth) .53

A Brother, Ladd, Va.,

A Sister, Suters, Va.,

C. K. HOSTETLER, Treas

1.00 Lamp globe.

9 00 Car fare

8919 16

8.00

2.25 Gasoline

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15

6 DO

25.00

2000

\$161.00

8290.57

69.87

250

231

3.00

15.50

1110

1.00

.56)

FROM CLEAR SPRING, MD .- This be- begun may be carried on to the ingathing the first day of the new year 1 extend a greeting to all in the name of

On the 31st of October communion services were held in the church at Bro. J. O. Heatwole of Rockingham abundant fruit. Superintendent. Co., Va. and Bish. M. Horst of Md. conducted the service and we had a refreshunto us. On the 28th of November Bro. S. Shank and wife of Broadway, Va. paid us a visit which was very much appreciated. He preached an interesting sermon. We are thankful for these kind visits and hope that the earnest efforts put forth by the dear brethren here may have the desired effect upon all those that heard them. The Lord bless them. Come again brethren

"And let us anew our journey pursue. Roll round with the year,

And never stand still Till the Master appear.

llis adorable will let us gladly fulfill. And our talents improve

By the patience of hope And the labor of love. () that each in the day of llis coming

may say, I have fought my way through.

I have finished the work

Thou didst give me to do. () that each from his Lord may receive the glad word

Well and faithfully done Enter into my joy

And sit down on my throne. M. E. G.

SUNDAY SCHOOL ITEMS.

COLUMBUS GROVE, OHIO, DEC. 31st. 1897. The Sunday school at Sheet's school house in Pleasant Twp., Putnam Co., Ohio was organized June 27th, 1897, with the following officers: Superintend. ent, A. R. Good; Assistant Supt., A. J. Steiner; secretary, Lista Beckwith; treasurer, Emma Shank; Choristers, Timothy Thut and Menno Geigerlibrarians, Winnie Sheets and Katie Laibe. The school was closed on Dec. 26th, 1897. The average attendance for the term was seventy-two, about all young people and little children. During the term we had the pleasure of being visited by a number of our ministering brethren who gave us very encouraging talks, which greatly encouraged us and helped us along in the work. The interest manifested on the part of the pupils was good, generally, Sometimes while looking over the house as the teachers were engaged with their classes we could see little children almost getting off their seats to get closer to their teacher to hear what was said about the lesson, Let all who read this that are interested in the Sunday school and the salvation of souls of those precious lambs ever remember them with us superintendents and teachers before a throne of grace, especially so because the most of them are children that we must think will not hear another Sunday school lesson this winter, nor next summer either unless kind Providence so rules that the school may be reorganized next spring. The majority of the scholars expressed themselves desirous of having Sunday school again next summer. Let all Christians pray the Lord of the harvest that He may so direct that the work

ering of preclous souls and the glorifying of His name; for the harvest truly is great in that locality and the labor ers are few. Pray that the seed that has been sown in accordance with the Clear Spring. Bro. J. S. Martin and will of the Master may bring forth

FROM SHANNON Co., Mo.-On Dec. ing time. The Lord continue His favor 19th, our Sunday school officers for 1898 were elected as follows: Supt., Bro. Fred Newschwanger; Asst. Supt., Bro. Abraham Unruh; Sec'y-Treas., Sister Hannah Brubaker: librarian, Henry Unruh

> The teachers were also appointed. The average attendance for 1897 was 29. No of verses repeated, 968. SEC'Y.

> FROM MAHONING CO., OHIO, -OUR three Sunday schools are again organized for another year. At the Oberholver M H Noah Bixler was chosen Supt., J. L. Yoder, Ass't Supt.; II. A. Metzler, Sec'y-Treas. and I. B. Witmer, chorister. At Leetonia, Jno. Right was re-elected Sunt. Daniel Ziegler, assistant; Mary A. Metzler, Sec'y-Treas., and Isaac B. Witmer, chor ister At the Metzler M. H., Eli Blos ser is re-elected Sunt : Henry Ziegler. assistant; Jas. Lehman, Sec'y-Treas., and Seth Basinger, chorister. All the schools are in a prosperous condition.

CHERRY BOX, SHELBY CO., MO.,

DEC. 30TH, 1897.—As the gracious Father has brought us to the dawning of another year we thank Him for His great love and mercy in sparing us. May we live to honor His name. We will have an "evergreen" Sunday school here now. Sunday, Dec. 26th we reorganized. Bro W. W. Kauffman was re elected superintendent. Enrollment in 1897 76: average attendance 51: interest very good. We intend to have our first Sunday school service in the new year in our new church building. Fifteen of our pupils confessed Christ in 1897. May God add His grace that they may lead such lives that many more may be saved. We feel encouraged in the good work, taking in consideration the new meeting house, an evergreen school, and a band of young workers. May God help us all in the work. SEC'Y.

VINCENT CHESTER CO. Ps. JAN 2d. 1898 - On Dec 26th Bro Isaac L Kuln superintendent of the Doylestown Sunthe winter term.

He gave us a very interesting address urging the Sunday school to be kept up all the year which is perfectly right.

We can be engaged in no work that s of more benefit to us than that of studying God's word. Paul, in his letter to Timothy, instructs him to do so and we can accomplish part of it in the Sunday school.

To-day, Jan. 2, services were conducted at this place by our Bro. J. B. Hunsberger, from Rom. 13: 10-14. He especially emphasized the latter clause of the 13th verse. We have reason to believe that a sermon of this kind is of an unbuilding nature. May God bless the words spoken, and may they sink down deep into the hearts of all the hearers so that they may not be soon forgotten. We that claim to be followers of Christ can make use of the words in the text all the days of our life. A are much interested.

very good thing for us to do is to profit by the faults of others. COR.

AYR., NEB., DEC. 23rd, 1897.-The Sunday school at the Roseland Mennonite church at Roseland, Neb., was or ganized for the year 1898 on Dec. 19th with the following officers: Superintendent, Samuel G. Lapp; Ass't Supt. Charles Burkhard; secretary, Esther Ebersole; treasurer, Mahlon C. Lapp; chorister, Christian Snyder,

May the Lord bless the work so that much good may be done. COR.

KALONA, IOWA, DEC. 27th, 1897 .-The Sunday school at this place was reorganized Dec. 26th. The following officers were elected for the ensuing year: Bro. J. W. Zerbe, Supt.: Bro. Andrey Eash, Ass't Supt.: Sister Alice Kempf. secretary; and Bro. J. A. Boller, treasurer. We are glad to note that the Sunday school has increased in interest and numbers and we trust that it may ever continue to do so through the all prevailing name of God. And with that idea the furtherance of God's cause at heart, we ask an interest in the prayers of the church everywhere. Pray with us that more of a spiritual awakening may come. COR.

MISSION NOTES.

Thanksgiving week was a busy, happy season for us here. Friends from Holden. Mo., sent us money with which to help the needy. "Use as you see fit" said the kind donors, and many times during the busy hours of that day did we wish some of them could be with us as we distributed the kindly furnished gifts.

Most of the donation was used to buy provisions for the needy. The day be fore Thanksgiving, provisions were purchased, and on Thanksgiving morning these were divided into basketfuls and by several of the workers taken out to the homes.

Short services were held at each home and tracts and papers of course accompanied each baskest.

It is surprising how little these people have, yet in some way they manage to get along. One Polish mother in broken English told us of their work and way of support.

One girl of about fourteen earns the rent which is five dollars a month. Their provisions consist mainly of what day school, Bucks Co., Pa., was with us the oldest boy, a manly little fellow of at the closing of our Sunday school for about twelve, "picks up," that is, he goes along the R. R. tracks where potatoes, etc., are unloaded, and secures what is there rejected. That is where most of their coal is procured, and that day they were telling of a duck they had found there; they told of this, then, half laughing, confessed that the duck was spoiled.

Do not understand as we tell of these poor homes and poverty-stricken people that all of our people are thus circumstanced. We have among our people some who have pleasant homes and who even help us in our work for the poorer ones.

There are, among the better class of people here, quite a number of warm friends and helpers in the work.

Did we ever tell you about the bright eager children we find among our branch Sunday school scholars? There were forty there last Sunday, and they

One lady said this week, "My only objection to the school is, It is not long enough; the hour is so short, by the time I think the children are there they are at home again."

The weekly visits to the Cook Co. hospital are becoming a part of our regular work. We find there much that is sad and we believe the work there is much needed.

Bro. Metzler spent last Saturday after noon and Sunday with us, he preached two very helpful sermons. Bro. Driver of Mo. also called on us as he passed through the city and spoke for us on Friday evening.

Bro Frank Smoker and bride of Tiskilwa, Ill., spent a few hours with us as they stopped on their way for a visit among friends in Indiana and Ohio.

Bro G. Zook of Bellefontaine, Ohio also paid us a pleasant though short visit, he also brought us chickens and butter from Topeka, Ind., for our Thanksgiving dinner.

Sister Melinda's sister from Sterling Ill., is visiting with her at present.

Bro. and Sister Noah Lantz of To peka, Ind., stopped with us last (Friday) night, they left for home this morning.

The sewing school continues very interesting; there are more scholars than the present number of teachers can well manage, but we do the best we can.

Last Saturday we had the pleasure of Sister Ella Mann's help, she is in the city at present and we hope that she may continue to come at least for our Saturday P. M. and Sunday work.

We are sometimes asked if more workers could not be used to advant

The amount of work to be done is practically unlimited, but it seems to us more could be accomplished by the same amount of workers if they were scattered in different fields. In this way the influence of the work would go farther and there would perhaps be more results. The need of more active work in the teaching of the Gospel among the poor is so great, and we believe many our dear people deem it a privilege to be helpers in such work.

Why then should not more Missions be opened? May we not hope and pray that the day may come when the different branches of the Mennonite church have Mission stations not only in many of our large cities here, but also among the Father's lost sheen in heathen lands God grant that the day may not be far distant when we shall realize the full import of the Savior's last command about "going into all the world," with the glad news of salvation.

God is reminding His dear ones of our needs here. Only yesterday a box of very nice provisions came from Sister Melinda's home.

To-day Dec. 18th a large box of cloth ing and shoes came from Ligonier, Ind We thank the kind donors as well as our dear heavenly Father for all these gifts, the clothing and shoes are very welcome as it is so cold now. There was also a large bag of clothing sent by a Ladles' aid society of Woodford, Ill.

The donation sent by Sister Kropf of Ohio, with some of the Thanksgiving offering from Mo., were used to buy a bed for a poor mother who with five small children has been sleeping on some old clothes and a quilt in a corner of the room on the floor. Another lady gave her two blankets to use as covers, so she thinks she is well fixed now.

Bro. D. Ramsever of Smithville, Ohio sent a dollar just in time to buy a pair of shoes for one of our Sunday school boys, who for some time had to stay at home from school, Sunday school and meetings because he had no shoes. His mother was telling how he cried when it was meeting time because he could not go. It did us good to see how he enjoyed the meeting last night.

1898

The Young People's Meeting at Holden, Mo. sent \$1.85 for use among the poor. The dollar sent for the work ers by Sister Katie Boller was much appreciated; we thank her.

Thus the dear Father still remembers us and supplies our needs.

We realized more and more His tender care: and daily He teaches us new lessons of trust and confidence in Him. May we ever be true to Him and may His image ever be reflected in our lives among His lost ones here and everywhere.

We may not know His future plans for us, we know not what is before us, but our whole desire is to gladly follow wherever He leads and be used for the blessing of all with whom we meet and labor.

I must vet acknowledge Brother Coffman's help in the last Mission notes. I had them partly written when other duties prevented my further work on them, so he finished and sent them, His work in correcting errors in writing are appreciated. The workers.

PER SISTER LINA.

MISSION NOTES. Home Mission, Jan. 7, 1898. Dear Herald Readers:--Greetings in our Master's name. We can send you only a short message to-day.

We are still very busy. God is very good to us. May our lives praise Him. The Christmas dinner passed off very

There were about two hundred and seventy children here for the dinner.

The provisions for the same came from the following places: Gordonville, Pa., Logan Co., Ohio, Howard Co., Ind., Elkhart, Ind., Freeport, Ill. and Sterling, Ill. We had an abundance of everything enough to supply a good many poor families with provisions for Christmas. We used for the dlnner, as near as we can tell, 38 chickens, 260 rolls, 4 gal. pickles, 600 cookies, 17 cakes, 8 gallons baked beans, 2 bushels of apples, and 6 quarts of apple butter. This includes what was used for the dinner, of course there were things left which were given to the poor.

We had plenty of helpers, among them our Sunday school superintendent. Bro. Byers, also Bro. Amos Eber sole and wife and Sister Emma Lefever of Sterling, Ill., Sister Ella Mann of Elkhart, Bro. Ansel Coffman, also of Elkhart, and Miss Amanda Ebersole of Sterling, besides a number of the ladies of this vicinity.

The children enjoyed it very much. We have lately been remembered with a good many provisions and clothing, also some gifts in money. May He who sent the first joyful Christmas message bring joy to the donors' hearts with His own love We mention a few of the donations. Two barrels of provisions from Leaman Place, Pa., a box from Sterling, Ill., a very nice turkey and butter from Goshen, Ind; this was sent for the workers' Christmas dinner and was much appreclated.

A barrel of dressed poultry, a box of Barbara Harnish, butter and several boxes of clothing Eister M., from Topeka, Ind. The poultry was especially nice, some of it was distrib uted among our poor, and was much appreciated, while some were purchased by some of our mission friends and the money used for charitable work.

There was also a box of provisions from Weilersville, Ohio, a box and a sack of clothing from Canton, Kansas, a box of clothing from Holden, Mo. Some bedding from Cullom, Ill., also some clothing and papers from Woodford, Ill.

Bro. and sister E. K. Greenwalt, Ligonier, Ind. sent ten dollars for the workers.

Sister Addie Y., Holden, Mo. a donation to be used for the work here, which we will use to purchase tracts, books, etc. There were others who in different ways remembered us. The writer was made glad by the Christmas letters to the number of thirty which came from friends and former associates. We thank all our kind friends in Ilis name whose we are and whom we serve. It is sweet to be remembered when we are far from home. God is ever mindful of His own.

Our mission notes are necessarily short and hurried this time, not because we have not much to write, but there are so many duties waiting for us.

Bro. S. F. Coffman has been holding meetings at Sterling, Ill. for over a week

Mr. and Mrs. Day, invited the workers to their home in Harvey town, about twenty-three miles from the city. We spent a very pleasant, and we hope

May God's choicest New Year bless ings be with all our readers. May His service be your joy, and may 11is presence ever guide you. In Ilis Name,

FINANCIAL REPORT OF THE MENNONITE EVANGELIZING AND BENEVOLENT BOARD.

FOR THE MONTH OF DECEMBER, 1897. RECEIPTS. Evangelizing. Jacob S. Auspurger, dividends on 9 600 M. P. Co. stock, Caledonia, Mich., Cong., dividends 1.50 on M. P. Co. stock. Dividends on M. P.Co. stock held 150.00 by M. E. & B. B., Peter Gingerich, dividend on M.

P. Co. stock. J. C. Hostetler, dividend on M. P. Co. stock, Barbara Kauffman, dividend on M. P. Co. stock, Barbara and Martha Long, dividend on M. P. Co. stock, Folk Cong., Somerset Co., Pa., dividend on M. P. Co. stock, S. K. Plank, dividend on M. P.

Co. stock. John D. Showalter, dividend on 1.50 M. P. Co. stock, Levi Witmer, dividend on M. I'. 1.50 Co. stock, B. Good, dividend on M. I'

Mount Zion Cong., Morgan Co., Friends, Bureau Co., Ills., B. B. Leaman, Rainham Cong., Ontario, Maple Grove Cong., Indiana, Holdeman S. S., Indiana,

Co. stock.

Chicago Mission.

Barbara and Mary Gehman, Friends Lancaster Co., Pa., Roseland, Neb., Y. P. Meeting A Sister, Lancaster Co., Pa., Lizzie M. Wenger, J. S. North Lima, Ohlo, D. C. Steiner. Oak Grove and Pleasant Hill Y P. Meeting. Barbara Hershev. A Sister, Letort, Pa. H. Paul.

Elkhart Sunday school Sarah Metzler, E. J. King, Howard and Miami Cos., Ind.

Cong., Allenville, l'a., (A. M.) Cong., Morrison Ills. Cong. & S. S., A Friend, Smithville, Ohio, Barbara Harnish. Sister M., Sister S. A Brother and Sister, Cullom, Ills., 2.00 Willow Spring S. S., 111s., Friends, Ohio, Ills.,

Friends, Chicago, 111s. A. M. S. S., Nappanee, Ind. With contribution of clothing (less express), Lititz, I'a.,

Spring Valley Cong., Kansas, Christmas day our mission friends,

Orphan's Home. Masontown, Pa., Cong., Rarbara Hershey. profitable, day with them. A Sister, Letort, Pa., Lizzie Metzler. Moses Hoover

A Friend, Smithville, Ohio, LINA ZOOK

Sister M., Armenian Ornhaus.

3.00

1.50

3.00

10.00

2.00

1.00

Foreign Missions. Wideman's Cong., Markham, Ont., 817,00 Mennonite Cong., Union School House, Goodland, Ind., Noah Metzler.

\$20,30 SUMMARY. Ecangelizing, 8212 46 Chicago Mission, 144.07 Orphan's Home, 15.00 1.50 Armenian Orphans, 1.00 Foreign Missions, 20,30 Total. DISBURSEMENTS

penses for the past three

D. H. Bender, to W. Va., and O., 19.85

J. M. R. Weaver, trip to Canada. 2000

T. Lineweaver for work in his

Chicago Mission.

J. S. Coffman, to Hardin Co., Ohio,

Brethren to Teegarden, Ind.,

penses in Mo.,

district

trict,

Postage,

32.06 Living Expenses,

920 Medical Dispensary

Andrew Shenk, for traveling ex-

Daniel Shenk for work in his dis-

months,

A Sister, Burton City, Ohio, Some flannel and dried corn Evangelizing. Sisters in Mahoning Co., Ohio, Daniel Kauffman, traveling ex-

20518

7.15

825.00

50.00

5.00

A quantity of dress goods, 3 handkerchiefs. . bushel dried apples, I gallon maple syrup shows and boys' clothing. A sister, Weilersville, Some towel

1.50 A Sister, West Liberty, Ohio, One hood Total, in cash. Gratefully acknowledged. DAVID GARBER.

THE blacksmith of an Australian village went to the Vicar and said "Sir, I can't give you much money, but I will agree to shoe four of your horses for a year for nothing if you will send 812.15 the money to the Missionary Associa-900 tion.

THE JEW IN PROPHECY.

BY E. P. MARVIN.

The Jew constitutes a strange and an everlasting nation, the enigma of history and the burning bush of prophecy. He is a living and an omnipresent miracle among the nations, fulfilling the prophecies that he misunderstands or dis-

- I. The Jew is God's special witness for the truth of the Old Testament Scriptures, even in his present blindness. unbelief and dispersion. This is declared three times-Isa. 43:10-12, and
- 2. Prophecy, which is the perfect and changeless mould of history, declares that a veil should hang before their hearts when they read the Old Testament, and so it is to-day. Isa. 6:9-10; 9 Cor 3:15
- 3 They were to be Monotheists, the most faithful witnesses to the unity of God. Thus everywhere they ring out their testimony. "Hear, O Israel, the Lord our God is one God." Deut. 6:4; Mark 9:32.
- 4. They were to be scattered or sown broadcast among the nations, as we see them to-day. Deut. 28:64; Isa. 18:2.
- 5. They were to be a hissing and a hyword. The vocabulary of opprobrium has been exhausted on them, and Jew has become even a dictionary verb. Deut. 28:37: Jer. 25:9.
- 6. They were to he "peeled," or, as Yankees say, "skinned." No other nation or race has suffered so great wrongs of every kind as the Jew-indignity disability robbery banishment and murder. Deut. 28:33; Isa. 18:2.
- 7. They were to be kept distinct, like drops of water isolated in the sea. Thus we see them to-day, resisting the allinities of human nature and defying amalga mation, unlike all other races. The Jew is indestructible among the nations, as Jonah was indigestible in the great
- fish. Num. 23:9; Isa. 49:8. 8 They were to be money-lovers perhaps equalled only by modern Yankees. They have never been given to vice and crime like Gentiles, but their worldly characteristic is sometimes seen in golden letters on a signboard, "Solomon Goldgrabber." Micah 3:11; James 5.
- 9. They were to lend to all and horrow of none. They are to-day the money lenders of the world. Enropean nations cannot let slip the dogs of war till the Jew offers a loan and says. "Fight." Deut. 15:6: 28:12.
- They were to be the head and not the tail. This is to be completely fulfilled in the Kingdom, but partially fulfilled even now. The Jews have more physical and mental vitality than any other race on earth. Wherever there is opportunity they come to the front, in universities, commerce, law, medicine, music and journalism. For this last study The New York World, Gen. 12:3; Deut. 28:13.
- II. The nations that persecute them were to be punished, or even blotted out of existence. Read history for the fulfillment. Jer. 30:11: 30:20.
- 12. They, thus scattered and peeled. without a king, country, flag, priest or temple, were to be preserved for restoration to their own land. Study the late wonderful movement of "Zionism." Read Ezek .37 and many other prophecies Let infidels impeach this testimony if they can. "The Jew is a file on which infidelity breaks its teeth."-Sel.

PLENTY OF EXCUSES.

A man who tried to raise a subscription for a meeting house out West tells this bit of his experience:

"The first roan I went to said he was sorry, but the fact was he was so involved in his business that he couldn't give anything at the present time Very sorry, indeed, hut a man in debt as he was owed his first duty to his creditors.

"He was smoking an expensive cigar, and before I left his store he hought of a peddler who came in a pair of expensive Rocky Mountain cuff buttons.

"The next man I went to see was a young man in a banking establishment. He read the paper over, acknowledged that the church was very greatly needed, hut said he was owing for his board, was badly in debt otherwise, and did not see how he could give anything.

"That afternoon, as I went by the baseball grounds. I saw this man pay fifty cents at the entrance to go in, and saw him mount the grand stand where special seats were sold for a quarter of a dollar.

"The third man to whom I presented the paper was a farmer living near the town. He also was sorry, but the times were hard, his crops had been a partial failure, the mortgage on his farm was a heavy load, the interest was coming due, and he really couldn't see his way clear to give to the church, although he freely acknowledged it was just what the new town needed.

"A week from that time I saw the same farmer drive into town with his entire family, and go to the circus, afternoon and night, at an expense of at least

four dollars." So "they all with one consent began to make excuses," and proved the truth of Franklin's remark that a man who is good at making excuses, generally is not good for much else. But really, one can hardly see why the children of Satan should be expected to pay for building a house for the worship of God, And if Christians were not so divided and sub-divided by sectarianism as to require four or five times as many meeting houses as there is need of, it is probable that they would be ahundantly able to erect all the buildings they required without hothering the worldlings to obtain their subscriptions. So long as they are divided and sub-divided by Satan, they must beg, trade and dicker to obtain from worldlings and hypo crites money to maintain their uncbristian separations and rivalries, made necessary hy paying heed to the tradltions and commandments of men and neglecting the commandments of God.

DIVINE UNION.

All the dealings of God with the soul of the believer are in order to bring it into oneness with Himself, that the prayer of our Lord may he fulfilled: That they all may he one in us, , . . . I in them, and Thou in me, that they may be made perfect in one; and that the world may know that Thou hast sent me and hast loved them, as Thou hast loved me.'

This divine union was the glorious ourpose in the heart of God for His people, hefore the foundation of the world. It was the mystery hid from ages and generations. It was accomplished in the death of Christ.

It has been made known by the Holy Scriptures; and it is realized as an actual

experience hy many of God's dear chil- ner that will be becoming to the dignity dren. But not by all. It is true of all, of the message giver? The writer thinks and God has not hidden it, or made it hard; but the eyes of many are too dim, and their hearts too unbelleving for them to grasp it. It is therefore for the they have done and what severe repurpose of bringing His people into the personal and actual realization of this, that the Lord calls upon them so earnestly and so repeatedly to ahandon themselves to Him, that He may work in them all the good pleasure of His will. All the previous steps in the Christian life lead up to this,

The Lord has made us for it; and until we have intelligently apprehended it, and have voluntarily consented to embrace it the "travail of His soul" for us is not satisfied, nor have our hearts found their destined and real rest.

Christ left all to be joined to us; shall we not also leave all to be joined to Him in this divine union which transcends words, but for which our Lord prayed, when He said "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."-Sel. by L.

HINTS TO MINISTERS.

[PLINY FRY.]

There seems to be a growing tendency among some Gospel preachers to set at naught the glory of refined and dignified expression, and seek to throw into their discourses flippant and off-hand remarks calculated to excite laughter, Many, if not all these persons are strong advocates of the experience of sanctification and baptism with the Holy Ghost. and claim to have died unto sin, and been separated utterly from all desire to gratify the spirlt of the world or the mind of the flesh. It may be they are laboring under the mistaken notion that such expressions claim the attention of the audience, and more deeply impress upon the memory the truths heing declared. The fact is, flippant sermon will lead to a flippant experience, and destroy the reverence due both to God and to His message in the lips of the irreverent preacher, as well as destroy the accompanying of the Holy Ghost which ought to be mightily manifest in the one who is commissioned to pronounce the words of God. Think of Paul. Peter or John, in the intensity of their realization that without the salvation of Christ all men are doomed to everlasting separation from God and the glory of Ilis kingdom, manifesting a pleasure in seeing their congregations laugh at some of their funny expressions, or comical thrusts, or grotesque remarks, or rough forms of speech. The idea is preposterous, to say nothing of how it would seem for Christ to have done it. When we realize that time is too short, and the very best of language is too feeble, even when our words are most carefully chosen, to utter the high praises and deep truths of God, and that it is of incalculable importance that we deal carefully with immortal souls, and that He demands that we be perfect and set an holy example, making all the savor of our lives to be holy, are we not called upon to avoid the very appearance of evil as much in these things as in any other? Is it of no importance that the hearer of holy messages clothe them as much as possible in heavenborn expression? In language and man-

it is. And, if this importance is duly weighed, will preachers spend as much energy as some do in telling about how marks they bave made to persons and meetings under peculiar circumstances? All of which tends to exalt the creature and not glorify the Creator. Let us who preach the Gospel be examples to the flock, and especially to the young workers in the church, in charity, humility, self-forgetfulness, even manifesting the meekness and gentleness of Cbrist.

LESSONS OF THE GRAECO TURKISH WAR.

The Graeco Turkish war is now sufficiently past for us to be able to draw, with some approximation to correctness, the lessons which it teaches. The most evident of these lessons is that war is becoming every year more

horrible, and speedily losing every ves

tige of bumanity. Much has been said of the more humane methods of modern warfare But the improvement which is boasted of touches only certain incidental phases of war, as the treatment of prisoners and of the sick and wounded: the cruel heart of the bloody business, the battlefield, has grown steadily more inhuman until, with the execution of modern shells and rapid-fire guns, it bas become so unspeakably awful that no word or combination of words in any language can describe its hideousness. To attempt to cover up this fact by pretense of war having become civilized is the most barefaced mockery. One Dr. Russell, who was an eve-witness of some of the scenes on the Greek frontier, says that no nightmare could bave been more frightful, "No human eve ever rested on such revolting sights. Imagine masses of colored rags glued together with blood and brains, and pinned into strange shapes by fragments of hones. Conceive men's bodies riddled with shot, and scattered and dismembered limbs on every side, bodies lying with skulls shattered, faces blown off, fiesh and gay clothing all pounded together as if brayed in a mortar and extending for miles not very thick in any one place, but recurring perpetually for weary hours; and then it is impossible, with the most vivid imagination, to picture the sickening reality of that butchery."

What Dr. Russell saw would have been "very thick in any one place" as well as "recurring perpetually for weary hours," if the Greek armies had been a match for the Turkish in size, equipment and discipline; to say nothing of the fury of passion and madness which had preceded the sickening scene. It is useless to try to describe the extent of the utter destruction of everything in human shape on a future battlefield, where great disciplined arm ies furnished with modern arms shall meet in deadly array. The scene will he one whose inhumanity could not be outdone in the deepest depths of the bottomless pit. Whoever shall seek to justify war in our day, must get beyond all fine spun theories of self-defense in the abstract, or of the maintenance of national honor: he must say, without making mealy mouths about it, that such a scene of horror and desolation and raging passion is, not simply inev-

mony with the principles of love and kindness. For everybody who upholds war and promotes preparation for it knows that what he is doing leads straight and naturally to this hideous reality. Another lesson of the recent war-a lesson repeated a thousand times in hls-

tory, a threadhare lesson to which hu-

man brains seem so impervious—ls that

war settles nothing on the basis of

1898.

right and justice. Its standard is might, not right. Civilized people everywhere believe that the cause for which Greece went to war-the cause of Cretan liberty-was a just cause, The island ought to he free at once and forever from Turkish misrule. But the result of battle was in favor of the biggest battalions. It is always in favor of the biggest hattallons, or the hardest fighters, or the shrewdest captains. It is on the side of right only when right happens to be on the side of the strongest forces. This is the law of war, which is as lnexorable as gravity. If men take its chances, they must accept Its bitter, unescapable appointmentsthough it be with weeping and gnashing of teeth, as is now the case with Greece. It will always be so, and the questions which it is attempted to settle hy war will never he settled until they are taken out of the jurisdiction of force and carried up to the court of impartial reason. How many injustices lie back of us in times gone hy, which can never be righted! They have been fought over time and again, until men could fight over them no longer, and the more the fighting the more impossihle it became ever to right them! One can not read history without feeling that the triumphs of right which have taken place in the midst of war or incidentally through war might have been so much greater and more speedy if men had been human and there had

been no sword. A kindred lesson of the recent struggle between Turk and Greek is that the evil of war is never single nor temporary. Greece, in addition to her humiliation and her loss of self-deterbodied sons. She commences her life over again less able to meet even the lost territory. The strategic points of her frontier are gone from her, and it is difficult to see how she will ever recover them. She has had saddled upon her an immense debt-for her. She has been compelled to assign one-tenth of Turkey four million Turkish pounds indemnity.

The nation is ln confusion, having lost confidence in its leaders. In fact, Greece is hopelessly down, so far as her physical power is concerned. Left to herself she would have been to-day totum corpus in process of digestion in the Turkish maw. Seemingly, she can never rise again, unless she abandons her old ideas of "heroism" and power by the sword, and commences life along new lines of rational and peaceful endeavor. She has taken the sword, and well nigh perished by the sword, and her sword can never reinstate her.

Another lesson. The law of war the same when it is undertaken for others as when a nation fights for itself. The stronger not the hetter, car-

itable, but perfectly right and in har- ries off the victory. Would not Greece those who kill, when they are victoriwin because she was doing a brave, be- ous! That is the way the world still roic, apparently unselfish deed for reasons itself into a fighting conscience! Crete? Multitudes thought so. Englishmen and Americans and Europeans urged her on with their sympathy. How could she fail against the "un speakable Turk"! "Thrice is he armed who hath his quarrel just," they argued. But she failed, in spite of whatever justice her cause may have had in it. Would not God he with her and fight her battles for her? Judging from the course which things took, He was conspicuously absent from her ranks, if, that is, His presence or absence is to he determined in that way. War is not the method of Him whose inmost nature is love, and those who rush into it as a means of carrying out their more or less unselfish purposes, must not be surprised if He absents Himself from the scene. War is not God's instrument, not His scourge, at least not in our day. Was it ever? It is men's instrument, their own invention; the scourge which they use against one an-

The saddest of all the lessons taught

by the Graeco-Turkish conflict is that

the victories of might are practically helieved by men to transform might into right. The victor is held to be right because he is the victor; the vanquished is wrong and is despised sim ply because he has been vanquished, It is only in exceptional cases that men believe in and admire the "under dog." Greece bas fewer friends to-day than when her troops were rushing, with wild enthusiasm, to the frontier. Had she been victorious, her praises would have been on every tongue. But she was beaten; therefore she was wrong! She has been practically abandoned The millions of Americans and English men who shouted "Hurrah for Greece"! when her troops went over to Crete, have coldly left her to pay her hills alone. Men now say, "How stupid she was to make such a venture"! Poor Greece! She is the victim not only of her own folly, hat of the inconceivable moral inconsistency of civilized man! On the other hand, Turkey has gone up mination, has lost many of her hest greatly in public estimation. She is much less cursed than before the war. She has suddenly become practically a old demands upon her. She bas also great Power, almost a civilized Power! The generals of Christian nations go and sit at the feet of her commanders to learn more perfectly the art of war! Though dripping with the blood of a hundred thousand murdered innocents, she is almost admitted into the counher whole national income, for how cils of Christian Europe! She is no many years one can not say, to pay longer "Sick." There is serious talk of at least one great Enropean nation making an alliance with her! Why all this? She has mobilized a great army, and conquered a small country! She has shut men's mouths to her iniquities simply by her sudden exhibition of brute strength and cunning! The law of the world has always heen

that might makes right. The law is still on the statute book, and not yet greatly in dishonor. ('hristian nations and Christian men still cower like weaklings before its mighty behests. Conscience is silenced by the lifting of the strong arm and the murderous execution of dynamite shells. If might makes right for other people, then it makes right for us. Therefore we ourselves will not only kill and devour, but we will likewise respect and honor

-The Advocate of Peace.

HERALD OF TRUTH.

MARRIAGES.

KRIEBEL.—NICE.—On Dec. 4th, 1897, at Duhlin, Pa., by Pre. R. Lynch, Jacob, son of Bro. Jeremiah and Sister Isabella Kriebel to Susie, daughter of Bro. Eli and Sister Susannah Nice

ROUR-KULP.-In Hilltown, Pa., on ROIR-KULP.—In Hilltowi, 1-a, oin Dec. 7th, 1897, by Bro. Henry Rosenher-ger, Bro. Charles Rohr to Sister Sallie Kulp, both of Dublin, Bucks Co., Pa. A. M. L.

WIDEMAN-HOOVER .- On the 23d of WIDEMAN—HOOVER.—On the 23d of December, 1897, at the residence of the hride's parents, Samuel L. Hoover, Markham, Ont., by Bish. Samuel Wideman, William A. Wideman of Markham, Ont., to Esther Hoover of the same place. May theirs be a happy Christian union in life.

BLEILIE- HOUSOUER, On Christma BLEILIE-HOUSGUER, On Christmas day, 1897, at the house of the hride's parents, near Nappanee, Ind., by John F. Funk, Fred Blellie and Emma Hous-ouer. May God bless this bridal pair and make their life beautiful in the service of the Master.

DEATHS.

PAULS On the 10th of November, 1897, near Inman, McPherson Co., Kan., of malarial fever, Bro. Frank Pauls, son of Bro. Jacob Pauls, Sr., aged 19 years, and 11 months. On the 25th of Nov., 1894 he sealed his yow with God and the church in baptism, and remained a faithful member until death called him away, and we mourn not as those who have no hope, but we look forward with joy to the day when we can meet him again in the land of light. 11. A. WIENS.

SCHNITT -- Near Loretta, Bon Homme SCHAFT: Agar Locate, For Ironauc Co., S. Dak., Sister Elizabeth, daughter of Bro. Jacob Schmitt, age 17 years, I month and 11 days. She had made her covenant with God in health and was covenant with God in leading and was ready to depart in peace when the mes-senger of death came. Finneral services by H. C. and H. P. Unruh, E. M. Hart-man and C. Ewert. Text, Job 14:10.

STAUFFER. - On the 7th of December, STAUFFEE.—On the 4th of December, 1897, near Stony Brook, York Co., Pa., 1870, David Stauffer, aged 75 years and 4 days. Buried on the 10th at Stony December 1 European Lagrague by Month. Brook. Funeral services by Martin Whisler and Theodore Forry from Phil.

DETWEILER .- On the 9th of Dece 1807, in Fauquier Co., Va., Preber, 1897, in Fauquier Co., Va., Fre. Henry Detweller, aged 189 years. Be-ceased was for years a minister in the Mennonite church. The remains were huried in the Amish graveyard. Serv-ices by Bish. Jonas II. Martin of Good-ville, Laneaster Co., Pa.

VIIIc, Lancaster Co., 17a.

YODR. — On Dec. 27th, 1857, near Beechvale, Holmes Co., Ohio, Bro. Joseph D. Yoder, aged 70 years, 7 months and 5 days. He was suddenly up to the suddenly u o, in English from Amos 4:12, to a we of friends Borial took large concourse of friends. place in the Mast cemetery.

SCHLATTER. - Elizabeth Schlatter, SCHLATTER. F. Elizabeth Schattler, maiden name Augsburger, daughter of John and Elizabeth Augsburger, was horn on the 15th of March, 1814 in Muenster, Gruenfeld, Switzerland. She was marrled to Joseph Schlatter in Wayne Co, Ohio on the 29th of March, Wayne States the date of the date of the Helm 1812, to whom the two oldest with their father preceded her to the spirit world. She fell asleep in Jesus on the 15th of December, 1897, aged S3 years, 9 months 1807, aged S4 years, 9 months 1807, aged S5 years, 9 months 1807, age and 10 days. Funeral services by Wil-liam Egle of Nebraska from 1 Sam. 20:

3 in the Mennonite M. 11, in Adams Co.,

LEHMAN.-On the 11th of Dec., 1897, LEHMAN.—On the 11th of Dec, 1987, in Cambria Co, 1^aA, 18ro. Henry W. Lehman, aged 53 years, 8 months and 1 days. He was burled on the 13th in the Weaver Mennonite graveyard. Furneral services by Jonas Blauch and L. A. Blough. He left behind a sorrowing wife and three children, hesides Peace ther friends to mouru their loss. Peace

MOYER.—On the 12th of November, 1887, in Perry Co., Pa., Bro. Joseph Moyer, aged 6th years, 8 months and 18 days. He leaves a widow and two sons, one brother and three sisters to mourn his death. His remains were brought from Perry Co. to Juniata Co., near Richfield, Lost Creek Valley to the from Perry Co. to Juniata Co., near Richfield, Lost Creek Valley to the Bruck M. II. The funeral was largely attended. Funeral services by William Graybill. Text, John 9: 4.

Lantz. On the 10th of Dec. 1897, near Vermont, Howard Co., 1nd., of lung fever, Eli Lantz, aged 47 years. He was buried on the 12th in the He was buried on the 12th if the resident states are traveyard. Funeral services at the Zion M. II., where a large concourse of people gathered, conducted by 17th Williams. Deceased left a widow and two children, three hrothers, four sisters. and many friends to mourn his de-parture. He was a member of the U.

LANTZ.—Two weeks later, Dec. 29th, his son, James Lantz, died with heart trouble and lung fever, aged 21 years, 1 month and 22 days. He was a sufferer for about two years. Buried on the 27th in the Hensler graveyard. Services at the Zion church, conducted by Pre. Williams. He leaves a mother and a service and many friends to mourn his sister and many friends to mour departure. He was a member of the U.B. church.

HARTER.—On the 17th of Oct., 1897, in Elkhart Co., Floyd Wallace Harter, aged 3 years, 5 mouths and 1 day. He was the youngest child of Henry and Jane Harter. He leaves his sorrowing parents and one brother to mourn for little Wallace. It was mideed hard for the parents to give up their boy, but God willed it co. May this dispensation. of God's providence be the means of drawing the parents to their Savior, so they can meet their little darling in heaven. Buried at the Olive M. H. on the 19th. Services were conducted by Monroe Shwalin. Text, John 14:1. "Let not your heart be troubled."

'Twas a precious little blossom God had planted in our home; But the angels came and whispered, ('ome and dwell with us at home. HEXRY WELDY.

HERRY WELDY.

HERR—Sister Mary (Subarine Huber (maidlen name Met Ornick), of Bremen, Ohio, wife of I're, Benjamin Huber, died Dec, wh, 1975, aged 61 years, i months and olays. She will be shown to be and olays. The will be look of the Isaiah 66: 13.

"How many were the silent prayers, My mother offered up for me; How many were the bitter cares, She felt when now but God could see."

"Now let me choose the path she chose

And her I soon again may see; Beyond this world of sin and woes, With Jesus in eternity."

LEATHERMAN.—On Sept. 29th, 1897, near Danboro, Bucks Co., Pa., of cauter in the mouth, Bro. Eli Leatherman, aged nearly 73 years. Buried at Deep Run on the 2d of Oct. Treaching at Deep Run on the 2d of Oct. Treaching at Many meeting house by Jacob Rush and A.

ne Royal is the highest grade baking powd known. Actual tests show it goes one-

STAHLY,—Near Nappanee, Elkhart Co., 1nd., Dec. 27th, 1897, Veronica, wife of Bro. Christiau Stahly, aged 75 years and 4 months. Her maiden name was Housouer. She was born in Wayne Co., Houseder. She was born in wayne co-oblo, where she was also united in matrimony on Feb. 3d, 1842 with Bro. Stahly, who now survives her. About lifty-four years ago they moved to Ek-hart Co., entered eighty acres of gov-ernment land, and commenced to clear and improve it, and lived on the same ever since. They were among the first settlers, when this county was yet a dense forest infested with wild beasts. They lived in a covered wagon box for They lived in a covered wagon look roses time, until they could put up a log cabin. Their hardships can be bet ter imagined than described. Eleven children were born to this union, seven of whom are living. There were also lifty-eight grandchildren, torty-three yet living; forty-five great-grandchildren, thirty-six yet living. She was for many years a faithful member of the church and an exemplary Christian, a kind and beloved wife and an affectionate mother. She was buried on the 29th. Funera

She was buried on the 20th. Funeral services at the Nappanee M. It. by N. Metzler and D. Burkholder where a large college of the inclemencies of the section of the inclemencies of the weather congregated to pay their last tribute of love and respect to one so near and dear to them. The bereaved husband and children have the sympatilies of the neighbors and friends, that she is not lost, but good before, that she is not lost, but good before. that she is not lost, but gone before,

GODSHALK.—On Dec. 16th, 1897, in Doylestown Twp., Bucks Co., Pa., of quick consemption, Sister Amanda, daughter of Bro. John Godshalk, aged 27 years, 9 in onths and I day, Sister Amanda united with the Mennonite Amanda united with the Menilonite church about a year ago. She was also a memher of the Sunday school at Doy-lestown where she will be missed very much. She took a heavy cold last win-ter, from which time she had a severe cough all through the summer, but ap-peared to be otherwise in good health. having a rosy complexion until about three months hefore her death, when she grew rapidly worse, and her many friends were shocked to hear that she was afflicted with consumption. was adlicted with consumption. She wasted away so rapidly at first that it was thought she could not live more than about a month, but lingered on till the lifth of Dec, and in that short time her body had wasted away so much that many of her friends could not have known her by viewing the remains. But we hope that as the mortal body wasted away, the spriftual body he came more perfect. She was asked by a brother who visited her during her illness how she felt about the future. She replied that she had good hopes. She leaves a father, three brothers and three sisters to mourn their loss, but they need not mourn as those who have no hope. Buried on the 18th at the Doy-lestown Mennonite M. II. Preaching at lestown Mennonite M. H. Freaching at the house by A. O. Histand and David Gehman and at the M. H. by John Walters and Henry Rosenherger. Text, Rev. 2:7. A. M. L.

High.—In Bedminster Twp., Bucks Co., Pa., on Nov. 19th, 1897, of palsy, Sister Mary, wife of Bro. Henry High, aged 70 years, 7 months and 27 days. Sister High had been ailing for some time, but on the morning of her death seemed to be in better health and spirits seemed to be in better neath and spirits than isnal. On the day previous she expressed a desire to visit her son Jacoh, living about two miles away. So on the morning of the 19th they started to make the visit, when they had gone about a mile Bro. High noticed that his wife leaned over more than she had at first. He then asked her if she was not feeling well, to which she replied that she did. Soon however she was taken with spasms of vomiting. Her husband again spoke to her but did not receive again spoke to her but did not receive any reply. He then hurried on to the home of their son, where she was car-ried into the house and the rest of her children were sent for. She lived about children were sent for. She lived about three hours after arriving at the home of her son. Oh, how important it is that we ever try to be ready. Yet we hope and trust that the sister was pre-pared to make the change, and has gone

to that heavenly mansion. Buried at Deep Run on the 23d. Preaching at the meeting house by Henry Rosenberger in the German. Text, Isa. 35: 10.

TROVER - Emma Trover of near TROYER.—Emma Troyer of near Garden City, Mo., died at the All Saints Hospital, Kansas City, Sunday, Dec. 5th, 1897. Sister Emma accepted her Saviour in her youth; joined the Amish Mennonite church and ever remained a Mennonite church and ever remained a faithful, a meek, quiet and peaceful member of the church. Hers was a life of quiet and suhmission, rather than of impulsive action and will he rememhered by those near and dear to her, in

the words of the poet who said,
"Thou wast ever mild and lovely,
Gentle as a summer's breeze."
She had for a long time been in poor health, and suffered more the past sum neath, and sunered more the past sun-mer than before. After consultation and examination by different physicians and being advised by them to undergo a surgical operation for the removal of a tumor, as being the only chance for her recovery, she willingly submitted. And though her friends were loth to And though her irlenus were loth to consent she anxiously awaited the time when she should be strong enough to go. On Nov. 29th her father accom-panied her to the hospital, where on panied her to the hospital, where on bee. 4th her physician met her and after another consultation the opera-tion was performed. But the shock was too great for her system and twenty-four hours later she hreathed her last, She was conscious and seemed hopeful up to a few minutes of her death. And be this our consolation—that she was be this our consolation—that she was ready and willing to go. The remains were taken home Monday the 6th. Fu-neral services held at the Oak Grove church, Wednesday the 7th at 11 o'clock. Services conducted in German by John Hartzler, in English by B. F. Hartzler and Levi Miller. Text, Matt. 24:44. "Therefore be ye also ready, for in such an hour as ye think not, the Son of man cometh." She was horn in LaGrange Co., Ind., Sept. 27, 1864 and was aged 33 years, 2 months and 8 days.

HARTZLER.-On the 15th of Aug., 1897, near Urhana, Ohio, of hrain fewer, Lizzie II., wife of John Hartzler. She was a member of the Amish Men-nonite church and was horn in Miflin Co., Pa., the oldest daughter of Jonas Co., Pa., the onest daughter of yours and Mary Harshharger. She leaves her husband and three small children, fa-ther, mother, one sister and seven hroth-ers. Funeral services by David Plank in German and Abednego Miller in English from Joh 1.

"Death has robbed us of our mothe Whom we loved and cherished dear;

It was mother, yes, dear mother, Can we help hut shed a tear. All is dark within our dwelling. Lonely are our hearts to day; For the one we loved so dearly, Has forever passed away.

Oh we think we hear dear mama

Coming through the open door; Then we tearfully remember, C Mama dear will come no more."

HARTZLER.—On the 14th of Dec. 1897, near Huntsville, Logan Co., Ohio, Sallie Hartzler, wife of Menno S. Hartzler, aged 38 years, 4 months and 14 days. She was sick about 5 days. A small pimple started on her lip from which her face hegan to swell and ergsipelas and blood poles of the started on ler, aged 38 years, 4 months and 14 days. She was sick about 5 days. A She said they need not mourn for her for she was going to the better home above. She was born in Wayne Co., Ohio, 1839 and in 1882 was married to Menno S. Hartzler, and moved to Logan Co., Ohio. She was a daughter of David Stutzman, a faithful sister in the church and Sunday school, and a loving mother.

"Dearest mother, thou hast left us, And thy loss we deeply feel: But 'tie God that has bereft us. He can all our sorrows heal.

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ping lightly by,
I steal away from my hushand, as he sits in
the easy chair, And watch from the open doorway their

races fresh and fair.

Aione in the dead old homestead, that once
was full of life,
Ringing with girlish laughter, echoing hoylsh strife. We two are waiting together, and oft as the

shadows come,
With tremnlons volce he calls me: "It is night; are the children home?" "Yes, love," I answer him gently; "they're

"ARE THE CHILDREN HOME?"

Each day when the glow of the sunset fades

And the wee ones, tired of playing, go trlp-

faces fresh and fair.

all home long ago,"
And I sing in my quavering treble a song so soft and low,
Till the old man drops to simmber with his

head upon his hand, And I tell to myself the number home in the better land—

Home where never sorrow shall dlm their eyes with tears, Where the smile of God is on them through all the snmmer years.

I know-yet my arms are empty that fondly folded seven, And the mother heart within me is almost

starved for heaven. A breath, and the vision is lifted away on the

wings of light,
And again we two are together, and all
alone in the night,
They tell me his mind is failing, but I smile at idle fearsHe is only back with the children, in the

dear and peaceful years.

And still, as the Summer sunset fades away in the west,
And the wee ones, tired of playing, go troop-

lng home to rest,
My husband cails from his corner, "Say, love

have the children come?"

And I answer with eyes uplifted: "Yes, dear, they are all at home. -Margaret E. Sangster.

LET every stone in the temple of God be so lively that they need not be rolled or shoved or carried to their proper places.

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George Lambert.

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The Strongest Feature of the Book

however is the illustrations of which those given on this page are fair specimens. These number nearly one hundred and are reproduced from photographs taken on the spot by artists who were delegated for that work by Bro. Lambert, who traveled over nine thousand miles in India, visiting the places where the famine raged most intensely and where help was most needed.

He brought with him enough original matter, native press clippings, etc., to make a volume three times as large as this book, which will contain about 500 pages.

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HERALDOF TRUTH.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly

ELKHART IND. FEBRUARY 1, 1898

VOL. XXXV. No. 3.

ARRAM B. KOLB, Editor.

69-Entered at the Post Office at Elkhart, as

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he Lord's Prayer
he Amstutz Old People's Home
he Amstutz Old People's Home ine Annatutz Old People's Home the two Coverants and their Purpose the Moral Man Thoughts on Baptiasm The Birth of Christ Jetter from an Armenian Inristmas Giffa Tance and War from a Christian's Stand-

Not as I will but as thou will

EDITORIAL NOTES.

Wisdom is justified of her children.

When you give advice to others be sure that you can take your own medi-

The tongue of the wise useth knowledge aright; but the mouth of fools poureth out foolishness.

Bro. Noah Metzler of Sonth West, ind, held a very acceptable series of meetings in Logan Co., Ohio the latter part of January.

Bro. C. C. Beery who spent several months with the brethren in Dickson advertized country. Co., Tenn., returned to his home in Kent Co., Mich. early this month.

Bro, J. S. Shoemaker of Dakota, Ill., will visit the church in Johnson and adjacent counties in Iowa, also Marshall Co., Iowa, during the present month.

We sometimes set ourselves up as judges over other men's matters and fail to give a righteous judgment because we understand neither their motives, their position nor their environments.

A young man who was hanged in Pike Co. Ga. a few months ago, spent much of his time after he was condemned in making a striking cartoon of the cause of his ruin. It represents a number of young men sitting playing cards at a table on which wines and liquors of various kinds are in bottles my friends. Beware."

Antioch, Neh. have made a call to Bro. will not make the one that does the from henceforth; yea, saith the Spirit, S. F. Coffman of Chicago to hold meet—airing any sweeter, and generally turns—that they may rest from their labors; ings there in February. We hope Bro. his gold into dross. Coffman will be able to fulfill their re quest.

Bro. D. H. Bender of Tub. Pa., spent some time about the middle of January with the congregations near Hagerstown, Md. From there he goes to Canada and will be at Markham. York Co., some time in February.

Bro George Lambert will spend the month of February among our Kansas congregations, to make a plea in behalf of the orphans of India. We hespeak for him a warm welcome among all branches of our denomination.

Change of Address. - Bro. L. J. Leliman of Cullom, Ill., Informs us under date of Jan. 8, that he and family expect to leave for Jackson, Minn. about the 20th of Jan., which will be their future address until further notice.

Bro. D. F. Jantzen, editor of the "Mennonitische Rundschau," left Elkhart on the 20th ult. for a two weeks trip to Texas to make observations of the country and examine for his own and editorial (?) satisfaction the agricultural prospects of that lately much

Bro. M. S. Steiner held a number of meetings in the new meeting house at Rockton, Clearfield Co., Pa., immediately after the close of the Bible Conference at Johnstown. From Rockton he went to Cambria Co., to continue the work there. From there he will go home for a short rest.

Bro D. G. Lapp of Juniata, Neb., after spending nearly a year in evangelistic fields, the greater part of the time in the state of l'ennsylvania, closed his labors with a series of meetings in Juniata Co., Pa., the latter part of January, and expects to return home, via Elkhart, Ind., about Feb. 1.

A very apt saying from the "Ram's Horn" is the following: "Airing other people's faults never made them smell the Infirmities of old age, yet the church words: "This is my last message to all any sweeter." This may not always be feels that she has sustained a great loss. true. Rubbing makes gold shine the But we have the assurance that "blessed who love the Lord Jesus Christ in sin-

Change of Address .- I're, Samuel S. Bowman from Berne, Mich. to Berlin, T. S. Johnson of the Orphan Relief As-Ontario. It will be remembered that sociation of India states that happily Bro. Bowman and wife spent over a year with the congregation in Iluron being ready for harvest. However Co., Mich. to assist them in the many are still dying, they having organization of a congregation, building a meeting house, etc. During condition where they can no longer re-Bro. Bowman's stay a minister and deacon were ordained and a series not mean, however, that the thousands of meetings was held. The congregation in Huron Co. has been greatly benefited by this method of work, and states that the Association is in great no doubt many others would be hene straits, as they have taken in more tited in the same way.

Disappointed.-Very frequently we are greatly disappointed. A sister relates how at one time a neat looking, reasonably well dressed man came to her door and very kindly asked if Mrs. . lived there. She wondered who this well appearing gentleman could be,

and what the purpose of his visit. We can readily judge of her disappointment, we might almost say disgust. when he asked her for something to eat and she learned that he was only a common trains. Just so we find in our churches members who have a fair exterior and from their appearance we would take them to be real Christians; but when we learn to know them they are whited sepulchres, full of dead men's who dishonor God and are a shame to

Our church in Canada has recently lost two old, well known and faithful ministers ()n the Amish side is Bro Peter Zehr of near Tavistock, Perth ('o who for over three score years proclaimed the Gospel. On the Mennonite side is Bro. Moses Bowman of near Mannheim Waterloo Co. Both of these brethren had gone beyond the allotted three score and ten years and Bro. Zehr had almost reached the four score and ten mark as will be seen in the obituary notice. Although both these brethren had, in the last years of their life, taken no active part in the ministry, owing to

The congregations at Roceland and brighter; but one thing is certain: It are the dead which die in the Lord, and their works do follow them."

> In a letter, received a few days ago the famine is now about over, the crops reached that point in their famished tain or digest nourishment. This does of orphans in India now need no further On the contrary, Dr. Johnson orphans than they have means for, and are in the greatest need of help. The Home and Foreign Relief Commission is still receiving contributions from those whose hearts have been tonched by the sad cry of these orphans, and we hope many more will remember them with their bounties. All contributions should be sent to the above named Commission, Box 1102, Elkhart, Ind.

For the Hereld of Truth LIEE.

Life is the gift of God. The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a hving sonl. Gen. 2:7.

Thus life is a condition, both in animale and in the vegetable kingdom. which enables these to perform their bones, only common church tramps natural functions and fulfill the purposes of their creation.

God has promised long life to those who fear Him; likewise the children who keep His commandments and obey their parents have the same promise

This natural life is uncertain and ot ort duration. It is promised us only for to-day. It is like a shadow that endureth for a little time and then vauisheth away. It is a life in which we have joys and sorrows, pleasures and pains, trials and temptations, conflicts and tears, and finally death hides us away in the grave, and the place that once knew us shall know us no more

The life in heaven is a different life. It has a beginning, but no end; it is a life of pleasure without pain; a life of joy without sorrow; rest without toil; sunshine without a single cloud; roses without thorns it is joy and blessed ness at God's right hand forevermore

Who shall enjoy this life? All they

out in jail!-an utter impossibility. The

who from their hearts fail to forgive

those that have wronged them! We say

that we have been grossly insulted, we

cannot forgive. Members of the same

church sometimes refuse to speak to

each other. We scorn with contempt

those who have wronged us, or pour out

vials of wrath upon their heads in our

efforts to get "restitution." Let such

unforgiving persons get down on their

knees before God. Let them pray,

"Forgive us our debts as we forgive our

debtors." Back comes the answer from

heaven, "If ye forgive not men their

trespasses, neither will your heavenly

is this: God wants His subjects to have

forgive them, for they know not what

this sin to their charge." This forgiv-

Father forgive your trespasses."

cerity and truth; all who do the Father's will; all who believe and trust in the Lord Jesus Christ as their Savior; those who take God's word as it is with out adding to or taking from it, and keep all Il is commandments.

Reader, is your name written in the book of life? Have you the promise of the life that now is and of that which is to come? Are you living in Christ and is God living in you? Are you dead-dead unto sin and living in Christ, risen with Him to the new life; having your affections on heaveniy things, and your life hid with Christ in

If not, will you awake from your sleep, arise from your lost and ruined condition, accept Christ and live for llim and in Ilim, and you shall be with llim forever.

THE LORD'S PRAYER. (Matt. 6: 9 13.)

SERMON BY DANIEL KAUFFMAN AT ЕLКПАКТ, IND., ОСТ. 31, 1897.

it was a question with me for some time as to what subject i should present to you to-day; but after considering the matter as best I could, I decided that I could present no more important subject than PRAYER. It is a subject that is considered more, perhaps, than any other subject presented in the Bible. Exhortations, sermons, tracts, books have been devoted world hear as much of prayer as it ought to. When your unworthy servant the great sea of information that is to be had on this all important subject,

Prayer is the power that moves the Hand that rules the world."

As a rule, a man's Christianity is exactly proportional to the time he spends in secret prayer.

Speaking of prayer, it must be understood that not everything that is called prayer merits the name. Prayer is the expression of a desire. Now if we simply numble over a lot of words because we recognize it a duty, or engage in a harangue, however eloquent, that we may have the plaudits of man, such efforts have no resemblance to prayer.

Our Savior cails attention to the l'harisees who loved to stand on the corners of streets and in synagogues and utter loud and sauctimonious prayers that they might be heard of men. "Verily," He says, "they have their reward," What was their reward? They were heard of men. What is the reward of anyone who simply prays for effect? Heard of men, that is all. But if we want to be heard of God, we must shape our petitions for the ear of God, and not for the ear of man.

Another thing, we should listen to our Savior's admonition against the use of vain repetitions. Is is not necessary for us to attempt to give our heavenly Father an unlimited abundance of knowledge, or to convince Him with an irrefutable chain of logic; nor should we attempt to overwhelm 11im with forensic oratory: for our "heavenly Father knoweth what things we have need of before we ask Ilim." Let our Savior's examples and precepts in sincerity and simplicity and directness be followed in all our prayers, and God will take care of the rest.

It was the proneness on the part of man to abuse the Christian privilege of prayer that called for our Savior's accurate teaching on the subject. He first warns His disciples against the abuses of the l'harisees, then tells them how to pray and why they should pray, and then gives them an example.

lle says, "After this manner, therefore, pray ye." Our Savior does not tell us that we must pray this prayer every time we pray, but rather that we should pray after the manner in which He taught us to pray. We sometimes hear well meaning persons conclude their prayers something like this: "Ali these blessings and favors we ask in the name of Jesus, who has taught that when we pray we should say, "Our Father who art in heaven, etc." There is nothing like that in our Savior's instructions. He simply gave us a pattern; that is all

Study this prayer, and you will find that there is found therein everything that appeals to the ear of God. There is in this prayer something that indicates consecration and absence of all self. It is a prayer, the full standard of which we can never hope to reach

here. "Our Father which art in heur n. There are two classes of persons who can say, Our Father who art in heaven. The first consists of those who have not yet reached the years of accountability and are still nuder the atoning blood of Jesus. The second consists of those to this subject, and still the subject is who, having once strayed away from the far from being exhausted, nor does the fold, have again returned and were readopted into God's happy family. T ey can look up to heaven and say "Our is through this day, you will have had Father." But sinners have no right to simply another little pebble dropped in call Him "Father," because they have rejected Him and adopted the devil as their father. The phrase, "in heaven, shows that we accord to God His proper

place. "Hallowed be thy name." We sometimes wonder at the knowledge which Herschel possessed. He knew so much about the movements of the heavenly bodies that he figured out that at a cer tain place in the universe there must be another planet which neither he nor any one else had ever seen. Years afterward this planet which now bears his name was discovered at about the same time hy two astronomers hundreds of miles away from each other. We wonder that Herschel could acquire such an accurate and far reaching knowledge of the heavenly bodies, and men have almost worshiped him on account of it. Yet when we reflect that Herschel was simply permitted to look upon a very small portion of God's creation, which God not only knew, hut was the author of, we are made to feel how utterly insignificant is the wisdom of our wisest men compared with the infinite wisdom

We sometimes wonder at the power which Alexander the Great possessed. That youthful king of Macedon, before the age of 33 had proven himself master of the world and wept because there were no more worlds to subdue. Yet when we reflect how easily Alexander went down before the almighty power of God, we are made to feel how trifling is the most marvelous power of man, compared with the infinite power of God

Branch out in whatever line you will; see the ingenuity of man developed to its greatest extent in wisdom, in knowledge, in power, in philanthropy, in

bravery, in nobility of soul; in all these, God is infinitely heyond anything which man can ever hope to attain! Well may we stand in the presence of such a God and excluim, "Hallowed be Thy name! O. God!" We hallow Thy name! for Thine exalted power, Thine infinite wisdom, Thine unhounded dominion, and Thy wonderful love for the children of men! Hallowed, thrice hallowed be Thy name!

Thy kingdom come. This petition has been variously understood. Some say it means the coming of Christ's personal reign upon the earth. Some say it means the setting up of God's kingdom in our own hearts Some say it means that God's kingdom is to increase among us. Whatever it mesns, it means that this is a prayer that God's cause might be glorified. All Christians show by their lives that they mean what they pray. Now, if we are in earnest when we pray this prayer, it means that we are going to do everything we can to help along the cause. It means that we are not afraid to make sacrifices. It means that we are in our place of worship whenever possible. It means that we are going to talk to sinners concerning their lost condition whenever opportunity affords. It means that we are going to exercise ourselves in frequent prayer, frequent reading of the Bible, and holy conversation. It means that we will avoid all forms of dissipation, including extravagant living in all of its phases. It means that we are going to keep ali the commandments and in every way endeavor to lead a pious, consistent, Christian life. O for more Christians whose lives are a continual prayer, "Thy kingdom come;"

Thy will be done in earth as it is in hearen." This is a hard prayer to pray under ail circumstances, Sometimes we are called upon to witness those who are near and dear to us upon a bed of affliction, the hody about to return to the dust, and the spirit about to take its flight heavenward. Hard it is for us under such circumstances, to pray, "Thy will be done." But we should remember that there is in heaven above an Eye that seeth all things, and knoweth what is best. Though in our imperfect judgment we may think it hard, we should remember that God knows best, and to whatever He sees fit to do we should submit with entire resignation. Under such circumstances we can take courage by witnessing our Savior's example in the garden of Geth semane. When the sins of the world were resting upon 11im; while He was suffering an anguish of soul the like of which man has never yet suffered, He was still able to pray, "O, Father! if it is possible, remove this cup from me.

yet nevertheless, let not my will, hut thine be done!" We sometimes yield with reluctance to commands in the Bible that call for selfdenial on our part. This should not be so. God's will is to be done "in earth as it is in heaven." How is Ilis will done in heaven? There is perfect obedience there. Our Savior, when He was before Pilate, declared that He could call to His assistance more than twelve legions of angels from heaven. We imagine that we can see those heavenly hosts standing at the right hand of God, ready, and willing, and anxious to come to the assistance of the immaculate Son of God. That should be the attitude of every child of God. We should be ready and willing and anxious to carry out

the will of God here upon earth, even as it is done in heaven.

"Give us this day our daily bread." Some say that we do not need to pray for our daily bread. When we have our granaries full of wheat, our chests full of flour, and some of the bread already baked, what is the use in praying for daily hread? People that talk like this, fail to grasp the idea that many of our prayers were answered thousands of

years hefore we were born. Some of you are farmers. Every day your stock prays to you for something to eat. That is, they make their desires known to you in a way that you can understand. (That is all you do when you pray to your God.) When did you begin to answer those prayers? Last spring when you put out your crops. You knew that requests would come from your animals for their daily food, and you sowed your seed and cultivated your crops that you might have something with which to satisfy their wants. Just so with us in our relation to our God. When God created this earth at the beginning of time He looked down through the ages and saw you and me on our knees; right there He used His omnipotent power and set things in order in such a way that our prayers were answered from the beginning. Whether our prayers are answered by special providence or hy due process of nature, it is still the power of God exerted in answer to our prayers. Let us not fail to pray for our daily bread.

There is another kind of bread for which we must not fail to pray. As natural bread is needed to sustain our physical bodies, so spiritual bread is needed to sustain our spiritual bodies. How do we get this spiritual bread? Through prayer. Are there any back sliders here? I can read your history. At first you may have been in earnest; but the cares and pleasures of this world crowded in upon you, and you negiected your prayers. Your prayers became shorter, less fervent, and less frequent. After awhile you neglected to pray at all. The supply of spiritual bread was thus cut off, the connection hetween you and your God was thus broken, and your poor spiritual body languished and died. We need spiritual bread at morning, noon, and night. We need it all the time. God forhid that we should ever cease to pray for our daily bread.

"Forgive us our debts as we forgive our debtors." Another hard prayer to pray. Let me tell you: If you have anything against anyhody that you are not willing to forgive, never pray this prayer. If you do, you will condemn yourself everytime. We usually pray, Lord forgive us our sins. Our Savior would have us pray, Lord forgive my sins just like I forgive those that sin against me. This was the only part of the prayer on which our Savior took occasion to comment after the prayer. He says, "If ye forgive men their trespasses, your heavenly Father will also forgive you; hut if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses." This language is plain, and yet how utterly disregarded by professed Christian people. This principle is further taught in the parable of the unmerciful servant. He owed his lord 10,000 talents -\$14,400,000. He fell down and pleaded, Have mercy upon me, lord, and I will pay thee all." His lord forgave him the debt. He then went out and met one of his fellow-servants who owed him 100 hand of God shall sing the song of Moses and the Lamb forever. While in pence-\$i7. Ills fellow servant begged his forbearance, but he crushed him to this life, let us work for the glory of the cause to which God has called us. Let the ground and roared out, "Pay me our souls be so filled with the love of what thou owest." When the lord heard God and the glory of His cause that we of this contemptible conduct, he ordered him to be delivered to the tormentors may ever be able to say in word and in until he had paid the uttermost farthdeed, "For thine is the kingdom, the lng-\$14,400,000, to be paid by lying it power, and the glory, forever, Amen.

universal verdict is, Served him right. comments orally on all the petitions of Now since we perceive so clearly the justice of this punishment what awful punishment must be in store for those afterward,- ED.

THE AMSTUTZ OLD PEOPLE'S HOME.

Doubtless many of our people feel glad that this branch of the Mennonite church has at last made a very promis ing beginning in the establishment of a home for our aged and dependent members. An article published some time ago in the HERALD OF TRITH furnished some information with regard to the proposed Home, which many of the readers may remember.

The lesson we draw from this prayer a forgiving spirit. Indeed, no one can be a true child of God without a forgiving spirit. The spirit of resentment brings upon our heads the divine wrath of an angry God. It was this forgiving spirit that led our Savior to say, "Father, they do." It was this forgiving spirit that led Stephen to say, "Lord, lay not designated. lng spirit is the emhodiment of the

heaven-ordained principle of peace on earth, good will to men." "Lead us not into temptation, but deliver us from evil." Some have chosen to interpret this, "Suffer us not to be led into temptation, etc." I object; God is my leader, and as such I have a right to ask Him to lead me along

paths of virtue and righteousness. A little child accompanies its father along the crowded streets of a city. There are so many dangers surrounding this child that it grasps the hand of its hurt, papa." So we on our journey along the crowded thoroughfares of life, surrounded by the tempting snares of Satan, unable to stand on our own strength, should tightly clasp the hand of our heavenly Father, and with a conliding trust and childlike simplicity, should ever pray, "Lead us not into temptation, but deliver us from evil."

Now comes the conclusion of this memorable prayer. The prayer started in with adoration and praise. This was followed by seven simple hut vastly comprehensive petitions. It ends with an acknowledgment of God's dominion and power forever. "For thine is the kingdom, and the power, and the glory, forever. Amen. "We are not working for our glory here. That belongs to God. "We are not our own. We were bought with a price." It pains our hearts to see people take hold of the Christian work as though Christ came to give them a chance to build up a name for themselves, "He that seeketh his own life shall lose it." "He that exalteth himself shall be ahased." No; we are not working for glory here. Our glory shall come when we, crowned with the crown of righteousness, sitting at the right lent Board, Elkhart, Ind.

HERALD OF TRUTH.

Note.-For want of time Bro. Kauff man did not deliver all of the above the Lord's prayer, but wrote them out

For the Heraid of Truth.

Bro, and Sister David C. Austutz of Marshallville, Wayne Co., Ohio, have bequeathed to the Mennonite Evangeiizing and Benevolent Board their farm of 160 acres of fertile, tiliable land, with all the necessary buildings for a farmer's home, valued at from \$10.000 to \$12,000, to be used as a home for aged and dependent members of this branch of the Mennonite church. Bro, and Sister Amstutz will hold possession of their house and the farm during their life, after which the Board will have fuil possession, to use it for the purpose

It is their desire, however, that a Home be opeued on the premises as soon as possible. They wish to see a real home for aged members that they may be taken in-a pleasant, cheerful home where the aged family can feel that they are welcomed and loved. Steps have been taken to go on with the work as the way may open.

According to the request of Bro. and Sister Amstutz the Men. Ev. & B. B. has taken the work into hands to do what they can, and as rapidly as they father, looks up with a confiding trust have means. The Board has appointed into his face and says, "Don't let me get a Board of Trustees who shall have the management of the llome, looking after its interests in every way, and then report regularly to the Mennouite Evangelizing and Benevolent Board.

The Home cannot be opened to receive members until a house is built for the purpose. The Board of Trustees have decided that a good permanent house should be huilt with proper conveniences, and near to the church house, so that the aged members could attend regularly the preaching services. This will require an outlay of several thou-

sand dollars. Some donations for the Ilome have already been made, and the Board is praying and looking for more. The Board proposes not to go into debt, but expend judiciously what the Lord sends them. Many friends of the Home are hoping that the Lord will move many whom He has blessed with means to donate liberal amounts that sufficient means may he secured this coming spring to build a house next summer, It is sad to think how many thousands of dollars are lying in banks idie, doing no one any good, that might be put to use in a way that would make some of God's children happy.

regard to the interests of the Old People's llome they should write either to D. C. Amstutz, Marshallville, Ohio or to the president or secretary of the Mennonite Evangelizing and Benevo-

After the first of May, IS98, Bro. G. L. Bender, as requested by the Board of Trustees, expects to spend several months visiting the churches to solicit funds for the Home. If any have purposed in their hearts to aid in this noble work of charity, they can hold themselves in readiness. May God bless every charitable donor.

J. S. COFFMAN

For the Herald of Truth THE TWO COVENANTS AND THEIR PURPOSE.

Galatians 4.

RY J. K. ZOOK. To declare to the Galatians the design

of God's method of dealing with the human family since the time of Abraham, seems to he the apostle's theme here. It is evident from the manner of his address in this chapter that the Jewish part of the Christian converts of the church at Galatia still were, like those "many thousands at Jerusalem who believed, zealous of the law," relying on it for justification, and to whom, allegorically speaking in the last ten verses of this chapter, with reference to those covenants, Paul presents one of the most beautiful and interesting ilgures contained in all his recorded writings. Yet one scarcely ever hears an attempt to explain this parrative, while doubtless, if it indicated a mine of temporal wealth, the minds of many Christians would be taxed to their utmost capacity night and day, contriving ways and means to unearth such treasures, even at the risk of sinking their souls into perdition; but such is human nature.

A wonderful being indeed is man, sessed with the highest possible type of intelligence among all created beings, endowed with the elements of a threefold nature, and susceptible of exercising the faculties of either the brute, the moral, or the spiritual disposition at

Yet how manifestly our subject, with many similar valuable and precious Scripture truths are skipped over, as of little consequence, presumably from a lack of spiritual desire, or from some

other inexcusable cause. But, surely, God did not intend those highly instructive parables and allegories, so numerously produced by aspiration and recorded throughout the Holy Scriptures, to be treated as insignificant and meaningless, as they are treated by so many. But where rests the cause? Is it from want of godly zeal? or is it the present manner of the ministration of the gospel? or is it the power of inherent custom? Think over

While the promuigation of apostate popularly so-called Christianity, with its sectarian proclivities, lodgery and worldliness generally, is flaunting its brazen banners abroad in defiance of the light of truth, are the servants of Christ holdly and fearlessly doing their whole duty to Golf "The tree is known by its fruits." Now since "aii Scripture, is given by inspiration of God, and is profitable," why not cultivate a more ardent desire, a more active energy and

If any one desires to correspond with greater zeal to reach after those spiritual treasures for our eternal wel-

They surely all contain preclous food for the soul, and are as essential to gain the knowledge necessary to sustain the "spiritual body" in a prosperous con dition, and elevate the Christ life, as it is to exercise our physical and mental frame to provide nourishment necessary to sustain a robust, healthful body.

Perhaps the most difficult and perplexing expression to solve in the narrative is the phrase, "For the desolate hat many more children than she which hath an hushand."

Our feeble effort to shed light on this passage may make clear to some minds, what Paul means to teach thereby.

Abraham had two women, Hagar and Sarah, Their sons were Ishmael and Isaac. With these the apostle portrays those two covenants, with their several purposes of ministrations in God's plan of redeeming fallen man. The first one which was "written with the finger of God on tables of stone," was a transitory one. While the latter one is "writ ten hy the Spirit of the living God in fleshly tables of the heart," and is an everlasting one.

By Hagar and her son is represented the moral law from Mount Sinai, which only bound man to observe burdensome ordinances of numerous ceremonial forms and various sacrificial offerings: and he who despised this law "Hield without mercy"--was "utterly cut off" vet of which Paul says, "Neither our fathers nor we were able to hear." This answers to the Jerusalem which was then and now is in bondage with her children. In bondage because of their ceremoniai obligations, by the observ ance of which, however punctually practiced, could not make the worshipper perfect. It only foreshadowed the actual, perfect substance of that coming "better covenant," because, "by the works of the law shail no tiesh be justified."

Spurgeon illustrates this subject thus "As well try to fill a bottomless tub with a leaky bucket, or try to get to heaven on a treadwheel, as to try to get there by the works of the law." Works alone make nothing perfect.

But mark, neither is man justified without works. For "faith without works is dead," but "by works faith is made perfect." Under the covenant of bondage, men were saved by faith through works. Under the covenant of grace this is reversed. Men are now saved by grave through faith. Therefore both faith and works are inseparably necessary to justification.

The Jerusaiem here referred to was huilt by man. It was Israel's chief place of worshipping the God of heaven Like the first covenant it was temporal transitory. A figure foreshadowing the Jerusalem which John saw "descending out of heaven from God," whose builder and maker is God;" which now is the central attraction of the true saints who, in spirit and in truth, of fered sacrifice to God under the new covenant, the gospei dispensation, pre-

figured by the "free woman," Sarah. As we are told in Hebrews, All who obey this law, "have come to Mount Zion, and to the city of the living God, the Jerusalem that is in heaven," where finally all who have the name of God written upon them, being clothed with white robes, and having palms in their hands, will sing with the redeemed that

"new song", which no mortal could learn, through the endless ages of eternity.

To this Jerusalem all nations who knew not God under the former covenant, being aliens from the common wealth of Israel, and strangers from the covenant of promise, having no hope and without God in the world, this invitation is now extended: "If any man thirst, let him come unto me and drink" of "the water of life, without numey and without price," Of these Isaiah says: 'They "shall run anto thee; the Holy One of Israel," Christ, Iu Abraham, by the promised seed, through "barren" Sarah, "shall all the nations of the earth be blessed."

Again I will call them my people which were not my people, and his beloved which was not beloved." They "shall be called the children of the living God." And now, the Gentiles which formerly followed not after righteousness, have attained the righteousuess which is of faith. Which righteousness Israel did not attain because they sought it by the works of the law only.

The term Gentile in Scripture applies to apostate, idolatrous Israelites, as well as pagan idolators. For not all were spiritually Israelites who were of Israel, even under the law. Neither because men are of the seed of Abraham are they children of God, nor children of the promise, nor counted for seed, but "In Isaac shall thy seed he called."

Therefore, under this second covenant, freedom, grace and mercy are offered, with an open door for all the world to enter into the "niost holy" place as "kings and priests unto God." by the shed blood of the "Lamb that was slain," if they but will.

This illustrates the different purpose and manner of serving God under the first and second covenant dispensation. clearly defining the contrast between the voke of bondage under legal forms and moral justice of the former, and the freedom, grace and mercy under the latter

Again, Israel under the covenant is represented by the "bond woman," which bath au husband," whose children are born after the flesh. Husband here. does not imply literal matrimony. But God's economy in husbanding or directing His people, "Thy Maker is thy husband," 1s, 54:5.

God was Israel's husband, an instructor unto them as time and circumstances in His wisdom required. Because of their disobedience the Lord says: "Turn, O backsliding children, saith the Lord, for I am married unto vou." Jer. 3:14.

Again, "I was an husband unto thee, saith the Lord." But Israel broke God's former covenant laws. They slid back, forsook Him, served idols, changed His indoments into wickedness, defiled His sanctuary with their detestable ahominations, for which God "cast them out." made them a taunt and reproach even to an astonishment in the eyes of the Gentile nations around them. Ezekiel 5.

They were not eternally rejected, however. Their full was gain to the world, and their diminishing to but a "remnant" the riches of the Gentiles. Hence their "casting away" is for the reconciliation of the world. And when the fulluess of the Gentiles shall have come in, this return to God and acceptance of Christ will be, as it were "a resurrection from the dead," by which we

But as to Sarah, the "free woman," whose barrenness typifies the impossibility of being saved by virtue of the first covenant, the apostle says, "Rejoice thou barren that bearest not," after the flesh, for thou "shalt nevertheless yet bear seed by promise, Christ the Redeemer; and by virtue of faith shall have "many more children than she which hath an husband." Therefore, thy seed shall, as the children of the promise, and heirs of heaven, inherit the Gentiles even, who knew nothing of

Aud thus the "new covenant," the Christian dispensation, is foreshadowed. Now, all who accept this, rely upon Christ alone, observe His teachings for their justification, are free from the curse and bondage of the former covenant, and as the true spiritual seed-Christ the offspring of barren Sarah, who "bruised the serpent's head," was made of a woman, made under the law to redeem them that were under the law *

These are now entitled to the prom ised Inheritence-salvation -"the Jerusalem above."

But while no llesh could be justified saved by virtue of the bondage covenant, nevertheless the children of her "which hath an husband," are such as Abel, Enoch, and others, as noted in Hebrews 11, among whom were Abraham and Sarah through whom we notice the trausition line from the covenant from Sinia-the ministration of condemnation—to the new one of the ministration of righteonsness, consummated by the sacrifice of the "Lamb of God" on Mount Zion, in close proximity to the offering up of His antitype-Isaac, over 1800 years before.

From Abraham, who was "as good as dead," and Sarah the "desolate," by faith sprang seed as numerous as the stars of the sky, and as the sand of the sea shore." All who were saved prior to the covenant written in the "tleshly tables of the heart," unlike those relying upon the works of the law written on stone for salvation were saved by virtue of their faith in its promised present dispensation of grace, implicitly trusting in the substance of that which they hoped for, the eridence of which they could not see. To impress upon the Corinthian converts the coutrast of principle between these two covenants. the apostle reminds them that if the glory of the first, the ministration of leath, was so great that Israel could not

look to the end of that which is abolished-but required a vail between themselves and Moses, who presented it, how much more glorious the life giring ministration of the latter must be, which abideth. The former was annulled by the crucithe law of commandments-that the

fied Christ, who thus has slain the enemy Geutile world may be recognized as "fellow-citizens with the saints in the household of God,"

But because of Israel's uubelief, they did not obtain that which they sought but the obedient believing ones obtained it, and the rest were blinded, which blindness shall remain nutil the "fullness of the Gentiles is come in." Then they shall return to the Lord, and the vail be removed. Yet as touching the election they are the beloved of God.

l'aul's conclusion here is that unbelieving Gentiles obtained mercy through

perceive "the goodness and severity of Israel's unbelief or apostasy, for which their spiritual relation to God is con God, in order to provoke them to jealousy, allowed Himself to be found, and received into His favor, Gentile nations who had not sought Him, and were not called by His name. By this, doubtless, some Israelites perceived that by rejecting Christ they were judging themselves un worthy of everlasting life. Hence in return unbelieving Israel obtained mercy, though this mercy also extended to the unbelieving Gentiles.

No wonder this inspired apostle so pathetically exclaims. O the depths of both the wisdom and knowledge of God, How unspeakable are His judgments and His ways past finding out.

in substance Paul elsewhere says, You who are become dead to the law, born of the Spirit, and live unto God, I have espoused a husband, that I may present you as a chaste virgin worthy to be married, to become one with the resurrected Christ, and therefore heirs and partakers of the joys of that Jerusalem above "which is the mother of us

The purpose of many Christians, who are perhaps as honest in their zeal as were the Jcws, is to improve or exalt the religion of Christ, by establishing a maintaining rules and binding men to observe a formal religion, utterly at variance with the spirit and doctrine of Christ, solely to gratify their unregenerated Ishmaelitish disposition, This is as clearly manifested to-day as ever from the fact that Christians who are actuated by purer, higher and holier motives, refuse to yield to the will of men, and observe dead forms.

But those born after the flesh and those born after the Spirit never were and never can be at peace one with another. While it is true that under the ministration of condemnation, it was "life for life," etc., under the ministration of righteousness it is "avenge not," "resist not," but "love your enemy," etc.

In relation to this grand principle there exists a sad neglect to impress by the Hord and our own actions, this fact upon the minds of men, both in and out of Christ, that to suffer wrongs and persecutions for "Christ's sake," is the very esseuce by which we obtain the life giving power to bear us safely through, and glorify God by it.

Finally with reference to verse 27. Evidently the incoming Gentiles, together with Israel's return to God, and accepting Christ as their Savior, are those "many more children" of the "desolate" woman whose children are those acceptable ones to God under the old covenant, who, like believing Noah, "found grace in the eyes of the Lord." and were "moved with fear," and by a stern, unwavering faith in the promised Intercessor of the unseen future, were then saved; thus corresponding to the lesser unmber of her who bath the husband, as we have tried to show. Gunn City, Mo.

> For the Herald of Truth THE MORAL MAN.

BY A. METZLER. Much as the moral man is sometimes applauded above his less polished neighbor, it may after all be questionable whether he possesses many commendable qualities not found in the "baser" class of people. In a measure the moral and immoral stand on an equal footing, especially in so far as

cerned. In the one, however, the sinful nature stands out more conspicuously than in the other in the sight of man, while in the sight of God both are sinners There are only two classes of people.

the righteous and ungodly, and the moralist unquestionably belongs to the latter class | Being a little more refined he may be more pleasant as a neighbor, stand a little higher in society, have more of a religious air about him, but does he not after all wield an influence more dangerous perhaps than others who make no pretentions of living a life acceptable unto God outside of the Christian church and without ever making an open profession of religion as many of our high moralists do? This is clearly a very dangerous post tion in which to stand. There is always a bright hope to win unto God a person who is ready to acknowledge his wicked unsaved condition: he is more open to convictions than the self-righteous moralist who holds high his head and looks perhaps scornfully upon the church. He bas a spirit of self-exalta tion that plainly says, "I am holier than thou." The rich young ruler could not righteousuess after their own liking, see wherein be lacked, nor could the Pharisees, yet they were perhaps as far from the kingdom as the unworthy publican.

We have the testimony of our most prominent evangelists that open rebellious sinners are by far more open to convictions, and will more readily accept Christ than those who claim to live a holy life without uniting with some religious body of believers.

The reason so many of these are standing where they do is doubtless due to the fact that they are continually watching for faults and shortcomings in church members, and measure themselves with some sickly weak professor, who, we are sorry to say, can be found in any church. This condition of things has existed ever since the Chris tian church was established-from Judas Iscariot to the present day.

While morality may have a tendency to refine a neighborhood, it is doubtful whether it gives any natural aid in spreading the true Christian religion and saving souls for Christ. Morality is embraced in true Christianity, yet a community may be a moral community and be entirely void of true religion.

Lest we be accused of encouraging immorality we will most earnestly urge the acceptance of the highest attainments of a true Christian life which includes and entirely settles the moral side of the question. And until you arrive at the point of decision to accept Christ as a Savior, do live at least an honest, up right, moral life; but remember that in this state you are still under condemna tion, that your good works and moral conduct are by no means able to save you, but that nothing short of the blood of Christ will redeem your soul from eternal death, and that every hour of your life spent outside of the fold of Christ is at the risk of losing your soul whether you are living a moral life or a life of open wickedness.

We know a moral young man stand ing outside of the fold of Christ who hinges his salvation on the fact that his father who had never made a public profession of religion was considered to good man, and the preacher in deliver ing his funeral sermon lauded him into beguen beyond a shadow of a doubt

his good moral standing his son is willing to risk his chances on the same score, and this on account of a preacher's folly. Is not that preacher responsible for the soul of this young man and perhaps of many others like him who may have listened to his sermon? Let this be a warning to ministers who may have a similar inclination.

1898

The natural man must repent, must be converted must become a new crea- He also calls the shedding of His blood ture in Christ and become willing to obey His commands before his service will be acceptable unto God. Outside of this he is a servant of sin and un- complished." Luke 12:50. righteousness, however moral his conduct and entire life may have been. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto bim; neither can he know them, because they are spiritually discerned." 1 Cor. 2:14.

The natural man is a man who has not been born again however high his moral standing may he. He is lost in unrighteousness and his good works alone are not sufficient to save him. "The Lord added to the church daily such as should be saved," Acts 2: "And all that believed were together, and had all things common; *** and they, continuing daily with one acfrom house to house, did eat their meat with gladness and singleness of heart." Acts 2: 45, 46, East Lewistown, Ohio,

For the Herain of Truth

THOUGHTS ON BAPTISM.

RV JOHN H. HESS. Dear Readers: I have not written anything for the HERALD OF TRUTH He that cometh by water and blood, for a long time. But as a dear brother handed me a long letter, which he had received from a friend in California, in which was stated that no baptism could be established except immersion, plunging, or dipping, it may not be harmful to give some thoughts to the dear readers of the HERALD on this subject.

Water baptism is a commandment of the Lord Jesus Christ But the first 1 John 5: 6-8. lesson that He preached was repentance. He said, "Repent: for the kingdom of heaven is at hand. Matt. 4:17. Christ also said. (John 3:5) "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God "

If we are born of water and of the Spirit then we will not exalt ourselves as did the Pharisees

The water mentioned above has no reference to material water baptism, but refers more especially to re pentance, or a change of heart.

In the year 370, Aptelus Melevatus taught in reference to the mode of baptism: "Paul has planted, and Apollos watered." That is, Paul made the heathen disciples of Christ, and Apollos hantized them. In is also mentioned that sprinkling was the mode of baptism about the year 383 in Jerusalem, and that it remained so for a long time in many countries.

In Rom, 6: 3-6, Paul writes, "Know ve not that so many of us as were han tized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death." We understand this that Christ died for our sins according to the Scriptures. The whole New Testament teaches us that where a testament is

If his father could inherit heaven on made there must also be of necessity the death of the testator. For a testament is in force only after the testator is dead: while the testator liveth it has no signification whatever. The whole covenant of grace given us in the New Testament is established in the death of Jesus Christ: so then not only the commandment of baptism, but all the commandments of the New Testament are established by the death of Christ. and suffering, a baptism, when He says, "I have a baptism to be baptized with and how am I straitened until it is ac

The Old Testament was ligurative For when Moses had spoken every precent to all the people according to the law. he took the blood of calves and of goats, with water, and scarlet wool, and hys sop and sprinkled both the book and all the people. Heb. 9: 19: Ex. 24. All this served only as a ligure of

bodily purification. "For if the blood

of bulls aud of goats, and the ashes of a heifer sprinkling the uncleau sauctifieth to the purifying of the flesh, how much more shall the blood of Christ who through the eternal Spirit offcred Himself without spot to God, purge your conscience from dead works to serve the living God." Yea the blood of cord in the temple, and breaking bread. Christ is the only right and proper meaus of purilication which cleanseth us of all our sins if we become united to Him by baptism, ohey His command ments, and thus bury our old Adam with Him into death. Baptism belongs to the entrance into the covenant with grace, repentance being first, and baptism the additional step thereto, and has reference to the sprinkling of the blood of Christ as John says: "This is even Jesus Christ; not by water outy, hut by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word and the Holy Ghost; and there are three that bear witness in earth, the spirit, the water and the

> Thus the spirit, the water and the blood agree in one. As witness the Spirlt is represented as being poured out, and the blood for spriukling the people. I can, indeed, nowhere find that baptism is called a washing of water, but the apostle speaks (Eph. 5) of the washing of water by the word, but he does not mention a word about baptism.

blood, and these three agree in one.

Again he further says, Titus 3;5,6, "According to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost, which is shed on us abundantly, through Jesus Christ our Savior,"

These words are all well considered in the fear of God, and this is the way in which we understand being buried with Christ by baptism into death. Other Scriptures could be produced, but these will suffice.

THE BIRTH OF CHRIST.

BY ANNA GARBER, Essay Read at the Salem Young People's Meeting, Wayne Co., Ohio, on Dec.

26, 1897. "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is beru this day, in the city of David, a Savior, which is Christ the Lord,"

These are the words that were spoken by the angel of the Lord to the shepherds as they were watching their sheep by night, and how the echo keeps ringing down the years of time, till now, even at this present time, we have reason to re-echo the same words, and how vividly it is brought to our minds at each Christmas tide, which is the celebration of the birth of our Lord Jesus Christ. But ah! how many are there that will not worship this great King on that most notable or any other day, as did the wise men from the East, who, when they saw IIIs star, started for Jerusalem. Possibly it was a long and wearlsome journey, but that did not make any difference; their hearts were set upon seeing the new born King. and by making an elfort they accomplished what they had started out to do, and saw the babe wrapped in swaddling clothes, lying in a manger. There they gave unto Him presents or gifts of gold, frankincense and myrch, showing their love and gratitude to one who was to be the Redeemer of mankind.

Nineteen hundred years ago Jesus was born, and as the angels sang then, we also can sing now.

Glory to God in the highest,

And on earth peace, good will toward men. This is for those whe have accepted, or for those who will accept His word, and obey His commandments. Then it is that we can have peace with God. and also toward men, if we only would do as the Lord commands, and "lay aside every weight, and the sin that doth so easily beset us, and run with patieuce the race that is set before us. looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of

Let us not look at some weak brother or sister in the church and say, Oh well, if they can do so and so, we can too.

But ah, dear friend, brother or sister. whoever you may be, are we not treating on dangerous ground? Had we not better look at the life of the lowly Nazarene Jesus Christ our Lord, who bath done so much for us that He suffered the cruel death of the cross, that you and I might live. Therefore let us try to live more like Ilim and follow in llis footsteps, wheresoever lle may

It is a beautiful fact that the coming of our Lord to earth and the closing days of His life with His disciples are described as seasons of joy. For when our Savior came into this world it was amid songs, and again at His departure it was also marked with gladness, because He went to prepare a place for us, that where He is there we may be also. Christ came in the most humble way His parents had gone to Bethlehem to taxed, and while there Jesus was born and was laid in a manger, because there was no room for them in the inn. But, nevertheless, as He grew, He waxed strong in spirit and increased in wiedom and stature, and in favor with God and

In the beginning of the creation God said. Let there be light, and there was That light was to distinguish the night from the day, that, naturally, we might see. Even so the birth of Christ brings that heavenly light into our hearts, to distinguish the Christiau Iromthe sinner, as there is as much difference

between these two classes of people as there is between day and night, day representing the life of a Christian, and night the life of a sinful heart or person. A guilty soul cannot work for God or enjoy any lightsomeness of conscience until its debt to the divine justice is paid and the load lifted off. The atoning blood of Jesus pays that debt, and when the peniteut heart accepts Jesus, ther light and joy break in, that light that illuminates and elevates the soul to a higher and a purer life; that light that is to shine abroad in our hearts that others may see our good works and glorify God in heaven.

Jesus also came into this world to comfort those that weep and mourn, to cheer and heal the sick and the afflicted to minister to the wants of the people especially to the poor and needy, as He Himself was poor in this world's goods. not even having a place where He might lay His head. But spiritually He was full, was ever abounding in good works and now He is the fountain from which we must draw before we can be filled, and the more we look to Him for guidance and help, the more earnest and alive we will become. Oh that more of its may arouse to a sense of our duty and work for the Master while it is called to-day: for the night cometh wherein no man can work.

God is everywhere present. He is an all-wise and an all-seeing God, and whatsoever He willeth to do, that will He do Especially can we see His might and power in this that when lle sees tit He takes one from our midst by the chilling hauds of death. Shall they be found wanting, or shall they be found watch ing? Which would you be dear friend if the grim messenger of death would come to-night and take you to try the realities of a new world, from whence no traveler ever returneth? Would you be prepared to meet your God in peace? If not, why not make the calling and election sure while you have time and opportunity. Jesus came to seek and to save that which was lost, and "no man cometh unto the Father but by me" said He. Why not enter into the fold of God by way of the door, Christ

Overille Ohio.

Lastie

LETTER FROM AN ARMENIAN.

The following touching letter from an Armenian Ingitive to Bro. Geo Lambert, whom he met in India, will be read with interest, and will show to our readers that we should not forget our poor, persecuted Armenian Christian friends in our prayers and contribu tions. The writer uses very fair English and writes in a very legible hand He had belonged to the well-to-do class but has, like thousands of his brethren lost all but his life at the hands of the cruel Turk. The letter was written at Bombay and is almost word for word as follows:

Dear Sir: Since I departed from Bulsar I was intending to write you a few lines regarding my journey and about my poor parents, but because did not know surely if you lived in Bombay or in the upper country, I left till to this date. Now while I know your address I will come to open my heart to you simply, by these few lines so as a child to his father.

I think you know well the state of our poor country, the persecution and the great troubles from '94 '97. We

and friends. We departed from our country with sorrowness intending to go to America, there in that civilized country to study and to work for the benelit of our country and to help our poor helpless parents. After the great massacres which took place in our country, we two young men left our Euphrates College (American Mission College) to labor to proceed to America from that dangerous country. But alas! My comrade was killed by the cruel Turks near the city of Beirout, and I escaped into the desert of Arabia. I arrived in Bagdad with great difficulty, but God evidently helped me. The missionary at Bagdad sent me to the missionary of Bosrah, and he helped me till here When I arrived here I was trying for my passage to go, but from plague cases I could not succeed. I will trust in God, waiting upon Him till He shows

me the way. But, dear father, I want to inform you that in September I received a very sorrowful letter from my parents. The persecution is still going on. Their troubles are nameless, and they in this poor life are waiting for their Redeemer and Savior Jesus Christ. In their letter it was written, "We do not know what is our future. We are in great troubles, persecuted and helpless, and what shall we do? We do not know. Our trust is in Him." They have written to me, "We have need of your help." I am sorry for such honorable and true Christian parents as I have. I do not know what I will do, but I will pray always to our Almighty God to help them and keep them from all harms.

And then, my dear father, I know your kindness for many peoples. I have heard and read about your honorable spirit and work, and so I will come to beseech from you some help for my poor and helpless parents. When I was in Bulsar I thought much that God evidently sent you to me to hear from the cry of our country. I am glad that at the last minute when you departed from us you told me that "I hope I will do something for you." Please, forget me not. It is great charity and I will be much obliged to you. I remain your faithful and obedient servant,

THOMAS MOSESIAN.

CHRISTMAS GIFTS

BY M. E. BERSHBERGER.

A Christmas Address.1

A gift is anything given without any thought of ever being repaid for it. The subject of "Christmas Gifts" is one of immense magnitude. The great pendulum of time has again swung back and forth until it has measured off another year. If we look back to the last Christmas time, it seems but a shadow, a mist. a dream; if we look forward to the next Christmas time it seems a great way off, especially to the little boys and girls. I well remember, when I was a small boy, how I used to long for the coming of Christmas. A year then seemed ar age, but, to-day an age seems but a

Why is it that the little children look forward with longings and joyful anticipations to the coming of Christmas? Christmas seems to them the happiest and most joyful season of the year. How their eyes sparkle and their faces beam with smiles of joy when they think of Christmas morning; not be-

veloped to comprehend and realize the meaning of that. But it is because they

expect some friend, brother, sister or parent will give them a Christmas gift. O, how they appreciate the little gifts that are being showered upon them! They do not value them in dollars and cenis; with many of them a twenty-five cent story book, telling of the love of Jesus, will be appreciated just as much as a twenty-five dollar gift of some other

There is one way of giving Christmas gifts of which I do not approve; and that is the popular delusion of making children believe that some great and unknown being hrings these gifts in the dead of night, while we are in the land of dreams. Away with your Santa Claus delusion from the face of the earth! Let the children know where these gifts come from, what they are for, what they represent, and give them the story of the birth of Jesus as pure and unadulterated as the multitude of the Heavenly Host brought it to the shenhards in the field. Tell the truth, the whole truth, and nothing hut the

It matters not so much what we give as how we give it. In Matt. 10:42 we find these words, "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." If little acts like these shall be rewarded, what will be the reward for him who shall be the means of bringing a soul to Christ? Many are the opportunities to speak a word of comfort and consolation to a wayward soul. One soul rescued from the jaws of death is worth more in the sight of God than the whole world with all its riches. We can read of great men and women, kings and queens, who have conquered empires and nations, but a greater king is he who conquers his own spirit. There shall be joy in the presence of the angels of God over one sinner that repenteth more than over ninety and nine just persons that need no repentance.

Most of you know something about "Sherman's March to the Sea" during the Civil war. With sixty thousand men he started from Atlanta, Ga., and marched to the Atlantic ocean at Savannah, Ga., laying waste a territory sixty miles wide and three hundred miles long. He destroyed property and life. When he got to Savannah, Ga., he sent 25,000 bales of cotton and 150 cannon to President Lincoln as a Christmas offering to the nation. You may think this was a grand Christmas gift, but a grander Christmas gift was the issuing of the Amnesty Proclamation by the president of the United States, Andrew Johnson; were it not for the Amnesty Proclamation, hundreds of people would perhaps have heen put to death, the soul separated from the body, and, prepared or unprepared, ushered into an endless

eternity Men have done great and noble deeds, they have given grand and noble gifts, but the grandest gift that was ever offered, or ever will be offered, was the gift of our Lord and Savlor Jesus Christ; given by God, the Father, that whoseever believeth in Him should not perish, hut have everlasting life; that old, old, yet ever new story is again being heralded around the world; millions of churches are silently proclaiming, lol

have lost everything home, possessions cause they realize why we celebrate here is Christ. Thousands, yea hun-Christmas; their minds are too unde- dreds of thousands of glad hearts are sending forth the glad anthem upon the

"Glory to God in the highest. And on earth peace, good will toward

That gift, though given hundreds of years ago, was not only given to the people who lived at that time, or to the people who live to-day, but to all generations to come: it was intended for the darkest soul in darkest heathendom, just as well as it was intended for the most enlightened being in the civilized world. Christ coming into this world made it possible for us to enter the pearly gates above; He brought life and mmortality to light, led captivity captive, overcame everything, sin, death and the grave; He hurst the bars of death, rose triumphant from the grave, at the right hand of God, interceding for you and me. O, what a grand and glorious gift, powerful and almighty! I said the grandest gift that was ever

offered was given by God Himself. The grandest gift that we can give is

to present our bodies a living sacrifice, holy, acceptable unto God. Will God accept us? We read in His word, he that cometh unto me, I will in no wise cast out. Let us, therefore, come holdly unto the throne of grace, that we may obtain mercy and find grace to help in time of need. If we have not been living as we should have been living, let us resolve that we will this day, as a Christmas offering to Almighty God consecrate ourselves to Him and live closer to Him in the future than we have in the past, that when the brittle thread of this life shall be cut off, and the life in the world vonder begins we may be found among those countless thousands of holy angels, with crowns of glory upon our heads, palms of victory in our hands, wandering up and down the golden streets of that heavenly Je rusalem, singing the song of Moses and the Lamb, and praising the God of all creation throughout all the ceaseless ages of eternity.

May we he able to say as we leave this world, "I have fought a good fight, I have finished my course, I have kept the faith;" farewell, vain world of woe, I'm going home!

Tub. Pa.

PEACE AND WAR FROM A CHRIS-TIAN'S STANDPOINT

In 1815 Rev. Samuel Whelpley, a clergyman of New York wrote a series of letters upon the subject of Peace and War from a Christian's Standpoint These letters were addressed to Caleb Strong, then governor of Massachusetts. "showing that retaliation, capital punishment and war are prohibited by the Gospel: justified by no good principle not necessary to the safety of individuals or nations, but incompatible with their welfare, inconsistent with the Christian character and contrary to the laws of Christ."

They were afterwards published in 1818 by Miller & Hutchens of Providence, R. I., in book form, making 126 pages of cogent argument in favor of his position.

Through the kindness of John Dalziel, of Plainfield, N. J., we have come into possession of a copy and find it as interesting and instructive as any work we have ever met with upon this sub

ject, and very well worthy of the atten tion of those who wish to be enlightened.

The following are a few of his thoughts that especially interested us as we read over the volume:

"Who can see the face of the earth drenched in human blood, under the fata influence of an error, which Christians and even the ministers of Christ themselves have long cherished, and not be aroused to make at least one exertion in the cause of bleeding, suffering human-Dreadful indeed is the account which many professors of Christianity must give when they shall appear be fore God in judgment, with their gar ments stained with blood. The pure, peaceful and holy religion, which they absurdly professed and by which they vainly expected acceptance in the hour of trial, will certainly condemn them, ascended into heaven, and there sitteth and the Prince of Peace will say to them, "depart from me, I know you not." "Depart from me ye bloody men, ye have no interest in my Kingdom! ye bear no resemblance to my character

When Constantine professed faith in Christ-when the church was decorated with imperial purple-when her coffers were filled with gold when armles obeyed her mandate, and war thundered her voice; she soon became a repudiated harlot and then the true Church of Christ retired to the wilderness."-J. B. W. in Bible Student.

NOT AS I WILL BUT AS THOU WILT.

Saviori to Thee I bring A hruised bosom for Thy healing baim; I fain would ask for Thy all-conquering word, To make my tossed beart caim.

Oh! how me lowly down Bend my unhumbled will, that I may be Drawn by resistless, but by welcome power In brokenness to Thee.

If Thou hast lain Tby hand ()n lbe bright glories of my doting heart; And wills, with skillful ministry to break The links that will not part,

Then Father, wilt Thon send Then ranter, with 1 non-send
Thy glits of willingness and strength to bear,
Make my resigned and contrite spirit bend,
Lowly to Thee in prayer.

Prayer, that lo Thee, my soni, In all Thou doest-all Thou yet mayes May, armed with fallh and girl with holy

Own Thou art just and true

Send Thy transforming grace Inio this hosom, which so craves Thy love And take the dearest, all I have on earth, to Lam This e above

IN DISGUISE.

met him to-day in the windy street, The Christ on the cross who died, All hungered and cold in the wind and sicet. Wilh bleeding forehead, and bands and feet And I blindly thrust him aside.

Had he only come with the crown of thorn, Or the nail prints ruhy-red— Had the palms that pleaded for alme but worm Their wounds. I had not put by in scorn His piteous plea for bread.

But idly now and all in vain I grieve for the grace gone by, and muse, "Might he only come again, d pity his plea and case his palu And hearken unto his cry.

Nay, nay, for the hilnd distinguisheth The king with his robe and c.own; But only the humble eye of faith Reholdeth Jesus of Nazareth In the beggar's tattered gown.

I saw Him not in the mendicant, And I beeded not His cry; Now Christ in His infinite mercy grani hat the prayer I say in my day of want, Be not in soorn put by.

MISSIONS. LETTER FROM CHINA

1898

The following is an extract from a letter, written from Luan, China, by Sister Sarah Troyer, to her parents under date of Aug. 30th 1897, giving an account of the conversion of five persons who were recently baptized there. Our extract gives the account of the experiences of four of these, as the light of the Gospel began to dawn into their souls.1

Yang wei tai was first interested by reading an invitation nailed up over our outside door which invites all to come and hear the gospel by which men may be justified before God and become holy. After he went to the shop-and in Adam by the fall, that we are sharen heard of the truth also he had a tract in iniquity and can not in ourselves he given him. He came into the city again on last year's fair day and there he met us preaching on the street at which time and made up his mind to "enter the he decided to turn to God. That was in the 7th month. In that month the 3d Lord's day he came to worship and stopped the whole day without taking food, drinking in what was told him by Elder Liu and others. He went home, took away his idols and plastered up the niche in the wall where they had been making it level with the wall. For nearly three fourths of the year he kept on coming and then about three months ago he came here as cook in the native kitchen It was after that, he had revealed to him Jesus as his personal substitute and Savior. He lives a lowly, humble life, adorning the doctrine-to the praise of God's grace. His wife who was much opposed is more approachable now and his boy is soon coming to school.

Ruth Chang came to do flower work

for which Wm. Studd had sent an order

for from England. At the same time a Mrs. Lung, Chi fah's elder sister, was with her doing like work. Mrs. Lung had heard the Gospel from Chl fah, and although she had not herself fully given example. her heart to Jesus, she exhorted Mrs. Chang to do so. Mrs. Chang would not hear to it, and used to mock her when gradually as she kept hearing the truth at worship or in the public meetings her antipathies grew less and her sympaimportant question of separation from matter of opening her feet she said she was a widow and had not full freedom. as her hrother-in law and other relatives womb and called me by His grace to reyeal His Son in me, that I might preach Him . . . immediately I conferred not with llesh and blood," This was at morning service. By mid day service she appeared with opened out feet. Her feet were sore for a hit, more so than most, but she soon got used to them and finds them far more serviceable than before. She is not thirty yet. About two months after, a fearful storm was raised against her by her people. She was called hefore her village elders and had to face the whole village, but the Lord stood by her and brought her through, though a nephew beat her

in following the foreigners," Her strong points were aprightness and hatred of sham. Her weak points, pride and temper. But of late grace has much over come these. She has been bold in her witness of God and of His Christ and we all thought the time had come for her to be baptized.

Smokey Shao was first struck with the inscriptions on the door of the "shop' two of which said the place was an "Exhort the World" Hall, and "exhorted men to repent" One day he went in and heard Elder Fau and the native cook Wang say that the gate of grace had been opened, God had sent His Son to redeem men from sin and whosoever helieved in Him could be saved. Then too he heard of our ruin good before God. He was intensely struck with all this, bought some books path." His personal appropriation of Christ came when he heard others preaching at the shop pressing a present Savior for present acceptance. Ilis father, and mother were violently opposed to his coming to worship, his mother telling him he had been bewitched. One day he said, "In other things I will obey you (speaking to his father) but if you should kill me for going, I cannot but go and worship God." Meanwhile the joy of the Lord filled his soul so that as he said in eating working, in his sleep even in his dreams-his mind was always on the Lard. In Feb. of this year he began with Chi fah, one of our brightest members and of the same village as Shao, to hold meetings in his village. On one day two families put away their idols. He has since been used of God to be a blessing to both his father and mother who now profess belief in the Lord, the mather having opened her feet, and has been a help to those professing faith in his village, in exhortations and by

Sarah Wang is Chi fah's mother or the Chi-fah (or "Cephas") just mentioned a few lines above; in the 6th she prayed night and morning. But month of 1892 Chi fah put away his idols, her paper idols (afterwards an iron idol he hroke up in a river bed and threw down an old well). His thies with the truth greater. But the mother at the close of the year wanted to paste up fresh ones. At this Chi fah the world and counting the cost was was so sad he could not eat and seeing the point where she held back. In the this his mother, who loved him dearly, would not insist on it. However she continued to worship her ancestors secretly, until last year 1896. Meantime ruled her matters. In other words it her son's consistent Christian life was "relations" versus Christ. On the and words were gradually telling on 9th of the Chinese 6th month last year her, and she came to the conclusion the text in the Chapel was "When it that to worship secretly was not an open was the good pleasure of God who deed belonging to the light, so she gave separated me even from my mother's it up. That year too she gave up the use of spirits and opium, both of which however she only occasionly took in great moderation. She had no difficulty in believing objectively that Christ died for her on the cross, but the subjective consequent separation from the world was the difficulty. She dearly loved tohacco and thought too much of the good opinion of her neighbors to unbind her feet and say good-hye to the fashions of the world. She, like Liang, tried to give up tohacco in her own strength, but she found she was a slave to it. On March 9th of this year the Holy Spirit touched her heart and she has never smoked since. Her little badly for "disgracing the family name grandson healed of an illness in answer

faith. On April 15th Timothy Shao was in her room and pointing to a picture of our Lord on the cross asked her if she had noticed it. On replying "No," he told her what it was and explained about the Lord's sufferings. After he had gone she got up and looked at the picture but she could not endure it. The thought of the Lord's sufferings made her weep while she said within herself, "Did the Lord Jesus give His life for me and I can not open my feet?" They were soon opened after that and although old, she testifies they are far more serviceable than when hound. At that time the Lord suddenly took away a troublesome affection of the tongue and month which has not returned since. Her case is a cause of praise. Of course Chi fah is overjoyed, which joy has been added to of late in his wife's opening her feet and professing she wants to go the same road with him. This wife had made up her mind to open her feet when her mother inlaw did, but the one who took her socks to her dropped one on the road. Mean-

to prayer at this time, strengthened her

FACTS FOR THINKING CHRIS-

while her own father and mother per-

suaded her not to open; then it was "of

men." now we trust, "of God." Please

offer one prayer for these five.

- 1. There are 1,000,000,000 heathen in the world.
- 2. There are 10,000 missionaries 3. Each missionary is responsible for
- 100,000 sonls. 4. In the United States there is one
- minister to every 700 people. 5. In China there is one ordained minister to every 1,000,000. B. In the United States there are 60,
- 000,000 people and 80,000 ministers, besides other Christian workers,
- 7. Out of every 100,000 church members in America, only twenty-one go to the foreign field.
- s, Forty million heathen die every
- 9 They are dying at the rate of 100. 000 a day.
- 10. Every tick of the watch sounds the death knell of a heathen soul. 11. Every breath we draw, four souls
- perish, never having heard of Christ. 12 Christians are giving at the rate
- of one tenth of a cent a day. 13. Of every dollar given for Christian work, we spend ninety eight cents on our home work and two cents for the heathen.
- 14. We give one cent a year for each heathen soul.
- 15. Christ said, "Go ye into all the world" "Go" does not mean "stay." "all" does not mean a "part." - Fuel for

A VOICE FROM OVER THE SEA.

BY REV. G. B. BEETNALL.

List, for a voice in the slience is calling Hear, for that voice is coming to me Voice of a lost one. In dark ness appailing. Seeking the light from over the sen

See how the hands are stretched out, implorlng! Hear for a momen! that heartrending pleu;

Tell us the story of Him you're adoring. Tell us of Jesus who died on the Iree." Still comes the voice, more pitiously plead-

ing; Hearts almost broken are furning to ther; feathen are praying lo you lo be heeding.

And send them the light from over the sea. - Gospel in All Lands.

MONEY TO FOREIGN MISSIONS.

At Boston, Mass., on Dec. 13th, the American hoard of foreign missions made public its eighty-seventh annua report. It shows that the receipts from the New England states amounted to a total of \$386 484 12. The receipts from other states and territories were as fol lows: New York, 854,036,03; Tennessee, \$216,73; Arkansas, \$12.50; Texas, 846.00: Indiana, 81.351.65: Kentucky, 856,33; Missouri, 83,938,50; Ohio 816,336.09; Illinols, \$38,915.41; Michigan, 818.735.46: Wisconsin, 89.240.98; Iowa, \$13,136.73; Minnesota, \$8,458.13; Kansas, 82.191.61: Nebraska, 82.580.31; North Dakota, \$420 26; South Dakota, \$11.837.58. The receipts from Canada were \$4.595.85. The total receipts from all sources were \$642,781.07.

The report deals at length with Turk ish massacres and says that while many Christians were killed or fled the num ber of professing Christians exceeds that previous to the outrages.

This has been by far the most fruitful year in the history of the South China mission. In the Foo Chow. China, mission within the last two years there has been an expansion of field and growth in churches, schools and hospital work unparalleled in the his tory of our missions in China. There are but five ordained missionaries in a field that includes 2,000,000 souls. The North China mission, located near the political centers of the empire, giving access to more than 20,000,000 souls ably manned and well established in seven wisely chosen centers, is one of the most important and promising un der the care of the board. In the Shans mission, northwestern China, an opinm refuge was opened early in the year. which has attracted a large number of patients and has been nearly self-sus taining. The report says further:

"The problems which face the mis sionaries in Japan to day are entirely different from those of twenty-five years ago. The educated Japanese are carefully studying the social and religious questions. In Hawaii one great drawback to rapid progress is the backward condition of the Hawaiian churches.

In Spain, that which perhaps more than any other one thing has served as an obstacle to the spread of the Gospel has been the well known and powerful ultramontane sympathies of the queen regent. This influence predominates entirely in the court and from there reaches the most distant village.

A letter from a committee represent ing the foreign missionary societies of America addressed to the secretaries of the protestant foreign missionary societies of Great Britain and the conti nent of Europe, soliciting an expression of their views as to the desirability of convening an ecumenical foreign missionary conference in New York, April 20, 19 0, and their readiness to co-oper ate in such a conference, has met with a general and favorable response. The American societies have authorized the holding of the conference and an invita tion has been issued, signed by Judson Smith of Boston as chairman, and II. N. Cobb of New York as Secretary

A Mission paper states: "Sir Walter Raleigh, in 1589, gave the first offering to home missions in modern days, by his present of 100 pounds (8500) to the Virginia merchants in special regard and zeal for planting the Christian re-ligion in those barbarous places."

prayers of all God's people.

NATHANIEL LAPP.

FROM THE MORRISON CONG., USTICK

ILL., JAN. 4TH, 1898 .- We feel thank-

have while the brethren were with us.

Bro. J. S. Shoemaker from Dakota, Ill.

preached several very interesting ser-

mons to us, then followed by Bro. J. M.

Nunemaker from Adams Co., Neb.

Both the brethren encouraged us on the

also a shining light, be true in follow-

ing His footsteps which is the will of

will close on them. Oh brothers and

many more may call on us to encour

lin, Ont, on the 24th of January.

here. The meetings were well attended

and we believe lasting impressions were

made. No condition of life was over-

looked in the powerful sermons which

the brother delivered unto us. May the

precious seed hear rich fruit. We wish

for us.

SAMUEL S. BOWMAN.

D. D. Augspurgen.

COR.

age us on our way.

HERALD OF TRUTH.

February 1, 1898.

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 14. Kansas and Nebraska.
 15. Nebraska German.
 16. Minnesota District.
 (*Amish Mennonite.)

Monthly Calendar for February,

Sun.	Mon.	Tue.	Wed.	Thu.	Frl.	Sal.
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28					

② 6; **(** 13; **()** 20; **)** 28. BUSINESS NOTICES.

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ilas your neighbor a Family Almanac for 1898? If not, perhaps you can sell him one. It's only six cents.

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Gnægl or Gnagey Family History. We have just published for ELIAS GNAGEY, of Meyersdale, Somerset Co., l'a., a complete History of CHRIS-TIAN GN.EG1, and a complete Family Register of his lineal descendants, and those related to him by intermarriage, from the year 1774 to 1897. The book contains 200 pages 8 vo., printed in large clear type and is neatly bound.

It is, as said above, a complete family record. Tells the reader all shout the

what occupation they followed, to what church they belonged, &c., &c. All those interested in the Gnagey Family History and who desire a book can obtain it of the following parties, at 56 cents per copy postpaid:

Elias Gnagey, Meyersdale, Somerset Co., Pennsylvania,

J. C. Miller, Sugar Creek, Tuscarawas Co., Ohio. Those that find it more convenient

may order it of the

MENNONITE PUBLISHING CO., Elkhart, Ind.

NOTE .- In our last issue the price for the Gnagey History was given wrong. By express or freight the book will cost 50 cents, but when ordered hy mail send 6 cents additional for postage.

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THE usual Annual Session of the Tuskegee Negro Conference will take place in Tuskegee, Ala., Wednesday, Feb. 23d. The Workers' Conference, composed of officers and teachers of the various colored schools in the South, takes place Feh. 24th at Tuskegee. These conferences present an opportunity to study the condition and progress of the Negro, that is afforded nowhere else. Further information can be had from Booker T. Washington, Tuskegee, Ala.

THE way to have a model church is to have model church memhers.

WE had better stay with the Gospei, rather than to consult our own convenience.

family connections, where they lived, SUNDAY SCHOOL LESSONS.

LESSON VII .- FEBRUARY 13. THE CALL OF MATTHEW .-- Matt.

9:9-17. [Read chapter 9. Memory Verses 12, 13.] GOLDEN TEXT. Follow me .- Matt.

INTRODUCTION. TIME.—"The discourses at Matthew's banquet belong to the autumn of A. D.

28 after the Sermon on the Mount. Matthew's cail, given here to introduce the feast, took place in the previous spring."-Peloubet.

PLACE.—Capernaum.—First we find Matthew in the custom house at his place of business, and later at his home in the city.

CHRIST'S AUTHORITY. - Chapters 8 and 9 follow the teachings of Jesus with proofs of His authority to teach. The miracles were God's endorsement, They were the proofs that God was with Him, and had sent Him. The one whom God endowed with such power was thereby proved to be God's ambassador to men.

OBJECT LESSONS.—Each miracle was an object lesson, a truth written in action. They illustrated and exemplified the teachings of Jesus.

DAILY READINGS.

M. (Feb. 7.) The Call of Matthew Matt. 9:9-17

T. Another publican called. Luke 19:1-10 W. Christ's call obeyed. Mark 1:14-20 T. A Friend of sinners. Luke 7:29-35 Luke 7:36-50 F Much forgiven. Luke 15:1-10 S. Joy in heaven.

From darkness to light 1 Peter 2:1 -- 10

LESSON VIII.-FEBRUARY 20. THE TWELVE SENT FORTH.

Matt. 10:2-15. [Read Chapter 10. Memory Verses 5-8.] GOLDEN TEXT .- Freely ye have received, freely give .- Matt. 10:8.

INTRODUCTION. Time.-A. D. 28, or very early in A.

PLACE.-The exact place is unknown. Probably some town in Galilee.

PARALLEL SCRIPTURES .-- Mark 6:7-13: Luke 9:1-6.

THE SEVENTY SENT OUT,- Luke 19:

1-20.

multitudes that followed Jesus were Jews: they regarded themselves as the "sheep of God's pasture" (Ps. 79:13; 95:7). The priests and scribes were their shepherds, but they had sadiy neglected their charge. They had lost their sheep, and it was to "the lost sheep of the house of Israel" that Jesus sent the twelve apostles (verse 6). He still appoints shepherds-"pastors," minister and teachers-to care for His sheen (John 21:15-17: Acts 20:28-35: 1 Peter

DAILY READINGS.

M (Feb. 13.) The Twelve Sent Forth. Matt. 10:1-15 T. A dark prospect. Matt. 10:16-23 W. A great helper. Matt. 10:24-33 T. Worthy followers. Matt. 10:34-42 F. Prepared and sent. "Go preach." Acts 8:1-8 S. Into all the world. Mark 16:14-20

IF we confess Christ, we confess Him with the cross.

CORRESPONDENCE.

February 1,

FROM THE SALEM CONG., WAYNE Co., Ohio,-Greetings in the name of Jesus. We are very thankful to our ministering brethren who have been with us and held meetings for us. Bros. Loucks and Durr from Penna., Bro, Burkholder from Canada, Bros Amos Mumaw, J. Loucks and Samuel Yoder from Indiana each held several meetings and Bro. D. H. Bender of Tub, Pa., nearly a week. Bro. Brunk from Kansas was to be with us, but on account of ill health he hurried home. May the rich biessings of our Lord attend them on their way as they go from place to place proclaiming the glad tidings of salvation to a sinful and a dying world, and may it be the means of awakening the sinner to repentance and lifting the Christian to a purer and a more holy life. May the blessings of God attend you all.

FROM WAYLAND, IOWA .- On the 23d of Dec., 1897, Bro. Daniel J. Wyse arrived here from Fulton Co., Ohio to visit relatives and friends. While here he preached four interesting and en couraging sermons. His presence with ns was a pleasure and benefit, his visit was much appreciated by many. Come again, brother.

PLEASANT VIEW CONG., HGLDEN, JOHNSON Co., Mo., JAN. 3D, 1898 .-With last Friday ended another solar year, and with that another year of sowing and reaping, both spiritually and temporally. When we look back on the previous year, balancing God's hlessings with our infirmities, and con sider His longsuffering, we are made to exclaim with the Psalmist, "O give thanks unto the Lord; for He is good. For His mercy endureth forever."

The past year not one of our number has been called to the repose of death. What a privilege of preparation given in more time. Do we consider?

There have been four additions to the church the past year - three of whom became converts during Bro D. D. Miller's very much appreciated, appropriate and well applied series of sermons here last autumn. Though we thought his time a little too limited with us, we always feel grateful to the brethren for their efforts in rescuing souls. Come again, brethren. Your la hors will not be in vain, "For it is God that gives the increase."

Our Sunday school was reorganized Sunday Dec. 26th.

We feel that the past year has been one of blessings in this line of labor too, and we trust in God that He may so direct that the present year may far exceed the previous one everywhere as well as here.

WALLACE, LINCOLN CO., NEB., JAN. 2D, 1898.-I have many friends and relatives who read the HERALD, and perhaps they would like to hear from me. I live twelve miles from Wailace, Neb., which is on the B. & M. Ry. and twenty miles from Sutherland on the U. P. Ry. I enjoy reading the lier-ALD, and am in sympathy with the Mennonite church. I wish there were such a society here. If any of the ministers pass through here on the above named roads I wish they would let me know. I would gladly meet them at any station. I hope we may be vis-

tian life and ask an interest in the and the benediction. At the evening that it may bring forth much fruit to Blair Co. and J. K. Brubaker officiating. This closed a day of worship and adoration of Him who dwelleth not in ful to God for the time of refreshment temples made with hands. The next spiritually that we were permitted to regular service will be held Jan. 16th at 9.30 A. M., and thereafter, the Lord willing, every two weeks.

A. B. ESHLEMAN.

MCALISTERVILLE, PA., JAN. 2011 1898 .- Again our souls are made to reway of salvation that we may be strong joice inasmuch as it has pleased God in the faith, active in the work, obedto strive with His Spirit among us to ient to the promise, bright and shining such an extent that old and young are lights to those around us, as Christ was crying out, Men and brethren, what must we do to be saved? Bro. Lapp from Nebraska has been laboring with God, instructing our children that they us for some time, preaching the Word may also accent the Savier and not for us to large and attentive audiences. shun to warn the sinner to flee the Also Bro. Yoder from Elkhart, Indiana. wrath to come before the door of mercy May the brethren live long to cry aloud on the walls of Zion, and may the many sisters fathers and mothers let us all souls that are brought to confess Christ go hand in hand to the work in our vopress onward to gain the prize of the cation that we may clear our hearts for mark of the high calling, which is in the day of judgment, where we must all ('hrist Jesus. We hope the brotherhood appear and give an account of the deeds will continue in prayer that God will done in the body. It is worth the while to still further bless the efforts put forth be considered. Let us pray for each other for the advancement of 11 is cause and that God may bless us. We feel thankthe gathering of souls from death unto ful for the brethren's visit and hope J. K. HOOLEY. life

FROM MILLERSVILLE, LANCASTER Co., PA .- Our new church was opened BERNE, HURON CO., MICH., JAN for services on the 13th of Jan. Ser-19тн. I898.--Pre. David Garber of Orr vices were conducted by the brethren ville, Ohio arrived here Dec. 30, 1897, Hartzler and Brubaker, our regular and left for Berlin, Out. on the 17th of ninisters, and Bishops Isaac Ehy and January following. During his stay a Jacob N. Brubacher. They spoke from number of meetings were held. Thirthe text, Acts 7: 44-50. Their theme teen persons confessed Christ. Sunday. was that love, peace and union may Jan. 16th, six persons were received into abide within these sacred walls, which membership by baptism and five others is also the earnest prayer of the writer. upon confession. We expect, the Lord Our Sunday school will reopen on willing, to return to our home at Ber-

Sunday, Jan. 30th, after having been closed about six months, on account of huilding the new church. Several per sons have been announced for member FROM GOODLAND, IND. On the 2d ship, and we hope and pray there may of December we were favored with a be others also who are almost persuaded visit from Bro Yosh Metzler He Dear hrethren and sisters, let us do preached ten sermons during his stay what we can to help others to know and feel that the whole duty of man is to fear God and keep His commandments. All else is vanity. Con.

Holidays this congregation received

that we could have more such visits. visits from several ministering breth-The efforts made are, we helieve, not ren, and while they were here we were in vain. To God he all the glory. Pray permitted to hold a number of meet ings together. Bro. John Nunemaker of Adams county. Nebraska was with us and preached for us, in the Science MILLERSVILLE, LANCASTER Co., Ridge meeting house, from Sunday PA., JAN. 14TH, 1898 .- Our new meet-Dec. 19th, continuing through the foling house here was opened for public lowing week. His admonitions to us worship on the 13th inst. The weather were earnestly given and the truth was was beautiful, but the roads were very spoken with holdness. We trust that slushy. The audience room has a seat God will bless it to our upbuilding. ing capacity of 700, but about 1000 peo-Bro. S. F. Coffman came here from ple were present, crowding the aisles, Chicago on the 24th of December and cloak rooms and every other available remained with us until Jan. 10th. Bro. space. Bro. J. K. Brubaker opened the J. S. Shoemaker of Freeport, 11l. was meeting with appropriate remarks and also with us on the 3rd inst. All of prayer. Bishop Isaac Eby delivered a these meeting were well attended and very impressive discourse appropriate the brotherhood seemed much encourto the occasion from Acts 7:43-50. aged by them. During these meetings 11 is thirty-five minute sermon comtwo souls expressed publicly their willmanded the most marked attention. lugness to accept the salvation in He was followed by Bish, Jacob N. Bruhacher of Mount Joy with a short Christ which is so freely offered to all. Two meetings were held in Penrose, a address and the closing prayer. The meeting was closed with singing good interest was manifested there. ing and edifying. We have great rea-

services the house was again well His honor and glory. Brother and sisfilled, the brethren, Ahram Metzler of ter Henry Detweiler returned from an extended visit with friends in Pennsylvania COR.

> SLOCUM, HOLT CO., NEB., JAN. 10TH 1898.—Our dear ministers, Bro. C. J. Miller of Kalona Ia, and Bro. John J. Piank of Sharon Centre, Ia. came to us on the 22d of December and remained until the 31st. They held six meetings and on the 25th Bro. Miller baptized six persons and received them into mempership. On the 28th Bro. Plank conducted preparatory services and on the 30th Bro. Miller held communion services in which all our members-22 in number-took part. On the 31st the brethren departed. We hope they will soon visit us again. The Lord bless them and direct their efforts that many may be led into the right, way. DANIEL YANTZI.

FROM BERLIN, ONT., JAN. 20TH 1898. Bro. David Garher is starting a meeting at Snyder's meeting-house. Bro. J. M. R. Weaver is also holding meetings at Berlin, where there have been three conversions. May God bless the work of the brethren there and elsewhere to the salvation of many souls

FROM HARPER, KANSAS, Bro. J. G. Wenger writes us: Last Sunday evening (Jan. 8th) Rev. Thomas E. Moore, who was to conduct the services in the M. E. church, where a union revival services was in progress, announced his text. 1 Thess. 11:19, and began to talk. After speaking about fifteen minutes, he stopped, leaned against the desk and said. "God help me," and fell over and died in a very few minutes. He was buried on the 14th. Let us remember what Jesus says, Matt. 21:44, "Where fore be ve also ready, for in such an hour as we think not the Son of man cometh.

From Hagerstown, Md., Jan. 11. 1898. This afternoon we expect Bro. D. H. Bender, of Tub, Pa. He will preach this (Friday) evening and tomorrow evening at Mangansville, ile expects to remain here and preach in the different meeting houses for about two weeks. May God bless his labors. FROM STERLING, ILL. During the J. M. E.

SUNDAY SCHOOL ITEMS

FROM ALBANY, DRE.- Dur Sunday school was closed on Jan. 2d 1898 for the year 1897 and was reorganized Jan. 9th for the year 1898. There are five young souls here that have become will ing to accept Christ as their Savior. J. M. SCHLEGEL

REPORT OF SLATE HILL, PA., S. SCHOOL, FOURTH QUARTER, 1897. Number of teachers 13: pupils enrolled. 118; average attendance, 67; eleven on pils attended every Sunday during the quarter. One death, Sister Clara Stone Dec. 20th. We have Teachers' meeting ten minutes before the Sunday school hour. We are making an effort to inprove the meeting. Home Bible Reading every two weeks, Sunday evenings. The subjects for the quarter "Forgive ness." "Repentance." "Sanctification." "Faith," and "Seeking" were interest-

ited here; I am trying to live a Chris- (Hymn No. 299, Hymns and Tunes) May God bless the seed that was sown son to rejoice that we have the privi lege of attending these meetings, and should make use of these means of grace, for the improvement of our spiritual growth. MINNIE A. RUPP.

> FROM BLENHEIM, ONFORD CO., ONT The closing exercises of the Blenheim Mennonite Sunday school were held on Jan 1st 1898 by the distribution of prizes, in the shape of books to the smaller children. The average attendance of pupils only during 1897 was 76, and the total average attend ance 102. The Sunday school was reor ganized on the same day by the election of Bro Israel Cressman as Supt., Bro Joseph Hallman as assistant Supt. and Bro, Noah S, Shantz as Sec'y Treas.

> FROM SALEM S. S., WAYNE CO., O. On Dec. 26th our Sunday school was re organized for the ensuing year, with the following officers: Supt., Bro. Samuel Kurtz; assistant Supt. and chorister, Bro. J. B. Hostetler: Sec'v-Treas., Sis ter Anna Garber. The average attend ance for the past year was 72, school being held every two weeks. May our Father bless the efforts made to win souls for His kingdom.

> GARDEN PERS. Mo., JAN. 16, 1898 On Dec. 19, the Sunday school at Bethel church, near Garden Fity, Mo., was reorganized. The following officers were elected:

> Bro. Thomas Kauffman, Supt.; Bro. Rufus Kenagy, Ass't Supt.; Sister Dessie Yoder, Sec'y-Treas.; Bro. David King, chorister. Good interest was manifested during the past year. May God still add an interest and increase to our Sunday school. Pray for the work that souls may be led to Christ and the church.

A SUNDAY AT THE HOME MIS-510N.

BY LINA ZOOK.

There is a marked difference in the work here from Sunday to Sunday, even though we do go over the same routine of Gospel meetings: Archer Ave. S. S. Home Mission S. S., children's meeting. and the evening service, every Sunday

Sometimes the Spirit's power seems more clearly manifest. Sometimes the joy of the Savior's presence makes our bearts just thrill with gladness and praise and every duty is a constant joy Again there are trials in the work. The order is bad, and, although we know that God is with us to bless and help still seeing the enemy with all his b lluences against us it makes the work seem decidedly hard.

This Sunday, Jan. 16, was to me at especially bright and happy one, the cooking and all went along very pleas antly even though the time for that was, as it always is, very limited.

In the morning the subject of the dis course by Bro. Yoder was, "Following Jesus," the text, "What is that to thee follow thou me " The idea of following Jesus under all circumstances and amid all environments was very clearly brought out.

We are too apt to think of and notice what others say and do and what privi leges they enjoy.

The Savior's answer to Peter is very appropriate in such cases and we would do well to remember that our work and life is with ourselves and our lied.

Bro. Day, in giving a short testimony, were 201 children here to-day, and alto said, "God doesn't need to tell me all about my life at once. I go to Him and ask llim to lead me for to-day and then I just follow Him and trust Him. He keeps us moment by moment."

The Archer Ave. Sunday school to many children here. Bro. Schantz spoke day numbered only twenty-nine, but to the children this evening about they were a bright interesting lot of pupils. The children sometimes express thoughts, which, although they may not realize their meaning, still give food for thought for more mature minds.

did Jesus want l'eter and Andrew to do? "Catch men" was the ready response. "With what shall they catch them?" "With the Bible" said a boy." "Why?" "So they get saved," he said.

The Sunday school here at the Mission was just teeming with life and energy, not all of which we could commend, but which gave work enough to keep us all happily employed. When we were returning from the other hall, while yet nearly a block away, we could see the crowd of children on the pavements, in the doorway and even on the street, and soon eager little feet were hastening to meet the teachers and nobler and better lives. happy voices welcomed us.

they came, an eager, loving, restless, room for a little talk about the work of noisy crowd of boys and girls. Those the day. We sing the hymn, "My Jesu who have never experienced it can not hath done all things well" and aga realize what it is to endeavor to classify and seat so many, some of whom, while they might know their places and could those who do not know where to go, persist in standing around talking and passably quiet and seated in the classes. Each class is supplied with a teacher to Him and ever follow His guidance. who remains with them most of the time and does what he can towards preserving the order which every Sun-

day school needs. order here is perfect. To one not used to it, the confusion here would seem to be awful, but we do the best we can and go on trying to impress the tender minds and hearts with something that is noble and good and true.

The lesson to-day was a very good one for the children and nearly all seemed to enjoy it.

One thought we especially noted in the class was, to obey immediately when Jesus calls us. How we long and pray that these, our dear ones, may

Our Savior's public life work began with His baptism, then He endured and overcame temptation, and now in to-day's lesson He begins to preach and choose His disciples. So our lives for Him will be active and useful.

A thought in our class was, the reason for the immediate heed the dis ciples gave to the Savior's call. One girl in answer to the question "Why did they do so?" said, "Because they found comething better than nets or fishing.

"And did James and John have any thing better than their father whom they left in the boat?" "Yes:" was the manimous response. The children are usually very ready to answer questions, and it is sometimes hard work for Bro. Byers to keen the review of the lesson within the bounds of order. A good many have been learning the golden texts and now some are learning to name the books of the Bible. There

gether the school was very good. Sister Ella Mann and Bro. U. B. Schantz remained with us to attend the children's meeting. This was bright and more orderly, as there were not so

"Jesus in the temple with the doctors." Before the children were all gone some of the people came for the Gospe meeting and at 7.30 the meeting opened

The first hymn "Jesus for me" is a general favorite here, while the one fol To day the question was asked, What lowing, "The Master wants Workers," seemed very appropriate and it was clearly expressed by Bro. Coffman that Jesus is much more anxious to have us for His own than we are to live for llim. "He needs us and we need Him."* The meeting was good, though there

was some noise. Bro. Coffman spoke. His text was Matt. 4: 19, and he made an earnest appeal to his hearers to leave the nets, their tools of sin, the boat, their sinful life, old father Zebedee, their companions-all for Jesus and the life in llis service. We believe that souls wer this evening influenced to higher an

Soon the work for the day is over. The door was thrown open and in is half past nine as we gather in th bow around our family altar to comm to God the work of the day and pra His blessing upon the seed sown, become quiet while we find places for well as implore His guidance and bles ing in the future.

Thus ends one Sunday in His servi in many other ways add to the general here. We praise Him for Ills goodnes confusion. They all finally become and thank Him for the privilege service. We pray that we may be tru

* Where is the proof that Jesus needs us Who will answer ?- EDITOR

We do not claim, however, that the FINANCIAL REPORT OF THE HOME AND FOREIGN RELIEF COMMISSION.

FROM DEC. 22, 1897 TO JAN. 22, 1	898.
Contributions.	
Hein, J. Neufeld	331.5
R. A. Kanagy	.56
Sarah Ziegler	1.00
John D. Engebrecht	2.0
Mrs. Chas. Foreman	1.0
John Balzer	14.0
Am. Menn. S. S., Lawrence Co.,	
Pa.	13, 4
J. R. Sweigart	2.0
A Friend, Pelham Union, Ont.	.5
Sister M., New Danville, Pa.	1.0
Kornellus P. Epp	8.2
Chr. Widmer	1.0
Heinrich Doell	.2
J. T. Nice	1.0
Abraham Doerksen, Sr.	3.0
Brotherhood at Valentine, Kans.	53,2
A Friend, Tub, Pa.	3.5
Jacob S. Augspurger	10.0
H. Teichrieb, Sr. (Missionary)	1.0
11. Teichrieb, Jr.	
L. Teichrieb	2
E. Teichrieb	1.0
West Zion S. S., Moundridge, Kar	ı.
	37.0
Molotschna Menn. Gemeinde, Ma	г-
ion, S. Dak.	14.0
A Sister, Beatrice, Neb.	2.0
Weaverland S. S., Lancaster Co.,	l'a.

S. S., Isabella, Okla.

Eph. Brubacher	1.0
J. Z. Detweiler	2.0
Collected by Jacob Woolner	1.9
Gerhard Neufeld	44.0
Total/	\$270.8
Previously Acknowledged	143.4
Balance on Hand	8414.2
NO DISBURSEMENT	S.
Gratefully acknowledged,	
Home & Foreign Relief Cor	nmission
A C KOLL	

DEPORT

OF FINANCIAL AID RECEIVED FOR BUILDING A CHURCH HOUSE AND BY WHAT CONGREGATION CON-TRIBUTED AND SENT.

About one year ago the little congre gation at Jackson, Minn. decided to try and build a house of worship of which we were very much in need, but were unable of ourselves to raise the necessary means; so we appealed to the othe churches to help us in this work. Following is a list of congregations and the amount they contributed. Elkhart, Ind., church building fund,

e		\$13.06	
d	Roseland, Neb. Cong.,	10,90	
	Sonnenberg Cong, sent by David		
lt	Garber, Orrville, Ohio,	27.35	
е	Washington, Ills.,	12.00	
of	Gridley, Ills.,	40.00	
18	Newton, Kan.,	10.00	
n	Cullom, Ills.,	42.50	
it	Monitor, Kan.,	14.00	
y	Mannheim, Ont., by Moses C. Bov	7-	
38	man, \$6.00	5.90	
8-	Mount Joy, Pa.,	20.00	
	Christian Christophel, Iowa,	8.00	
ce	Goertz & Janzen, Mt. Lake, Minu.	21.00	1
18,	Dakota, ills., by J. S. Shoemaker,	16,00	7
οf	S. M. Burkholder, Rockingham Co	-,	
10	Va.,	28,00	
	Joseph Reiff, Holmesville, Neb,	25,00	
8?	Kinzer, Pa., by Isaac Eby,	30.75	
	P. J. Koerner, Cullom, Ills.,	2.00	
	Cong., Jackson Co., Minn.,	155.78	

COURT O DECEMBER CO., DETERM	100, 10
Contributed by neighbors and bus	i-
ness men of Jackson, Minn.,	134.50
Making a total of	8616.74
All of which is gratefully ac	knowl-
edged.	
We are still indebted to the a	mount

Total cost of building Size of house 24x42 ft., 12 ft. high. We feel very thankful to all the brethren who have so liberally contributed and will yet say that the house is now ready for use, services being held each Sunday. Bro. L. J. Lehman of Cullom. Ill. is with us and will preach the word and labor with us for at least one year. Ministers coming this way are invited to stop with us.

Com. S. W. Shearer.
L. H. Garber.
P. B. Snyder.

REPORT

OF MONEY RECEIVED FOR THE NEW CHURCH AT ROCKTON, PA.

Blair Co. Pa. Cong,	\$20.50
Scottdale " "	57.00
Masontown Pa. Cong.,	10.25
	Cassel-
man Md. Congs.,	18.40
J. F. K., Spring City, Pa.,	10,00
II. H., Intercourse, Pa.,	21.00
G. M., Intercourse, Pa.,	5.00
A. U. W., Juniata Co., Pa.,	11.55
S. M., Weaverland, Pa.,	21,35
1. E., Kinzers, Pa.,	21.00
E. N., Mt. Joy, Pa.,	17.75
J. B. K., Strausburg, Pa.,	20.00
	Scottdale " a Cong., Masontown Pa. Cong., Chestnut Spring, Pa. and man Md. Congs., J. F. K., Spring City, Pa., H. H., Intercourse, Pa., A. U. W., Juniata Co., Pa., S. M., Weaverland, Pa., I. E., Kinzers, Pa., E. N., Mt. Joy, Pa.,

J. L., Spring City, Pa,	20,0
A. S., Wyndom, Pa.,	41.0
Il. C., Harleysville, Pa.,	33.0
II. B. R , Dublin, Pa.,	40.9
J. L. G., Fountainville, l'a.,	20.2
J. S., Johnstown, Pa.,	93.4
Total,	8482.4

AMOUNT PAID OUT.	
J. A. Hnmmel,	\$ 69.77
J. A. Brilbart,	111.58
Hibner and Hoover,	159.94
Jessie Peoplea,	10,00
Elias Dony,	11.25
Charles Scalen,	13,52
S. B. Welty,	32.18
John Smith,	52.26
J. A. Gregory,	53.00
James Henry,	7.75
Total,	\$521 25
Total amount received,	482.43
l'aid out more than rec'd.,	838.82

Gratefully acknowledged AARON LOUCKS. NOTE-The new church was dedi

cated Jan. 9th, 1898. Bro. M. S. Steiner and Bro. J. N. Durr conducted the services. A full house was in attend ance. There is still about \$80,00 indebt edness. Total cost about \$1200.00, A. L

For the Herald of Truth. METEOROLOGICAL RECORD Kept by Justus B. Bare, at Woodside,

Fayette Co., Pa., for the year 1897.

The year 1897 goes on record, not as some of the past ones, but as a dry one in general. Below will be noticed the average temperature for the seasons, the rain and snow fall in inches, the great est precipitation at any one time, the dates of the coldest and hottest days and all the other days of importance. No. of days in which rain or snow

				188
of	day	s in	wh	ich no rain or
of	days	clea	r	38
44	46	in w	hick	n hail fell 5
+4	44	66	66	sleet fell 7
64	44	44	66	there was fog. 82
44	64	64	44	dew fell124
44	44	wind		232
66	44	smol	ке	67
66	44	thun	der.	46
64	64	light	ning	z 41
66	46			6
64	44	of fr	ost.	73
	81 44 44 44 44 44 44 44 44 44 44 44 44 44	snow of days 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4	snow fell. of days cleating in with in	snow fell of days clear in which in a a a wind wind wind wind in thunder. in thunder.

one time, Feb. 6, was 21/4 inches. The heaviest snowfall, Dec. 31, 5 inches; the coldest day, Jan. 25, 12° below zero; the hottest day, Sept. 16, 99° in shade: frosts May 15, 22, 27, 30, and June 21, making in all five frosts; the first fall frost Sept. 20; the first ice formed Sept. 21; the first snow fall Nov. 12; the total rainfall for the year was 4414 inches total snowfall for the year was 21 inch es. Temperature taken each morning before sunrise, average for winter 34 1-15; for spring, 46 77-90; for summer, 57 4 9; for fall 46 11-15.

January came in mild and kept at the freezing point or a little below until the 25th, then it dropped to 12° below zero, and stayed below until the 29th when mercury rose 13° above. The month went out 6 below zero.

February came in with mercury 10 above zero, a morning-red and a sprinkle of rain. Mercury rose gradually from day to day until the 26th, at which time 21.35 it sank to 6° above zero. The month went out warmer with a light snow.

March came in at about freezing point. 2000 with 11 inch of snow and rain, temperate weather by the 20th of the month.

The month went out clear and pleasant. April came pleasant, cloudy and smoky, the ground was clear of freezing until the 20th. The month went out with mercury registering 83° at noon.

1898

May came in cooler with rain and storm, and snow followed on the 2d and after the middle of the month there were frosts frequently. The month went out with fog, wind and clouds.

June came in temperate with rain, fog and high winds and ran about an even temperature until the 21st there was light frost. The remainder of the month mercury registered pretty evenly from 60° to 73°.

July came with mercury 70° in the morning, rain and thunder, and mercury ran pretty evenly until the close of the month, when it rose to 90° in shade, 1, inch of water fell, then a drouth set in and lasted till November 1st.

August came in temperate with fog. clouds, thunder and lightning, and went out with a dew, fog, cloudy and windy. Sentember came in fine and halmy very clear, with thunder and lightning at night. The month was very dry, so as to stop seeding altogether. The month went out cool and clear with a light frost.

October came in cool with frost, clouds and winds, was dry, the rainfall for the month not being enough to measure anything.

November came with joy and gladness. Rain from 2 o'clock A. M. till 8 P. M., 11 inches of water fell. The creek beds again flowed with water as they did before the drouth. The 2d brought more rain and the streams be came swollen. The 7th one inch more water fell, and so on until all streams were filled. The month went out rough and chilly.

December came in rough and chilly with snow and wind and plenty of rain all through, and goes out with one inch of rainfall and five inches of snowfall. So ends the year.

MINUTES OF TRUSTEES MEETING.

In accordance with the action of the Annual Meeting of the M. E. & B. B., held at Elida, Ohio, on Nov. 10, t897, the following appointed brethren met at the home of David Garber, near Orrville, Ohio, on Dec. 27, to organize, and to take action in the furtherance of the Orphan's Home and the establishment of the Old People's Home:

J. M. Shenk, M. S. Steiner, D. S. Yoder, David Garber, David Hostetler, Abraham Burkholder, Peter Conrad, David C. Amstutz, and G. L. Bender, secretary of the M. E. & B. B. The brethren, John Blosser, Noah Blosser, and C. Amstutz were absent.

The opening devotional exercises were conducted by J. M. Shenk, after which M. S. Steiner was chosen temporary Moderator and G. L. Bender temporary Secretary.

Bro. D. C. Amstutz gave a statement regarding the donation of his farm for the establishment of the Old People's Home. Bro. Solomon Plank then gave a report of the Orphans' Ilome. Bro. David Garber, Supt. of the Orphans' Home, gave a financial statement. Total receipts, \$141.14; expenses, \$414.28. After considerable discussion the meeting adjourned for an evening session.

The evening session was devoted to general discussions. On motion the

o'clock the next morning at the home TRUTH. of David Hostetler.

Devotional exercises were conducted by David Garber. On motion the report of the financial and general condition of the Orphans' Home was accented and the brethren D. S. Yoder and J. M. Shenk were appointed as a committee to write a report for publication. Following is their report.

1. Resolved, That we as a Committee appointed for the purpose, having examined the report of receipts and expenditures of the Orphans' Home as submitted by the brethren Plank and Garber, approve of the manner in which the funds have been expended.

2. We commend the self-sacriticing spirit manifested by the brethren and sisters in charge.

3. We further recommend the Orphans' Home as an institution worthy of our hearty support, believing that the spiritual and physical needs of the homeless and orphans will be well cared J. M. SHENK. D. S. YODER.

The matter of the Old People's Home was next taken up.

Resolved. That we erect buildings for an Old People's Home on the farm bequeathed by Bro. David C. Amstutz and wife to the Mennonite Evangelizing and Benevolent Board for that purpose. The ground upon which the building will be erected to be deeded to the Board

Election of Trustees resulted as fol lows:

D. C. Amstutz, David Garber, D. S. Yoder, for three years: J. M. Shenk. John Blosser, M. S. Steiner for two vears; D. Hostetler, A Burkholder, P. Conrad, C. Amstutz, Noah Blosser for one year.

The election of officers resulted as follows:

President, M. S. Steiner, Cranberry, O. Vice-Pres., David Garber, Orrville, O. Rec. Sec'y, D. C. Amstutz, Marshall

Financial Sec., G. L. Bender, Elkhart,

Treasurer, A. Burkholder, Rittman, O. Building Committee, Fred Geiger. Bluffton, O.; D. C. Amstutz, Marshallville, O.; Jesse Good, Orrville, O.

Resident That the Financial Secte tary be authorized to solicit funds and money for the building and Home, and that he shall turn over to the Treasurer all money received and take his receipt for the same. Contributions may also be sent to the Mennonite Evangelizing do by going among the people thorand Benevolent Board, Elkhart, Ind., and D. C. Amstutz, Marshallville, Ohio Resulted. That the Financial Secretary procure stationery, and supply each of the Trustees with such stationery. and that he use of the funds to pay all necessary expenses and report to the Board of Trustees.

Resolved, That D. C. Amstutz and M. S. Steiner be appointed a committee to draft a Constitution and By Laws.

Residred. That we suggest that a committee of three or five be appointed in each Conference district to co operate with the Board of Trustees in advancing the interests of the Home.

Resolved, That the Treasurer deposit the money in some reliable bank, or banks recommended by the Board of Trustees.

HERALD OF TRUTH.

Resolved, That J. S. Coffman and G. L. Bender write an explanatory article in regard to the Old People's Home, to be published in the HERALD OF TRUTH,

Resolved. That the Committee on Constitution and By Laws report at the get hold of them. The chief power of special meeting to be held on Wednesday before the third Friday in May at the home of David C. Amstutz.

G. L. Benner. Financial Secretary.

HOW TO BUILD UP COUNTRY CHURCHES

How to bring the masses in our large towns within ear-shot of the Gospel, Is one of the most constantly threshed questions of the day. But the percentage of attendance upon places of Sabbath worship in the rural districts hows a lamentable falling off during the last fifty years. The statistics published by Dr Josiah Strong of the Evangelical Alliance, and other high authorities prove this sad fact. The farming popu lation used to be a church-going population. At present an immense propor tion of the people on farms and in the small hamlets seldom enter the house of God. Their Sabbaths are spent in sitting idly about their dwellings, or strolling in their fields, or in visiting neighbors, or, in too many cases, in some form of amusement. The excuse that their hard work during the week necessitates entire bodily rest on the Lord's day was not made by their forefathers in past generations; and as a matter of fact, the dwellers in the rural leisure and less toil than the dwellers in the cities.

This subject is one of vital importance; it touches the religious life, the onscience-life of the nation. Rapidly American people live in what may be called the agricultural districts. How can the rural population be reached? How can the non-churchgoers be brought to the honses of worship: How can the country churches be filled no? How can the careless and unconverted class be brought under the reach and power of a living Gospel?

The first answer to these questions concerns the country ministers. Here, for example, is a Christian minister in charge of a rural parish. His first business is or should be to know who live in that parish, and that he can only aughly. He ought to know where every family within the bounds of his parish stands, and this he can only do by proper personal inquiry. When he comes upon a family or an individual who does not attend upon any place of divine worship his tirst duty undoubt edly is to use every possible influence to bring that family or that person to the church in which he preaches.

It is not enough to extend a cordial invitation to non-churchgoers. To call at humble day-laborer and ask the in mates to attend his church, may prove a bootless business, or, in some cases, be regarded as a piece of clerical "electioneering." He should, first of all, become acquainted with the family or the person; he should interest himself in

meeting adjourned to meet at 8:00 for publication in the Herald of good to those who do not like him, and none at all to those who will not listen to him. His first aim should be to win hearts. If there is sickness in the house, let him sympathize with and do what he can for the sufferers; if there is trouble, let him turn comforter; if there are children let him notice them, and every genuine minister of Jesus Christ is heart-power; that was our Divine Master's real power, after all. When a minister has won a hold on the hearts of any household, he can bring them to listen to the Gospel message intrusted to him. Congregations are bullt up ex ternally by thorough pastoral visitation and personal effort; they are built up internally by faithful, fearless, loving setting forth of God's glorious Word Dr. Chalmers, of Scotland, was the most colossal minister of Christ during the first third of this century; and about the most memorable sentence he ever uttered was that "a house going minis ter makes a church going people." It is my intensely earnest conviction that the foremost duty of every ordained preacher is not merely to prepare ser mons, but to be a shepherd of souls, and especially of every soul that is outside of the fold of Christ. Every successful rural pastor will say "Amen" to this declaration.

The responsibility for this lamentably increasing neglect of all religious ordi nances in the rural communities may rest in part upon the ministry; it also rests, in part, upon the officers and members of many of the churches. The personal and social relations of people in the country are very different from those of residents in the large districts for half of the year have more cities. Every farmer is apt to know every other farmer; every merchant knows his customers, and the humblest day laborer is not a stranger to his neighbors. This personal acquaintance in a community is an immense advan as the cities grow, the majority of the tage in creating a church life; it more than compensates for the distance be tween residences or from a house of worship. If the hearts of rural Chris tians are up to blood-heat, their opportunities for personal efforts, for conversion, and for quickening the spir itual life of their neighbors, are far greater than those of Christians in the great towns. Personal acquaintance af fords religious opportunity and creates religious responsibility. Then, also, the dwellers in the country have not the thousand things to absorb their time and attention that the residents of cities have. My own early life was spent in a Farming region, and the last forty five years of it in a great city; and from my own observation, I am persuaded that it is easier to cultivate a strong spirit nal life in the country than it is in the towns. I recall now a rural church in my native region to which the farmers came for miles around, unhindered by the deepest mud in March, or by the deepest snows of January. Two services on the Lord's day did not weary them the pastor gave them strong meat on Sunday, and a grip of his hand during a farmhouse or at the dwelling of some the week. In revival seasons he got some help from a neighboring pastor for the joyful work of leading souls to Christ was not put out "on commission" to itinerant strangers. Church members worked for spiritual harvests just as they worked for har vests of wheat and corn on their own Resolved, That the Financial Secrethem, and seek to win their personal farms. The long winters were espectary submit the minutes of this meeting regard. A minister can do very little ially favorable for spiritual activities.

Now what was possible in rural com- fles the word say. We believe the coumunities a half century ago is equally possible now: it is realized now when a pastor and people come up to the full measure of duty. If all rural ministers would scour their parishes to gather in the neglecters of the Sabbath and the sanctuary, and if church-members would keep the spiritual atmosphere of their hearts warm, and the spiritual life of their church active and aggressive, this sorrowful shame and scandal of religious decline in the country region would be soon abated. It was from the rural parishes that the mighty ministers like Payson and Bushnell and Finney and Simpson came, and the mighty missionaries like Judson and Spalding and Goodell; they reared our leading Christian laymen and "mothers all the comfort He could, informs him in Israel." On the life of the country church depends, in large measure, the social, moral and religious health of the nation. Decline there means decay and death! A new spiritual life there means new life everywhere. "He that hath ears to hear, let him hear!" Sel,

SEVERAL QUESTIONS.

First. Does the phrase in Luke 23:43, "Verily I say unto thee, to-day shalt thon be with me in paradise," refer to the time the words were spoken, or that during the same day they would be together in paradise? Or, in other words, does it mean that He and the thief would meet together in heaven that day, or when the kingdom of Christ would be set up? And according to the teaching of the New Testament, was the kingdom set up at the day of Pentecost, or is it to be set up at the second coming of Christ.

Second. What is the condition of the soul of that thief at this time and what has been its condition since the crucifixiou? According to your reading and research of inspiration, is that thief en joying the comforts and bliss of heaven or is he sleeping, and awaiting the final judgment as the time he will euter upon his rest, as it is claimed by some that the kingdom of Christ will be then set up? Yours respectfully, W. C. D.

ANSWER. We would say in regard to the words of our Lord to the thief, referred to in our friend's lirst question, that we understand them just as they are given to us. We are aware there are two views taken of the meaning of our Lord's words. And our friend who sent us the query, no doubt was aware of the different views taken of the words, and he seems to have desired our understanding of them with our reasons probably for the view we entertain of them. In order that our readers may fully understand the subject, we shall give the text as it is read by two classes of readers or expounders of it. The text stands in our common version as follows: "Verily I say unto thee, today shaft thou be with me in paradise." So it is punctuated, and understood accordingly by the generality of believers and Rible critics. But there is a branch of what are called the Adveut" Greek, and one of his definitions is as Phristians, who punctuate it thus: follows: A place of bliss; a region of "Verily I say unto you this day, thou shalt be with me in paradise." It will be seen that the sense of the passage is controlled by the punctuation, and that difference in the meaning of the ext.

mon punctuation of the text is correct. And we come to this belief from the prayer, "Lord, remember me when thou following cousiderations: 1. We have on the shelves of our library nine versions of the New Testament, and they all have the punctuation of the common version. This of itself is satisfactory and sufficient to prove the propriety of giving the preference to our commou version. 2. There was no necessity of our Lord qualifying the time at which He spake by the word to-day, since the thief knew He was speaking that day. 3. The thief had asked the Lord to remember him when He would come into or in His kingdom, apparently presuming that would be in the future. Our Lord, to give the humble penitent of the time when he would enjoy rest, and said, to-day shalt thou be with me in paradise: clearly making to-day qualify the time when the dying penitent should enter paradise. There seems to have been a necessity for stating the time when the penitent malefactor would enter into rest, but there was no necessity for our Lord telling him when He snoke for this he evidently knew, Hence the words evidently mean that the dying penitent was to enter paradise the same day the words

were snoken. Our querist has three questions in stead of two. There are probably two in the first, the one we have already answered, and one referring to the time of the setting up of the kingdom of Christ. We shall make this question the third or last, and as the second is connected with the one we have an swered, we shall answer it next.

2d. This refers to the condition or state of the soul of the dying thief, and the import of it is, is he enjoying the comfort of heaven, or is he sleeping. and waiting until the resurrection to enter upon his enjoyment? To this reply, if the first question has

been answered correctly, it necessarily follows that the state of the penitent thief, since the day he believed on Christ, and applied to Him for mercy, has been a state of enjoyment, for this the word paradise implies. Parkhurst in his Greek and English Lexicon to the New Testament, gives the following explanation of paradises the Greek word for paradise: "The state of faithful souls between death and the resurrection, where, like Adam in Eden, they are admitted to immediate com munion with God in Christ, or to a particination of the true Tree of Life which is in the midst of the paradise of God. Luke 23: I3: Rev. 2:7. Of this blessed state St. Paul had a foretaste, 2 Cor. 12: 4. "The three texts just cited are all wherein the word occurs in the New Testament. And it may rerhans be worth observing, that the Jews like wise use Paradise, and the Garden of Eden, for the intermediate state of holy departed souls." Webster explains the English word paradise, in harmony with Parkhurst's explanation of the supreme felicity or delight.

It is very evident that when our Lord said to the penitent malefactor, "This day shalt thou be with me in para difference in the punctuation gives a adise." that He did not mean that he should be with Him in the grave. He According to the common reading, the did not mean this, 1, because they were adverb lordry qualifies shalt be; but not buried together in the same grave, according to the other reading it quali- 2, Paradise does not mean the grave

but it means a state of enjoyment. 3. The import of the dying penitent's comest into thy kingdom," evidently was for mercy and peace. And how foreign to the prayer, and how very unsuitable to it would our Lord's answer have been, had He simply promised the dying suppliant, that he should be with Him in the grave! Looking at the condition of the dying penitent, and the import of his prayer, and at the character of our Lord, and the promise He gave to the humble suppliant and dying man, we cannot consistently come to any other conclusion thau that the Savior designed to convey to the dying sufferer, the consoling thought, that he would that day exchange the agonies of the cross for the comforts of paradise. And that the state upon which he entered at death, was one of conscious enjoyment, and not one of jusensibility or sleep. As the query refers to the state of the dying thief after death, and to no others, we have confined our remarks to his case alone.-J. Q. in Pr. Christian, 1877,

THE INTERCESSOR.

"Father I will that they also whom I bou hast given me be with me where lam; that they may behold my glory, which thou has given me; for thou lovedst me befor; the foundation of the world," John 17:24.

Father I bring this worthless child to Thee. He is a worthless child; be owns his guill Look not on him -he cannot bear Thy glance: Look but on me-I will hide his filthy gar

ments; He pleads not for himself— he dare not plead; His cause is Mine-I am his intercessur By that unchanged, unchanging oath of

By each page drop of blood I lost for him By all the sorrows graven on My soul; By every wound I bear, I claim it due. Father Divine! I would not have him le He is a poor, a worthless child, but he is Mine Sin hath desiroyed him-sin bath died in Me Satau hath bound him-Satan is My slave; Death bath desired him I bave conquered death;

My Father, hear him now-not bim, but Mc: would not have him lost for all the worlds Thou hast long sluce created for My glory, Because he is a poor, a worthless child, Because he is a poor, a wurthless child, And all, his every hope, on Me it lies, I know My children, and I know bim Mine By all the lears he has wept on My bosom: By that full heart that beal against My breast That contrile anguish that My children

know; By all his sighs o'er outcast Israel, By all the prayers he breathes for Judab's

I know him by the sign My children bear: That trusting love with which he cling

Vile as he is-the weakest of My flock. The one that grieves Me most, that loves Me

Yea tho' his she should dim each spark of love; 1 measure not My love by his returns,

And though the stripes I send to bring him home Should serve to drive him farther from My

breast oreasi; Still he is mine-I inred him from the world. He has no right, no home but in My tove; Though earth and bell combined against him

I'm bound to rescue him for we are one. O sinner! what an Advocale hast thou? Methlaks I see 111m lead the culprit on, Poor, sorrowful, ashamed, trembling with

Shrinking behind his Lord: neened condemned, Well pleased to hide the form himself abhors

With that all spotless garment of bis friend,
And hear the Father say, "My son.
His cause is Thine, and Thine are Mire, Take Tby poor worthless child, be is forgiven.

IN MEMORIAM. How sweetly dawned the morn Our father fell asleep, As if it seemed to say, Dear children, do not weep Our loving father sleeps Upon his Savior's breast. Not even a mother's arms Could yield her child such rest. We miss him, oh, so much, His sweet and cheery voice, And thousand other charms That made our hearts rejoice But sweeter thought to know The earthly ties are riven, Our cherished, loving father Is resting now in heaven. His eye once more is bright. The brow is free from pain, In realms of endless light

We'll see our father again. Safe from a thousand snares. Secure from every blast, We all may meet him there When our short journey's past.

Dear mother, cease to weep, And, children, grieve no more; Your loving father meet Where parting is no more. —Sel. by M. F.

IN LOVING REMEMBRANCE

of Elizabeth II, daughter of Samuel and Elizabeth Shenk; died December 6th, 1897, aged 31 yrs., 3 mos. and 14 days.

Lizzie has crossed the deep, dark river With her loving Savior hand in hand; Her earthly sorrows are now all over Lizzie's at rest in the heavenly land

Lizzie is gone, her suffering is over, No more racking pain for her to bear: Why mourn we then who so dearly love her?

Lizzie's gone home,-there is no sorrow there.

She has gone to her Savior to be there at rest.

Yes, gone to receive her reward: But yet we may meet in the land of the blest.

And there ever be with the Lord.

We miss her kind voice and her willing hand

Her tender and foud, earnest care, ()ur home is so dark since she's gone from our band. We miss her so much everywhere.

Human hands tried hard to save her. Tender care was all in vain; Holy angels came and bore her

From this weary world of pain. But God still needed one more jewel, To adorn our Savior's brow.

Hence His action was not cruel. For dear Lizzie's happy now. Far from a world of cares and pains,

The happy soul has safely fled; The breathless clay alone remains Among the silent, slumbering dead.

From over the river she beckons to us, Safely she has crossed to the farther side.

The gleam of her snowy robes we see, But her voice is lost in the dashing tide

In that land where reigns eternal pleas

In that land of joy and light and love: There we all would wish to meet her. In that glorious morning land above.

Why should we then be burdened down with sorrow. In brooding o'er the fact that she has

gone? Let faith bring visious of that glorious morrow

Near Mannheim, Waterloo Co., On-tario, on January 4th, 1893, Pre. Moses . Bowman, aged 78 years, 1 month and

1898

When we shall meet her at the Fa-

In heaven, where uo more farewell

Where never more parting hand is

And where good byes will ne'er again

OBITUARY.

PICE MOSES S. ROWMAN

i days He was married to Anna

Oh how we all do long to meet her

ther's throne.

tears are shed,

given,

be said.

Cressman in 1844, and the union whilest with six sons and six daughters whom all but one son survive him has left also, 53 surviving grandchildren On May 1st, 1853, he was chosen as dea-con, and ou Jauuary 2d, 1859, he was ordained a minister of the Mennonite church. For upwards of thirty-five years he worked earnestly and faithfully for the Master who had blessed him with a clear intellect, a keen insight into human nature, fluent language, and great spiritual power, so that his sermons were always attentively li. tened to. His preaching was of the conversato be directed to every individual rather than to the congregation as a body, and as he spoke directly to the heart, reason and couscience of his hearer, his words never failed to make a deep impression He was greatly interested in the cause of temperance, and his efforts in this direction, especially in Sunday school work, have been productive of much good. In the capacity of husband, father, neighbor and frieud, his conduct was such as to gain for him the respect and esteem of all who knew him. Dur ing the last four years of his life he did not take an active part in the ministry owing to impaired mental and hodily ower, but he looked forward serenel for the coming of his Lord, and when his physician, during his last visit, told him that he had not many hours to live, he expressed his pleasure that he was so

oresence of the King, where we believe he now is, and is to remain forever more. On Jan 7 he was followed to his last On Jan. 7, he was followed to his last eesting place in the Latschar cemetery by a large concourse of people, on which occasion Bishop Amos Cressman spoke in German from John 11:25, 26, and Noah Stauffer in English from Luke 2:29-32, and Heb. 11:14, 16.

soou to be summoued to be in the

"Father, thou art sweetly resting. On the lovely Saylor's breast. Where the wicked cease from troubling.

MARRIAGES.

HARSHBARGER ALLGYER, In Menuo township, Millin Co., Pa., Dec. 9th, 1897, by Michael Yoder, Rufus Harshbarger and Ella Allgyer.

BAWEL -- YODER .- At the home of Christian Yoder, Millin Co., Pa., Dec. 9, 1897, by Benjamin Y. Hartzler, David Bawel and Emma S. Yoder.

HARTZLER--KAUFFMAN, At Belleville, Pa., Dec. 30, 1897, by Michael oder, Joseph K. Hartzler and Annie

YODER — KAUFFMAN.—Near Belleville, Pa., December 30, 1897, by Benjamin Y. Hartzler, David I. Yoder and Mattie B. Kauffman.

PLANK—ZOOK,—In Menno township, Minlin Co., Pa., by Michael Yoder, Christian Y, Plank and Lizzie M. Zook.

DETWILER - Myers. -On Dec. 25th. 1897, at the residence of the bride's parreals, as the residence of the blue's par-ents, in Plumstead township, Bucks Co., Pa., by Pre A. O. Histand, Bro. John B. Detwiler to Sister Ella Myers, both of Bucks Co., Pa. May God bless this LESHER-STONER.—On the 28th of December 1897, at the bride's home in Lemaster, Franklin Co., Ira., Bro Samuel L. Lesher of near Chambersburg and Sister Hettle Stoner were united in

marriage by Bishop Benj. F. Zimmer man in the presence of a few friends. KAUFFMAN-MILLER, On the 26th of December, 1897, at the residence of Bro. Abraham Kaulfman, in Howard Co., Iud., by Bish, E. A. Mast, Bro. Jacob Kaulfman to Sister Lizzie Miller, both of Howard Co., Ind.

ALLEHACH - EICHER, — On the 29th of December, 1846, at the Emanuel Church uear Noble, Washington County, Iowa, by 17re. Miller of Phaski, Iowa, 17re. Harvey Alleback, of Darlington, Okla., to Clara Eicher of Washington Co., Iowa.

ZIMMERMAN — ESULEMAN.— On the 6th of Jan., 1898, in New Cumberland, at the U. B. parsonage, by R. R. Rodes, Harry A. Zimmerman and Mary M. Eshleman both of Eberly's Mills, Cum-Geiger - Hensperger. On Janu

ary 11th, 1898, by Bish, Amos Cressman, Bro. David Geiger to Sister Susanna Hnusperger, both of Waterloo Co., On-HARSHBERGER - MILLER.—On the 30th of Dec., 1897, by Samuel Burger, Albert Harshberger to Katie E. Miller,

both of Berlin Twp., Holmes Co., Ohio, HOSTETLER SCHITT, On the 2nd HOSTETLER SCHITT.—On the 2nd of January, 1898, at the home of the bride's parents, by Bish. Moses Mast, Alviu Hostetler of German Twp. to Ella Schutt of Wahnt Creek Twp., Holmes Co., Ohio. May their days be many and happy.

DEATHS.

SCHREINER.—On the 9th of January, 1898, in Harrison Township, Elkhart Co., Ind., of heart disease, William Schreiner, aged 60 years, 2 months, and 5 days. He leaves one sou and one daughter, two brothers and a sister. He was buried on the 12th at the Anderson grave yard, where appropriate services were held by John F. Funk and Christian Shann, from John 5:28, 29, "Marvel not at this, for the hour is coming in the which all that are in their graves shall hear His voice, and shal come forth; they that have done good to the resurrection of life; and they that have done evil to the resurrection of damnation." May God comfort the sor-

Myers .- Ou the 6th of Jan, 1898, in MYERS.—On the 6th of Jan. 1838, in Wakarusa, Elkhart Co., Ind., Tobias Myers, aged 68 years, 10 months and 13 days. He was a member of the Memonite church for many years. He leaves a sorrowing widow, 9 children (3 having preecded him), and 6 grandchil having preceded him, and a granuchi-dren to mourn his departure. Buried on the eighth at Yellow Creek, where a large congregation of neighbors and relatives met to pay the last tribute of respect to a dear brother. Services were conducted by Amos Mumaw and John Hygema, Text, 2 Tim. 4:6 -8

RUDY. On the 2nd of Dec., 1897, Waterloo Co., Dulario, Sister Mar, Rudy, wife of Abr. Rudy, Sile was born June 20th, 1833 and was saged il-years, 5 months and 3 days. Sale has been a member of the Memonite church for a number of years. Here mains were laid to rest in the C. Eby's burying ground, Bertin, where services were held by Daniel Wismer from Heb. 13:11 and Noah Stauffer from Rev. 7:

King.—Near Belleville, Midlin Co., Pa., Dec. 13th, 1897, Israel J., son of Levi L., and Salome King, aged 1 year, 3 months and 13 days.

STAYROOK.—Near McVeytown, Pa., December 31st, 1897, Jacob Stayrook, aged 64 years, 2 months and 27 days.

KANAGY, "Near Belleville, Pa., Dec 6, 1897, Rudolph, son of Levi and Eliz abeth Kanagy, aged 5 years, 2 months

CONRAD. On the 31st of December, 1897, in Wayne Twp., Henry Co., Iowa, 1991, in Wayne 1 Wp., Henry Co., 10 Wa, of a lingering disease of one year, developing into quick consumption, Sister Mary Conrad, daughter of Anna Conrad, aged 14 years, 2 mouths and 25 days. In October she desired to make a covenant with her God and be nuited with the Meunonite church which was done soon after through baptism. She leaves a sorrowing mother, one brother and two sisters to mourn their loss. Buried January 2nd, 1898, in the Sugar 'reek graveyard. Services by C. R. and S. Gerig in German and by I and George Sleuker in English,

METTING .- On Dec. 8th, 1897, near METTING. On Dec. 8th, 1896, near Wadsworth, Medina Co. O., of dropsy, Bernhard Henry Metting, aged 78 yrs., 5 months and 28 days. Bro. Metting was born in the town of Recke, Tecklenborn in the town of Recke, Teckneisburg district, Germany, emigrated to this country in his younger years. He was married to Mary Weaver in (853, and to them were born 4 sons and 3 daughters, all of whom survive. Direng his illness he expressed his desire to ing his liness he expressed his desire to leave this world, trusting that the promise would be his reward. His tri-als and temptations are over and we hope that his hie beyond will be a happy one. Services by David Hostet-

Byler, Sister Anna Byler of near Smithville, Wayne Co., Ohio, wife of Samuel Byler, died December 25th, 1897, aged 77 years, 2 months and 3 days she was a kind mother and a devoted sister of the Amish Mennonite church, she leaves an aged husband and two daughters to mourn her loss, but trust ing their loss has been her eternal gain She was buried on the 29th in the Oak Grove cemetery. Services by Benjamin Gerig, David Hostetler and David Gar-

"Dearest mother thou hast left us Here thy loss we deeply feel: But 'tis God that has bereft us, He can all our sorrows heal

SOMMERIOT. William Sommerlot was born in Westmoreland Co, Pa, Nov. 17th, 18t5, died Jannary 12th, 1898, aged 32 years, 1 month and 25 days. Burned January 14th, 1898. He was married to Anna Miller Aug. Mth, 1837, to this union were born i daughters and 1 sons. The wife and one daughter preceded him 10 years ago, leaving 1 hildren to mouru the loss of fath His mild disposition won for him man friends as was shown at the funeral His sickness was dropsy. The write was with him frequently. Never die any one hear a mount or a complaint escape the sufferer's lips, and finally it pleased God to take him home. He united with the Mennonite church natted with the Mennointe church nearly 10 years ago. He moved from Ohio to Owen County, Ind., 52 year ago as one of the old pioneers of thi part of the state. We in the church and in the neighborhood mourn for him as absent from us. His seat at church as absent roll us. This seat at Charles services was always filled if health al lowed. We all feel comforted to think that he is in the blessed rest.

BANDERGER On the 1st of farmer

BAMILEGER On the 1st of January 1828, at his old home now occupied by his youngest son, Henry, near Littiz in Lancaster Co., Pa, after a week's illness from pnetmonia, Christian Bamberger, aged, 79 years, 9 months and 26 days. On the 5th the remains were laid to res beside his wife in the graveyard on th beside his wife in the graveyard on the old Bamberger homestead. Funera services were held at Hess' M. H. b Bishop J. N. Brubacher from John 3:16 and Pre. J. K. Brubaker from Psalms II:19. An immense concourse of relatives and friends met to pay the latives and friends met to pay the last tribute of respect. Bro, Bamberger de scended from an old respected Menno nite family of a sterling German race. The first C. Bamberger came from Eshelbron, Raden to America and took up 4481 acres of land situated two miles west of Lititz, in Lancaster Po. was born, March 5th, 1848, and on which he spent nearly all his life. He was one of the oldest and best known retired farmers in the vicinity. During the greater part of his life he was a promiuent member of the old Mennonite congregation. He was always kind and hoeral to the poor and needy. In 1839 he married Catherine Huber Hees. She died July 26th, 1875, aged 55 years, 7 months and 18 days. Their union was blessed with ten children. The that born daughter died July 14th 1862, aged 21 years, to months and 11 days, leaving one son. Five sons and tour daughter survive the dear aged brother. Also 30 grandchildren and 13 great grandchildren; an offspring of 52 souls. May God bless them all.

RUPP. Deacon Henry S. Rupp died at his home near Shiremanstown, Cum berland Co., Pa., Friday Jan. 14th, 1898 berland Co., Pa., Friday Jan. 14th, 1888, aged 71 years. The Inneral services were held at Slate Hill church on the 17th, conducted by Bishop Isaac Eby, Bishop Benj F. Zimmerman and Pie, Samuel Hess assisting. Text, 2 Tun. 4:7, Samuel Hess assisting. FeXt, 2 10m. Cr., S. Ordanest a deacon in 1875, he had ever since been faithful in the duties pertaining to his office. He was also prominent in sunday school work. That he was loved and esteemed in the church and community is evidenced by the large number of people who gath ered to pay the last tribute of respect to his mortal remains.

HERSHEY.—On Jan. 4th, 1898, near Masonville, Lancaster Co., Pa., of puen-monia, Sister Catharine Hershey, aged 79 years, 5 months and 22 days. For the 69 years, 5 months and 22 days. For the last four years of her life she was de-prived of a sound mind. She had been a faithful member of the Mennonite church. Funeral services at the Mason ville M. H., conducted by Abram Wit-mer and John K. Brubaker. Text, Numbers 23: 10.

LANDEMAN. On Jan. 14th, 1898, near Creswell, Lancaster Co., Pa., of a complication of diseases, Jacob Linde utan, aged 67 years, 7 mouths and days. Bro. Lindeman was for many years a faithful member of the Menno nite church. He leaves a widow, two one and one daughter to mourn his de-parture. Funeral services at the Mason-ville M. H., conducted by Benjamin Lehman, Abram Witmer and Benja-min Hertzler. Text, Matt. 25: 23.

CLIPP.—December 25th 1897, uear Elkhart, Ind., of hing fever, Wilber A, infant son of Andrew and Mattle Clipp, aged 2 months and 2 days. Brired at the Olive graveyard. Functures services by David Longennecker and Jacob Shank from Matt. 1813.

METZLER. January 3rd, 1898, in Petersburg, Lancaster Co., Pa., after many years of affliction, Sister Susan Metzler, widow of Martin M. tzler, dec'd. Metzler, witdow of Martin M. tzler, dec'd, aged 71 years, 6 months and 9 days, Funeral services held in the Brethren's meeting house in Petershurg. Text 18a, 55; 8. Hurted at Erisman's M. II. Sster Metzler was very patient during her adiletion. A son has always been an im-parture. A son has always been an im-

"Farewell children, God has called the Weep not for me when I'm gone, But prepare to meet me youder

When the Christian course is run. Farewell, my dear loving children, I have gone with Phrist above,

Where no pain or sickness enters And where all is nov and love. tiver ten years, dear mother supered,

But she meekly bore it all Never in complaints she nurmured. Hut awaited God's last call.

11 dear mother when we meet you In the joyous realms above. Gladly will we haste to greet you, All our hearts all one with love.

Mother dear, you were our conifort.
Loved by all the hearts at home;
But the angels coming quickly,
Gently whispered, Mother come.

We'll not unirmur though we miss the Rest thou now from all thy care

Soon we hope with wings celestral To be born thy joys to share." SEL BY HER DALGHTER

1858.

HERR.-Dec. 27th, 1897, in Cumberland Co., Pa., of iultimities of old age, Sister Mary, widow of Pre. Christian Herr, aged 85 years, I month aud 16 days. She was born in Laucaster Co., where she united with the Mennonite church in her early years. Removed with her husband to Cumberland Co. in 1833. She had been a great sufferer of many ills, but is now released of them all and has gone to enjoy the reward of the faithful. Funeral on the ward of the faithful. Funeral of the 30th when she was laid beside the re-mains of her husband who preceded her 33 years. Funeral services by J. N. Brubacher and Benjamin Zimmerman.

YODER.-Joseph Yoder near Bentou, Holmes Co., Ohio died December 27th, 1897, aged 70 years, 7 months and 5 days. His death was supposed to be caused by apoplexy. He was a member of the Amish Mennonite church and leaves to mourn his departure 2 sons and daughters, his wife and I daughter having preceded him to the spirit world. Buried on the 30th of December in the Buried on the 30th of December in the Mast family graveyard, followed by a large circle of friends and neighbors to pay the last tribute of respect to one conducted by Fred Mast in German and David Hosteller of Wayne Co., in English from Amos 4:12. "Prepare to meet thy God" and from the latter part of 1st Cor. Io which bad been selected by Bro. V oder before his decease.

KRUGE On the 19th of December. RRGR. Of the man of December, 1897, in Hauover, York Co., Pa., sister Agnes Kruge, aged nearly 48 years. Buried on the 21st. Funeral services by Martin Whisler and J. Brubaker. Text, 1 Cor. 15:35.

FORRY .- On the 20th of December, FORRY.—On the 20th of December, 1847, near Lineborough, York Co., Pa., Erma Sarah, daughter of Bro. Edward and sister — Forry, aged 1 year, 7 months and 15 days. Buried on the 22d at Bare's M. H. Services by Mar. tin Whisler, Daniel Stump and Samuel Myers Text, selected by the mother,

Wyse. On the 4th of December, 1897, near Elmira, Fulton Co., Ohio, of 1897, near Eluira, Fulton Co., Ohio, of dropsy, Bro. Christian Wyse, aged 72 years. He was born on the 4th of De-cember, 1825 in Wayue Co., Ohio. Bur-ied Dec. 6th, 1897 at the Amish Menno-ntle cemetery where appropriate serv-ices were held by C. S. Stuckey and C. Freyenberger. A very large number of friends and relatives were assembled at the M. II. He leaves a sorrowing companion, 7 children, 18 grandchildren, and 3 great-grandchildren to mourn his death; 5 children and 5 grandchildren preceded him to the spirit world. God bless the bereaved

ber, 1947, near Rushmore, Putnam Co., thio, sister Mary (Mericle) Ashbaugh, aged 68 years, 7 months and 4 days. She was the first of a family of ten children to pass over. She was the mother of nine children, forty one grandchildren and six great-grandchildren. She leaves a husband, eight children, She she was the mother of a mount of the children of the children in 1955 and was a sincere and faithful sister to the time of her death. Services on the 21st at ber, 1897, near Rushmore, Putnam Co., of her death. Services on the 21st at the Salem M. H. by J. M. Shenk and 11, S. Brunk, "Text," This mortal must put on immortality and this corruptible

BERRY, Cin the 20th of October, 184R.Y. Un the 20th of October, 1897, near Harrisonburg, Rockingham Co., Va., of a complication of diseases, Brother David A. Berry, aged 17 years, 5 months and 4 days. He was burled at the Pike M. H. on the 21st. Services by J. F. and G. D. Heatwole.

My parents do not greive for me. not lament nor mourn: For I shall with my Savior be When you are left alone

Hear sisters, oft you looked for me. And oft you saw me come; But now I'm gone from hence away. To my celestial home, My brothers, do not mourn for me, In heaven we'll meet again,
Where parting tears no more we'll see
And where there is no pain.

HERALD OF TRUTH.

Although I never can return Let this not greive your hearts; For you will shortly come to me, Then we shall never part.

SCHLABACH. On the 1st of January 1898, near Farmerstown, Ohio, Chris 1838, near Farmerstown, Onio, Christian Schlabach, aged 72 years, 10 months and 10 days. His death was caused by blood poison and paralysis. He was a member of the Amish Mennouite church until death called him home. Funeral services were conducted by Moses Mast, Christian Troyer and Noah and Moses Beachy.

YODER. On the 2sth of December, YODER. On the 28th of December, 1887, near Mt, Hope, Ohio, while attend-ling a wedding at the residence of her brother In-law, Abraham II. Troyer, near Farmerstown, Ohio, Lydia Yoder, near Farmerstown, Ohio, Lydia Yoder, aged 60; years, 3 months and 13 days. She enjoyed the day very much, but almost in the twinkling of an cyc she was called away. She was a member of the Amish church.

YODER: On the 1st of January, 1898, uear Berlin, Ohio, of lung trouble and old age, John Yoder, aged 80 years and 10 months. Buried in the Havid Miller cemetery. Funeral services were conducted by D. S. Miller, Moses Masl, Noah Beachy and David Troyer. Ile was a faithful member of the Amish Mennonite church.

Booz.—On the 2ith of December, 1897, of heart failure, Eva, infant daughter of Harris and Anna Booz, aged 7 months and 13 days. Buried on the 30th in the Souderton Mennonite reyard. Services by Pre. Fetter at house and Bro. M. B. Moyer at the H. Text, Revelations 3:20.

Showalter. — Mary (Bookwalter) Showalter was born in Lancaster Co., Pa., died on the 30th of December, 1897. Pa., died on the 30th of Recember, 1847, at her home in Grundy Co., Ill., aged 77 years and 10 months. Soon after her marriage they moved to the West, and settled in Braceville Twp., Grundy Co., Illimois. Of her twelve children, eight survive her. There are also 41 grand-children and 17 great-grandchildren. Of her eight brothers and sisters four survive. She was constant in her Christian profession for some fifty years, and a member of the Mennonite church.

LEATHERMAN. -- On the 2nd of Jan., ts98, in Fulton Co., Ohio, John Leathertsws, in rillion to, Ohio, John Leather, man, aged 74 years, 9 months and 22 days. He leaves a sorrowing widow and two sons. Three children preceded him to the spirit land. He was buried on the 5th. Funeral services were conducted by Benj. Rupp, Chr. Gerig and

SCHAD. -On the 2nd of January, SCHAD.—On the 2nd of January, Isan in German Twp, Fulton Co, O, Mary Schad (maiden name Weiz), aged 78 years, 4 months and 21 days. She was born in France, in 1819, came to Amer-ica in 1844, and in 1847 was married to Daniel Schad and was the mother of ten children of whom six are living. She has 69 grandchildren of whom 58 She has 69 grandchildren of whom 58 are living, and six great grandchildren of whom five are living. She had also 4 step-children, 35 step-grandchildren and 21 step-great-grandchildren. She was a widow 11 years, 5 months and 10 days. She was budied at Lockport. Funeral services were held by Benj. Rupp in German and Chr. Stuckey in Fontial.

Landis.—On the 5th of Jan., 1848, near Bird-in-Hand, Lancaster Co., Pa., David N. Landis, aged 73 years, 3 months and 14 days. He was a member nonths and 11 days. He was a member of the Mennonite congregation worship-ing at Mellinger's, where he was burled on the 5th inst. The mother of this family died October 16, four years ago. He leaves five children to mourn his leath. He was a consistent and faithful brother. May his good example be long remembered by the sorrowing chil-

SEILER.-On the 30th of November, 1807, in Fulton Co., Ohio, of pneumonla, Mark Seiler, aged about 64 years. He was a member of the Amish church in his earlier yerrs; afterwards united with the branch of the church known as the the branch of the church known as the "Church of God in Christ" or as popu-larly spoken of, the John Holdeman church. Later he again changed his church relations and took up the doc-trines of 'Swedenborg. It is said that before he died, he again dropped the doctrines of Swedenborg and rather fell back again on the doctrines of the old church.

FROEIR.-On Jan. 8, 1898, in Souder ton, Montgomery Co., Pa., Sister Auna Froehr, aged 19 years, 6 months and 16 days. Sister Anna was a kind, cheerful and industrious young lady, and a faithful pupil in Sunday school. Three weeks before her last illness she became strongly convicted of her need of a Savior and she gave herself unreservedly to God, and her life bore testimony to the change that had come over her. On the 28th of December, she had ner. On the 28th of December, she had an attack of the grippe, later, typhouf fever set in. On the 3d of January she requested to be baptized. She said she had had a vision of heaven and the beautiful angels, but said she could not yet remain there. Before her baptism she requested the hymn No. 112, she requested the hymn No. 112, Hymns and Tunes, sung, and after her baptism, in answer to an inquiry she requested No. 169, Gospel Hymns, "Lord Jesus, I long to be perfectly whole," sung and took part in the singwhole, sung and took part in the sing-ing herself, as she was blessed with a sweet voice. She said it was the hap-piest day of her life. The last day of her life she began singing hymn No. 12h, Hymns and Tunes, but when she 124, Hymns and Tunes, but when she had sing two stanzas her volce failed, and she calmly fell asteep in Jesus. Her death is an earnest call to the young to prepare for death. Buried on the 13th in the Souderton Mennonite graveyard. Finneral services at the house by M. R. Mover and at the M. II. by Josiah Clemmer. Text, 1 Pet. 1:24, 25. Many tears of sympathy were shed yet we ween not as those who have no hope. She is at rest H. C. K.

BYLER.—Sister Harriet, wife of Levi Z. Byler, of near Smithville, Ohio, died Dec. 8th 1897, aged 39 years, 9 months Dec. 8th 1891, aged 39 years, 9 months and 8 days. Sister Byler was a great sufferer for over three years, and more so the last year of her life in which she was examined by a number of physi-cians who pronounced her case a very critical one and advised her to have an operation performed to which she con operation performed to which she con-sented after a prayerful consideration. After being fully resigned to the will of God, the operation was successfully performed on the 2d of Dec. at her home, but it seems God, had, numbered nome, but it seems tool had numbered her days and had in view to call her to her home above where she so much longed to go to and be at rest, and dwell with her blessed Savior, who was her help and strength through all her

on the morning of the 6th a severe stomach trouble set in aud her physicians could do nothing to relieve her. She was a great sufferer until 10 A. M., the 8th, when she calmly fell asleep in Les Str., when she calmiy fell askep in Jesus. Our beloved sister was very patient in all her sufferings and was fully resigned to the will of God. While suffering very severely she exclaimed, "I I am so glad that I have such a living faith in Christ, for what a lamentable time I should now have, were I not prepared to die." She leaves a husband, au adopted son and daughter, an aged mother, two brothers and four sisters who were all present at the time of her death, except one brother. She called death, except one brother. She called them with a few of her neighbors to her bedside and bade them all good bye and admonished them all to be faithful to the end and meet her in heaven. She also bath the rhysicians good bye and the she had been she had been she will be so glad to die, that she was not afraid, but that she had a beautiful home pre-

Sister Byler selected for her text, Rom. 8: 16-18, also a number of hymns to be sung at her funeral which was held at Oakgrove M. H. on the 10th of lec. 1897. Services conducted by J. K. Yoder and Jacob Gerlg whom she had also chosen; also by Samuel Yoder of Elkhart, Ind. HER SISTER.

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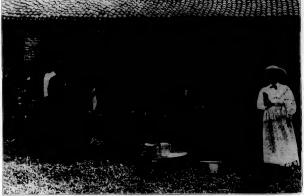
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however is the illustrations of which those given on this page are fair specimens. These number nearly one hundred and are reproduced from photographs taken on the spot by artists who were delegated for that work by Bro. Lambert, who traveled over nine thousand miles in India, visiting the places where the famine raced most intensely and where help was most needed

He brought with him enough original matter, native press clippings, etc., to make a volume three times as large as this book which will contain about 500 pages.

The book will be completed within a few Meanwhile we want agents to take orders for it with the prospectus which is now

Per Cent.

of the net profits of the sale of this book will be applied to the relief of the 20,000 orphans in India, who are now destitute. Every pur-chaser will help to care for them. Every agent will be doing a noble work for the

The Agent's Outfit consists of a prospectus showing a large number of the Illustrations and sample pages of reading matter, and is in itself a val-

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Organ of 16 Conferences in the United States and Canada

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly

ELKHART, IND., FEBRUARY 15, 1898.

ARRAM B. KOLB. Editor.

Entered at the Post Office at Elkhart, as cond class mail matter.

Contents of this number

Editorial Notes for the Children Felitorial Notes for the Children Foints for Reflection God's Glory in the Creation and in His Saving Grace. The Excels white Grace State of the Children State of th neerrui Offerings ne Jerusalem Rabbis Alarmed ne Gospel in Fiji nina unday School Lessons A Scene
Correspondence
Christ In Languages
God's Fashlon Plates
The World without the Bible
Thoughts for Mothers
The Nature of Meckness and Quietness of
Byil
Marriages and Deaths
Danger of Delay

EDITORIAL NOTES.

Blessed are the pure in heart: for they shall see God.

The Lord is nigh unto them that are of a broken heart: and saveth such as he of a contrite spirit. Ps. 34:18.

The Lord seeth not as man seeth; for man looketh on the outward appear ance but the Lord looketh upon the heart, 1 Sam, 16:7.

Bro. D. Garber closed his meetings January with five converts, and will begin a meeting in Breslau.

Bro. J. B. Gingrich and wife of Preston. Ont., expect to visit the congregations in Adams and other counties in Pennsylvania the latter part of February and first weeks of March

Bro Amos Mumaw of Wakarusa Ind., returned from Bowne, Kent Co., Mich., where he held meetings for a week. He reports a good interest and good attendance. He also had one meeting in Caledonia on the 6th.

Bro. M. S. Steiner arrived at Elkhart on the 7th inst. and commenced a series of meetings, We hope these efforts may lead to good results, and inspire the entire congregation with a more sincere devotion to the cause of Christ, and likewise he the means of salvation to many who are wandering in the ways of sin.

a scar in the face, below the eye. Any ministerial duties. He preaches at the Jonathan Kurtz, Ligonier, Ind. one knowing where he is, will confer a Salford church. great favor by writing to

C. B. Brenneman, Elida, Ohio.

Bro. Daniel Lapp of Adams County, will find a large assortment of good Neh., who spent about eleven months books and Bibles. We call especial aton an evangelizing tour, mostly in tention to our church hooks, hymn Lewis Kulp, Elkhart, Ind. Pennsylvania, has returned to his home, hooks, confessions of faith, catechisms, He made a short visit with the brethren at Elkhart, and spent some time at the Mennonite authors. Among the old publishing house. He reports a varied books are the writings of Menno Simon,

us only when our hearts are fully offered up, consecrated to God, and filled with His love, so that we are willing to ohey Him in all things. "We love Him because He first loved us. If a man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he bath seen how can he love God whom he hath not seen."

Bro Daniel S. Brunk of Elida, Ohio, held a series of meetings at the Holdeman church, near Wakarusa, Elkhart Co., Ind. The meetings were well atin Bloomingdale, Ont., the last week in tended and several persons were led, through this effort, to confess Christ. We understand that Bro. Brunk goes to the Clinton church, east of Goshen, to hold a series of meetings there. We hope God may bless the work there also.

> Bro. C. C. Beery, who spent the last four months in the congregation near McEwen, Tennessee, returned during the early part of the month. He reports good interest there and the church is in good spirits and desires that some other minister would come and spend some time with them. If there is some brother preacher that will accept this invitation let him address the Secretary of the Evangelizing Board.

sell out his stock and retire from the brethren were present: husiness so far as to attend only to the Paul Tschetter, Bridgewater, S. Dakota. repairing of clocks and watches. He is John Wipf, Freeman, S. Dakota.

John S. Shenk? He is about 25 years maker in Montgomery Co. This will John Martins, Buhler, Kansas. old, small stature, a little cross-eved and enable him to attend more readily to his David Ewert, Mt. Lake, Minn.

Good Books. On the shelves of the

and a number of hooks written by editions, and contains interesting histhe reader instances of patient suffering for Christ's sake not excelled or exceeded anywhere, all of which would be good we have Plain Teaching, The Mennonite Church and Her Accusers, Biographical number of hymns, and a long list be-Mennonite church, which every member been helped in this way. of the church should read, because the history of the Mennonite church is the

tion to Bible principles that can be pro-

duced by any church in the world. In

now being printed and will appear very

soon. We will tell more about it in a

Ald Plan Meeting. - The bi-enuial Prc. Henry S. Bower, of Harleys- the 19th of January, 1898. A number but some of our people see the needs of ville. Montgomery Co., Pa., who for of delegates from a distance were pres- the foreign field, while others realize many years conducted a clock and ent, and the meeting was a pleasant as more intensely the needs of the home watch maker's establishment, is about to well as a beneficial one. The following field. Both are good causes, and we

the Mennonite Church.

Wanted, Information. - Where is said to be the oldest watch and clock F. B. Wedel, Mound Ridge, Kansas. J. A. Hartzler, Mottville, Mich. Abm. Weldy, Wakarusa, Ind. John Nusbaum, Middlehury, Ind. Mennonite Publishing Co., our people N.S. Hoover, South West, Ind. J. S. Hartzler, Elkhart, Ind. M. D. Wenger, Elkhart, Ind. Herman Yoder, Elkhart, Ind. John F Funk Elkhart Ind J. S. Lehman, Elkhart, Ind.

The Secretary's report shows that experience during this time of labor, and Detrich Philip, The Martyrs Mir-there is now in round numbers, two and but withal feels that God has blessed or that has gone through so many a half million dollars of property represented in the Aid Plan, and that there tory, records acts of heroic devotion to are congregations and individuals rep The power of divine grace comes to principles and doctrines, and reveals to resented from the states of Indiana, Illinois Iowa Ohio, Michigan, Missouri, Kansas, Tennessee, Nebraska, S. Dakota, Minnesota and Oklahoma, The for our people of to-day to read. Then losses paid during the last year aggregated 26 cents for each \$100.00.

The Aid Plan may well be listed with Sketch of Bishop Christian Herr, with a the benevolent institutions of the church. It has brought comfort and sides, which the reader can find listed aid to many who have suffered losses in our catalogue. Aside from all these that would have brought them real we have a brief little history of the distress and suffering If they had not

We are glad to see that In the West whole congregations join together and grandest history of suffering and devo- all participate in this relief work. We would like to see our brethren here in the more eastern states take a greater this connection we are glad to be able interest in this work, instead of going to tell our people that in the very near into outside insurance companies, as future they may look for a new book, many do. We shall do good to all men, just written by a brother, an elder, a and especially to those of the household young man, too, by the way, and is a of faith. Help your brethren; stand by striking exemplification of what the your own church, and help to maintain young men can do when they get into your own church institutions. Support the right line of work. This book is your own church in every way you can.

The Missionary Spirit. The mislater number. The subject of this book sionary spirit has really taken a strong is Bible Doctrines, or the Doctrines of hold among our people in certain localities. We are glad to see it. Some of course tell us we need not trouble ourselves so much about the foreign field. meeting of the Mennonite Aid Plan was as long as we have so much to do at held at Elkhart Ind. on Wednesday, home. In one sense this idea is rightwould not lay any restrictions on either side of these two fields of labor. We have means in the treasury of the ous for his careful researches in the

contributions to the history of the early

preparing contributions of this kind at

publishing house will also be glad to

become the means of bringing their

productions before the people in the

form of books. Some of our young men

are hidden away under the rubbish of

the simplicity which has and still should

characterize our people. We should be

worthy sons of a brave and noble an-

cestry, and more intensely devoted to

Articles for the Herald of Truth -

Christ and His Church

"Evangelizing and Benevolent Board" this. We have failed to find it. We told over and over, the want of "original to our God, and bave the church to will be actually begun under the direc- different ages of Christianity, and some God hasten the day. We have an- except a few, are written by people who we need more. other encouraging item to present to are not Mennonites. We have of mod-J. G. Wenger of Harper, Kansas. In of Mrs. Brons, John Horsch and D. K. one of the Sunday schools the superin- Cassel, and the latest Jno, Bartsch, but bought garden seeds and planted them; Keller, State Librarian of West Phalia give to the Home Mission. The chil- l'hiladelphia, has made himself famdren have not yet all reported, but Bro. Wenger sends from those who have the history of our church, both in this sum of \$5.80. This is from the Pleasant country and Europe, and his valuable Vailey School.

In the Harper school they gathered settlements of our people in this counbirthday offerings. The amount gath- try, their progress and development as ered in this school by this method was a church, etc. Besidea him we have a 89.92, one haif of which they decided number of atudents of law and litera-Bro. Wenger should send to the Chicago ture who have contributed valuable Mission and the other haif for Foreign information in this line, and several are Missions

And so the work goes on, and we are the present time, while our own people glad to see the children interested and are either asleep on these important willing to labor, willing to help carry on lines of research, or entirely indifferent the Lord's work. The most important to the rise, progress and present condiand difficult part in this work, however, tion of the church, is to get men, good, pious, devoted, faithful men, grounded in the faith, sound church, of fine abilities, and advanced in doctrine, able to teach, and ready to education. What a grand field to show go forth and do this work. The har- themselves helpers in building the vest truly is great, but the laborers are church, enlarging her literature, and few. Pray ye, therefore, pray earnestly maintaining and extending her princibrethren and sisters, pray without ceas- ples and teachings! Our church papers ing that the Lord may send faithful open for them an avenue to reach the jaborers into His vineyard that the great people and so awaken more interest in harvest may be gathered when the Mas- these important subjects, and our church ter cometh.

Mennonite Church History.-The devotion of a people to their religious principles is shown by the degree in which they conform themselves to the popularity and seem to be ashamed of teachings, doctrines and requirements of their professed tenets; it is also shown to a large degree by the company glad to see more of our young men they keep, and the books they read. If we are to judge the younger portion of the Mennonite church to day by this standard, we would have to decide that their devotion to their church was indeed not large. The writer has the means at hand to know what he is as-We have tried to get at the reason for ant reader. He finds the same old story would be faithful to our brethren, and can have no claim to the love of God.

for the foreign work and also for the have a few brethren in the church that articles." Thirty-three years ago we prosper, bome work, and we are glad to say that have studied this subject, and have asked our readers for "more original a brother who is a minister, and his written brief histories of the church, copy," and have kept asking all this wife have given themselves up to the but really, the important histories of while. We repeat the call, "More direction of God's Spirit with a view to the church have been written by people original articles." We just made the go to the foreign field and engage in who are not Mennonites. We have a remark last evening that we did not mission work there if the Lord will library worth a thousand dollars in bave many original articles for thia further open the way. We believe the which we baye more than a bundred number. This morning we received work is from the Lord and that it will books of various kinds, relating to the two that are good, just such as we like not be many months before this work history of the Mennonite church in the to bave. We felt last night that there were some coming, and truating our tion of the Ev. and B. Board. May of them large and exbaustive; yet all, heavenly Father, He sent them, but still

Two generations at least have grown our readers in this line, sent us by Bro. ern works on this subject the writings from childhood to manhood since we commenced this work. The educational advantages have largely increased since tendent last spring gave each of the the principal historical works of the then, and our young people have taken children five cents. Some of them day are those written by Prof. Ludwig advantage of these privileges, and we bave a large number of brethren and others bought eggs and aet hens, etc. in Muenster, Germany, and a mem-sisters who are able to write and give One haif of the increase of this invest- ber of the State Church. In our own ua their thoughts; some of them are ment was their own; the other half they country Judge S. W. Pennypacker, of doing it and we are glad to see it; but still we need more.

We wish bere to express our sincere thanks for the prompt responses that we bave received to the request of a few numbers ago that we desired correapondenta who would send us church news, and events that happened among our people in every congregation. A number have written and manifested their willingness to do so. We want to among our own people. encourage them to do this as often as they find something to send. There is mucb room in our paper, and it takes a good many of those reports to fill a page. The younger people do not know it, but some of the older readers will remember that the paper is now exactly We have so many young men in the four times as large as when we issued the first number in Chicago, in January

We bave told a long story and have not vet said all we started out to say. We want especially also articles aside from marriages, deaths, church news and conference reports; we want some weil written articles articles that have been produced with some care and forethought, bearing upon the many different doctrines of the Bible, and the different phases of Christian life, not forgetting the church, church history, church practices, church ordinances, church influences, church restrictions, growth of the church, support of the church, standing by your church, and maintaining and defending your cburch; all these are subjects that afford a great, wide field for every faithful member to expend his ability, his knowledge, his grace, and use his God given talent to the glory of The old editor is trying his hand again the Great Father on high, Let us on the present issue to help out under assist and help our own church and our serting. We have published several the pressure of duties and increased own church paper in every way church histories, and they are the poor- labor required to furnish the printers that we can. Our prayers, our exest selling class of hooks we have ever with copy so that the Herald may in ample, our conversation, our associatried to sell. They do not even sell any due time make its appearance, filled tions-all must be directed to the aid

For the Herald of Truth.
RELIGIOUS INTEREST FOR THE CHILDREN.

question why there is ao little religious interest manifested among the young people of our church is a very important one. This question should awaken in our bearts a feeling of the very deepest solicitude. Upon this depends the maintenance of the church in future generations. If we teach our children the love of God, and their duty toward the church while they are young we need not fear for the morals of the people, the integrity of the nation, nor for the apirit of Christianity, and the growth of the church.

If we neglect this important matter the morals of the people will be corrupted: the nation will sink into unrighteousness: the Redeemer's Kingdom and the church will no longer retain their salutary influences in the world. The salt will have lost its savor.

I have observed in different localities many different classes and different denominations, and found among all of them this apparent want of religious culture among the young people. I bave seen to my sorrow how great was the want of religious knowledge and religious interest among our own peo-I have seen more effort to remedy this want among some other denomin tions than among our own. Yet in truth I doubt whether there is more real Christian love among other than

The want of religious interest seems to be universal among all professors of Christianity. Let us pray for more of the divine grace; and more yeal in the work, that young and old may be filled with a deeper love to God and His cause, and put forth more earnest efforts for the extension of the Kingdom of Christ upon earth. J. F. F.

For the Herald of Truth CONSECRATED TO HIS SERVICE.

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who has called you out of darkness into bis marve ous light," 1 Peter 2:9.

Do we as the professed followers of Jesus Christ live such lives that by our walk and conversation we manifest that we are a chosen generation, or do we still show that we are in darkness, and in ain? Do we show by our manner of living that we hate ain, the allurements and vanities of the world? It is impossible for us to serve two masters: we must either hear the cross and follow Christ, our Master, daily, or we must serve the Prince of Darkness. When we look around us and see how injusty prevails, we must indeed think that the time is not far distant when it will be as it was in the days of Noah, when the "love of many waxed cold."

"If we say that we have fellowship with bim, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we bave fellowship one with another and the blood of Jeaus Christ his Son cleanseth us from ail sin."

Dear reader, let us examine this matter, and see how we stand with our better than the common books of poetry, with things new and old for the expect- and support of our own courch, if we on the vain things of this world, we "He that loveth anything more than me is not worthy of me."

1898.

When the entertainments and vain amusements of this world receive our first attention, when vain and giddy society leads us away from the services of the cburch, and the political affairs of the world darken our eyes that we cannot see, and warp our minds so we cannot judge rightly between the things of God and the things of this world, we have not the Spirit of Cbriat, and can make no claims to the blessings which God is so willing to bestow upon those who in true piety and self denial will live a life of consecration to His service God's word is very decided in its declaration of truth. The Apostle writes to the Hebrews 2:2, 3. "For if the word apoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward, how shall we eacape if we neglect so great saivation?"

For the Herald of Truth. POINTS FOR REFLECTION.

Christian parents, examine the pictures found in your houses as wail hangings. Do you find anything there that represents military chieftains, or extremely fashionably attired persons or half-clad females (often designed to advertize some brand of tobacco) as be ing objects of especial admiration? If you do, tear them down. Consistency demands that your houses, your lives, and your professions should teach the same thing.

It is becoming fashionable to have the Bible on the center table along with the photograph aibums. This is a grand improvement. Now let us have a few more improvements. Let the photograph album be put where the Bibie was formerly found-on the back shelf. When visitors come, tell them of some new things that you have learned from God's holy word. Call their attention to the wonderful riches of God's grace. Show them that you have "set your affections on things above," not on things on the earth.

We could make our conversation more agreeable and more instructive if we would not bring in ourselves so much as the sole topic of conversation. It may be all right once in a while to call up reminiscencea; but people tire of our talking about ourselves all the time Let self be loat aight of and the few other things that God has created re ceive their share of attention. Somewhere in the Bihle we read of self-denial. Let it be put into practice in conversation.

[Let preachers give special attention to this remark and while before the congregation preach Christ and let seif be kept on the background. Editor.]

"Why do you say so much about the use of tobacco?" inquires the user of the obnoxious weed. We answer "Ouit using it and we will quit talking about it." Tobacco is known to be a filthy weed; to be devoid of nourisbing qualiities; to cause an immense waste in time and money; to impair the growth of mind and body: to hlunt the moral aensibilities, and to create a progressive appetite for something stronger. We are told by those who ought to know that the great majority of those who are addicted to its use are diseased in their sincerity. They do not shrink his ways past finding out!"

some form or other. Still we bear the from being called "pious," for to them hacco 9

If the use of tobacco is wrong, why did God create it?

It is not the use of tobacco which we condemn, but its abuse. God did not intend that everything that He created should be smoked or chewed. Tobacco is said to be an effective remedy for hog-cholera, and destroying mites, parasitic microbes, and other peatiferous insects, so annoying in some localities It may at times be used effectively as an antidote to some other poison in the system. The fact that the system at first rebeis against its use is proof positive that God never intended it as a luxury.

Walking along the streets of a small city in company with one of the citizena of that town we passed a church

I said, "How much did that church

"About \$35,000," he replied. "How many more such churches are there in this town?"

"There are five churches here cost on an average \$30,000."

"Would \$5000 churches have accommodated the congregations here?"

"\$5000 churches built on a plain atyle would have been plenty large." "There are five times \$25,000 or \$125.

000 worse than wasted."

"Those are not all our expenses. We pay from \$1000 to \$2000 a year for a pastor. We must raise large sums of money to support a high priced janitor, maintain a fashionable choir keen our churches in grandest style, besides the money to be raised for home and for eign missions, and numerous other exnenses we are called upon to bear. If we don't keep ourselves in the finest linen we are not respected. You people out in the country don't know how we are taxed to keep up appearances."

I might go on and relate more of our conversation, but enough has been given to show what enormous sums of money are spent presumably in the name of the Lord -- but really in an extravagant service of Baal. If haif the money now wasted in extravagant expenditures along the linea already indicated were used in real Gospel work. what a wonderful awakening there would he in heathendom, both at home and abroad.

Extravagant church huildings are not the only buildings upon which money is wasted. Some of our dwelling houses might he differently constructed. Buildings with so many cornered roofs are a nuisance, whether we call them church edifices or dwelling houses. It is ail right to make huildings comfortable and convenient: but so long as this world is full of people suffering for want of food and clothing, and starving for want of spiritual food, it is not the part of Christian people to waste money in self aggrandizement. Let our natural wants be supplied. Let the remainder of our earnings flow into the treasury of the

Did you ever study the character of those who are given to much private prayer? Not a mere form of prayer. hut a real wrestling with God in prayer. There seems to be an air ahout them that impresses every one with unsearchable are his judgments, and

wail, "Why do you talk against to- piety is godliness, and godliness is great gain." Though their simplicity is aometimes ridiculed by the carnally minded, they have the respect and love of all right-thinking people. They never ahrink from Chriatian duty. They are earnest in Christian work, alwaya taking part when opportunity affords. The church never has any difficulty in keeping them disciplined, for the love of God is shed abroad in their hearts," and no church disciplining is needed. Yea, verily, the effectual fervent prayer of the righteous man availeth much " D. K.

GOD'S GLORY IN THE CREATION AND IN HIS SAVING GRACE. (Gen. 1 . John 1:14)

Having before us an open Bible, God's wonderful book, and taking a glance over the first chapter, the eve of faith will behold the light of God's glory in creation, in rays of incomprehensihle brightness, unfolding to the be liever the magnitude and grandeur of God's wisdom, and the infinite greatness of His almighty power. To the eve of faith is revealed in these remark. able Scripturea perfection stamped on all Ilis works, "for God saw everything that He had made, and, behold, it was very good." To the carnai mind these Scriptures

undoubtedly appear very meagre and condensed, but at first sight we may not comprehend the magnitude of this brief description of the creation of the wonderful works of God. The sun, when we look upon it with the natural eye, appears but a small ball of fire, and yet it is a mighty orb, the magnitude of which we cannot comprehend. Its distance from the earth, and its vast rays of light which are acattered into the immeasurable depths of the universe. are things far too great for our finite minds to grasp. The man of science has tried in vain to fathom something of the depths and vastness of this great universe, yet far beyond the reach of his highest wisdom and strength soars the hidden depths of God's aimighty power, which he fails to grasp or measure. The moon, the stars, and the plan ets all speak of the mighty power of God declaring His glory in the creation. The Psaimist says. (Ps. 19-1-3) "The heavena declare the glory of God; and the firmament sheweth his handiwork Day unto day uttereth speech, and night unto night sheweth knowledge

There is no speech nor language where their voice is not heard." On the other hand, man in his wisdom, as above remarked, has failed to comprehend the heights, or the depths or the length, or the breadth of the power, and magnitude, and wisdom of the Aimighty. It has been declared that there are living creatures or insects, so incomprehensibly small that one thousand of them could fly abreast through the eve of a small needle. It is the opinion of the men of science last nailed to the cross to die a felo that the least insect has never yet been reached by the most scrutinizing powers of the greatest magnifying giass. There is indeed nothing too great or too small for the Almighty God, who has created all things in His infinite wisdom and power.

The apostle says (Rom. 11:33) "(1 the depths of the riches both of the wisdom and knowledge of God! llow

Let us now turn to Rom. 3:9-19, where we have a wonderful picture of failen and ruined man. In the 19th verse we read that all the world is standing guilty before God. "There is no difference, for all have sinned and come short of the glory of God." "Wherefore by one man sin entered into the world, and death by sin, for that all have sinned." Yea, death has been stamped on every man's body because of sin. But it is wonderful above all wonders, when we meditate a moment and look back over eighteen hundred years and see what the eye of faith sees, a great atepping-stone from God to man, (Col. 1: i6) "For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thronea or dominions, or principalities, o powers; all things were created by him and for him," In Jno. 1:3 we read, "All things were made by him, and with out him was not anything made that was made." Vs. 10, we read "He was in the world, and the world was made by him, and the world knew him not " Heb. 1: 1-3, "God, who in sundry times and in divers manners spake in time past unto the fathera by the propheta, hath in these last days spoken to us hy his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins sat down on the right hand of the Majesty on bigh."

When the children of Israel were bondmen in Egypt, God heard their cry, by reason of their taskmaaters; and sent Moses to deliver them. He (Moses) was a shadow of the Great Deliverer which was to come to deliver the world from sin. Jesus, Jehovah, the Mighty God, the Everlasting Father, the Prince of Peace, the one mighty to save.

This was He who being in the form of God thought it not robbery to be equal with God, He who was equal with God in power and glory, which was God, hy whom all things were created. He came to deliver us, and to reveal to us the mystery of all mysteries, to reveal to us the depths of His love, a love so great, so grand that it is beyond our grasp; all this grandeur, this love, this glory was veiled in the babe born in Bethiehem.

Let us reflect upon this wonderful plan of salvation, this great work, this wonderful mystery. The Great Creator of the universe sent His Son to seek and to save the lost. He came as the Son of God: He cailed Ilimself the Son of man. He became a little child was made fiesh and dwelt among us, (and we beheld His glory, the glory of the only begotten of the Father) full of grace and truth. He was persecuted beaten, spit upon, crowned with thorns, despised and rejected of men, and at nious death, which was the greatest mark of dishonor that could be imposed upon God's only beloved Son. It is truiv wonderful when we reflect upon the incomprehensible depths of ruin, and the lost estate into which man had falien, and how God in Ilis infinite mercy and love could condescend to raise him from his lost condition, save him, and make him an heir of glory.

With the eye of faith we see Ilis love and grace equally deep in the person of

I do not mean to say that every one

that is not at the feet of Jesus is in-

sane. But I do mean that there is a

condition of mind that cannot be right

inwardly except we are at the feet of

Jesus. Then we do not care what

others do. We do not look upon others;

but alone to Christ. When we sit at

Jesus' feet and look to Him for guid-

ance and instruction, when we hear

a tendency to lower them in the estima-

tion of others, we have no pleasure in

that, we know it is not good, and one

that sits at the feet of Jesus, in his

right mind, cannot harhor such thoughts

as that. Of course, I am aware that

sometimes we are compelled to believe

things about our neighbors, even about

their detriment, and how many people

do we find that rejoice at these things.

They rather wish it were true. No such

thoughts enter into the minds of those

purified, when we are in our right mind,

and have been healed: when there is no

condemnation in our souls, and we can

sit, as it were, and drink in the heauti-

ful thoughts, and read the word of God.

there is peace,-there is contentment,-

and what is hetter than all else in this

world, is that "peace of God which

All may have this blessed peace if

the feet of Jesus. Jesus may require of

them something that will sink them into

from God does not realize the happiness

and bliss of sitting at the feet of Jesus.

of Him who has done so much for the

welfare of your soul. You do not think

that you are afraid of some one doing

were in a place where you realized there

were those about you who were going

to entrap you and take away your life,

would you have the contentment that

you now enjoy? I am afraid that with

many of us, our true character, our

true disposition would only be brought

out if we were placed in a condition

like that. We can now make it appear

as though we were all right, yet there

may be that within the soul that is un-

godly and unrighteous. I want you to

examine vourselves along this line be-

cause it is only when we are at the feet

of Jesus that we are safe. There Satan

cannot ensuare us, he has no power

over us while we are with Jesus. When

Satan presents anything that has a ten-

dency to draw us away we should resist

him, and say: "Thus it is written.

We might often be saved from these

snares if we would only offer an earnest

fervent prayer, and remain sitting at

the feet of Jesus. But it is man's na

ture to wander; to get away from these

things. We have an inclination in this

you a particular harm. Suppose you

Many do not receive the

Then, again, when our thoughts are

who are sitting at Jesus' feet.

passeth all understanding "

hrethren and sisters, things that are to

1898

His Son, who came to meet the demands of the Jewish law, and save the world from helpless ruin, who Hls own self hore our sins in His body on the tree, that we, heing dead to sin, should live unto righteousness. He was delivered for our offenses and raised again for our justification. "Be it known unto you, therefore, men and brethren, that through this man is preached unto you forgiveness of sins, and by hlm all that believe are justified from all things, from which ye could not be justified by the law of Moses."

"O Head! once full of bruises So full of pain and scorn. 'Mid other sore abuses, Mocked with a crown of thorns; O. Head, e'en now surrounded With brightest majesty. In death once howed and wounded On the accursed tree.

"Thou countenance transcendent Thou life creating sun! To words on the dependent Yet bruised and spit upon: () Lord! what Thee tormented Was our sins' heavy load, We had the debt augmented Which Thou did'st pay in blood," I. B. S.

THE EXCELLENCY OF THE HOLY SCRIPTURES. (Extract from the writings of John Edwards D D)

The minds of men are differently disposed in their choice of authors; and their esteem and value of them is equally various. Agesilaus and Alexander the Great excessively magnified Homer. The former read him continually in camp, and the latter could not sleep without his "Iliads" under his pillow Scinio the African held the writ. ings of Xenophon in very high esteem. St. Cyprian was a great admirer of Ter tullian and when he had a mind to read him his usual saving was: "Give me my master." Salmasius admired no divine so much as Calvin: but the Bible is the Book of books, and there can be no to be compared with it. In all human proper comparison drawn hetween it and any other, whatsoever, This esteemed volume is emphatically called, "The Book of books." In what other writings can we descry the excellencies we find in the Rible?

No one of them can equal it in antiquity, for the penman of the sacred Scriptures relates the origin of the world. His writings contain the acts and monuments of the patriarchs. These sacred writings stand pre-eminently above all other philosophers, poets and historians. It is absolutely the most ancient writing in the world. Whether we refer to knowledge, or to human literature, this book stands above them all. Here linguists and philologists may find what is found no where else. Here rhetoricians and orators may be entertained with a more lofty eloquence, a more choice composition, and a greater variety of style than any other volume can afford them Here is a book where more is understood than expressed. The words are few, but the sense is redundant.

No hook equals the Bible in authority, because it is the word of God, and dictated by an unerring Spirit. It excels all other writings in the excellency of its matter, which is the highest, noblest, worthiest and of the greatest concern to mankind. Finally, the Scriptures transcend all other writings in

of God is pure, enlightening the these last times have produced men of eyes," (Ps. 98), irradiating the minds of the choicest hrains, the hrightest minds, toriness of their wills, transforming talents in setting forth the hlessedness their lives, and changing them into other persons.

Thus it is that all men with well disposed minds find a plain difference hetween this book and others. When they read others it is true they are to some extent affected and pleased; the style or the matter may give them satisfaction; but if they read them often and confine themselves to them, their former pleasure and satisfaction is lost and they are not so entertaining as they were before, and at length hecome bur densome and obnoxious, stale and out of fashion and new ones are called for. But with the Bihle it is far otherwise. The pleasure which we feel in reading it is lasting because it sinks down into the soul, and is always present with it.

Though you lay this hook aside, and afterwards take it up again, yea, never so often, you will only learn to love it more, and its precious truths become more and more precious, and afford you continually more joy and comfort; the oftener you converse with it, the more you will learn to understand its worth, and the more pleasure it will afford

What the great critic observes of Homer's poems, that there is in them a certain kind of peculiar easiness and sliding along in his yerse, which are not to be found in any other poets, is eminently true of the Holy Scriptures, when compared with other authors. There is a peculiar sweetness, and a matchless softness, and pleasantness in the style of this Holy Book. The words, style, and matter are winning ravishing. pure, and sanctified minds have a clear perception of this; yea, the clearer be cause they so frequently converse with these inspired writers. We may on this account, as well as others, challenge the world as to where there is any author writings there is some imperfection. something wanting, but in this sacred Volume there are all things, and everything complete.

To the Holy Scriptures, therefore, all other writings must veil themselves; to this hest of books they must all submit and acknowledge their meanness and inferiority.

Hence it is that the wisest and best men did always extol the Scriptures. Tertullian said: "I adore the plenitude of the Scriptures. Others of the ancient fathers snake of them in like manner. Cypnau, Jerome, Augustine and Chrysostom have highly magnified the writings of the prophets and apostles. These and some other hrave men in the first ages of the church signalized themselves by their reverence and esteen; of the Holy Scriptures, and some of them have consecrated their wisdom and poetical abilities to this noble cause. Also in these latter ages many have dedicated their talents, their abil ities, and their acquirements to the fullness and perfection of the word of God. and have used their wisdom and eloquence in setting forth its praises.

Marcitus Ficinus, and Picus Myrandula, two as learned Italians as the world ever produced, after they had read all good authors, rested on the Bible as the only book; and particularly the latter, declaring he had now found

men with supernatural truth, affecting and the greatest literary acquirements their consciences, subduing the refrac- who have employed their excellent of the word of God.

Castallio, who translated the entire Bible into pure and elegant Latin. and Grotius asserted the appropriateness and elegance of the sacred style. Many other excellent persons have defended this holy Book against the insults and cavils of profane men. We could also name others of the most sparkling intelligence, and aptness, who have exercised their apt genius in praising the excellence of the sacred history of the Bihle, or its divine contents, and have felt ennobled by the consideration thereof and hy their work on such a grand subject. Others of most serious minds and impartial judgment, have adorned the sacred Scriptures by their learned expositions, comments, lectures, sermons, discourses, etc. Also persons of rank and position have given the Bible pre-eminence over all other writings.

Selden, one of the greatest scholars and antiquarians of his age made a vast collection of hooks and manuscripts from all parts of the world, a library perhaps not equalled anywhere. This man of books and learning, in a serious conference with Arch-Bishop Usher, a little before he died, professed to him that although possessed of that vast treasury of hooks and manuscripts on all ancient subjects, he could only rest his soul on one-the Holy Scriptures. Sir Matthew Hale, who was also an excellent scholar and a wise jurist, declares, "I have heen acquainted somewhat with men and hooks, and have had long experience in learning and in the world; there is, however, no book like the Bihle for excellent learning, wisdom, and use, and it is want of understanding in them that speak or think otherwise." It is sufficient to say that the most poble and refined minds the most knowing and judicious heads. bear the greatest regard and esteem for the Holy Scriptures, and prefer them above all other writings in the world

It may pass for a certain maxim, that the more learning a man has, the more he prizes these sacred records. It was said of old, that it was a sign of great proficiency in good letters to love Tully's writings. It is much more a sign of our improvement in true learning that we delight in the Holy Scriptures, and love them above all writings whatsoever. We show our proficiency by reverently esteeming the Bible, and preferring it before all other books. We discover that we have a sense of true and useful knowledge when we value this Book as the great volume wherein all excellencies are found.

SITTING AT JESUS' FEET

(Nov. 21, 1897.) BY J. S. MARTZLER Scripture lesson, Col. 3: 1-17, Text,

Luke 10:38 to end of chapter. The part that we want to take from

this is the "Sitting at Jesus' feet." Mary sat at Jesus' feet. Martha was cumbered with much serving. We want to notice first, the attitude that Mary held upon this particular occasion. Notice it says: "She sat at Jesus' feet." It is a most blessed place to be. It seems to me I can see her sitting, as it

their power and efficacy, "the word "true eloquence and wisdom." Indeed, were, drinking in the words of Jesus She is drinking all of them in. She wants to catch every thought that is presented. It seems to me we can see in her that beautiful, loving character that we all like. We all want to be like Mary in these particulars: that is, we want to be in a condition where out minds can drink in all the thoughts of

Now notice we say that she was sitting at Jesus' feet. It makes a great difference who the teacher is as to what our character shall be. We become very much like our teachers. We become very much like the teachers we listen to. We are all apt to believe very much as they do. We are apt to think very much as they do.

This, then, brings us to think that we should be careful as to who onr teacher may be. It would make a very great difference whether you were listening to Ingersoll, Paine, or some one like that; or to Paul, or Jesus or some of His devout servants as to what your mind would be filled with.

Your mind would not be filled with good thoughts if you were listening to a man who was not a man of God. It certainly would make a very great difference upon mind and character.

It makes a great deal of difference where we place the emphasis.

First, we notice: "Sitting at Jesus' feet," telling where she sat. Next, we notice. "Sitting at Jesus' feet," telling at whose feet she sat.

What are some of the blessings we receive by sitting at the feet of Jesus? We have heard many times of persons sitting at the feet of Jesus, that is, sit ting at the feet of Jesus as listeners, Jesus as the teacher. In this case let us notice what the blessings are that those receive who sit at the feet of Jesus. At the feet of Jesus there is healing. But some one says: "Where is the need of healing: I have no sore." But let us look at the words of the prophet when he says: "The whole head is sick: the whole heart is faint." Do we not see in the character and disposition of man something that needs change? They find this healing in the blessed Son of God.

Again, our minds are as the prophet says: "Even from the soles of the feet unto the head there is no soundness at all." Can we see ourselves as away from God? In that condition we can see that there was no soundness at all. As we take in all His words, we see our true character and disposition. We realize, possibly that the soul that is away from God realizes that the only place where we may be rid of these sores and this oppressed condition is at the feet of Jesus. Have you ever thought that this is your actual condition, or do you look about and say, "I am about as good as this or that church member, and picture out that one and lift him up, and compare yourself with him? We must not measure ourselves up with sinful men. They are not wise Well then where is wisdom? hlessed word teaches us that the fear of the Lord is the beginning of wisdom. Hence, we should not compare ourselves with some others. We should not commend ourselves with the life that another one lives; we want to sit right at the feet of Jesus where we may drink in His thoughts.

Not only this; we do not only receive healing by sitting at the feet of Jesus, hut, as we sit there, our minds change,

Do you think there is no change in the ing to find out what God has for us. thirteenth chapter of 2 Cor.: "Examine this point?" Let us find out the cause since there is that within man that reminds of such persons as we read about in the eight and ninth chapters of Luke, sponds to evil. We want to get away where he tells about one that was posfrom all these things. It is only by sitsessed of the devil? Jesus came along ting close at the feet of Jesus that we that way and he was cleansed. The can have that safety that everyone word says: "He sat there clothed, and ought to enjoy, and that when we are in his right mind." If you are going through with this life, everyone will ahout ln your right mind, the only wish he had enjoyed. place you can be is at the feet of Jesus.

Let us look a little at the character of this We should do that because it is for our good. Those who are looking into the word of God to see the blessed characters of such as enjoyed these divine blessings will be profited. We sit at the feet of Jesus not hecause we know Satan is behind us. We should have a higher pohler and better motive than simply because we are afraid of Satan, or hell, or anything of that something that is detrimental to the kind. We want to sit at the feet of Jecharacter of others, something that has sus because there is a hlessing. Mary wanted to hear every word. We want to get all that we can from Jesus in these various ways; through Sunday school, and through the church services, reading God's word, whatever it may be But how often we neglect this and in

such a way that we are hardly aware of it. A man says: "I am so busy I can hardly take time to read the word of God." After a while he reads the Bihle only when it is absolutely necessary. Some neglect both prayer and reading from the word of God. They may lie down upon their beds with their minds filled with other things, and think and think of them until their minds go away to sleep. O, my brethren and sisters, do we

want to sit at the feet of Jesus? Then let none of these opportunities pass by, hut let us make use of every one of them. Let us not neglect anything that tends to further us in our divine life. Now, here is a person who is sitting at the feet of Jesus drinking in His peace of God because they do not sit at thoughts. We say he has a true, devout spirit. He wants to do only those things that tend to elevate man and make insignificance. The one who is away him better. This is not all, hut while he is devoted, he also has purity of heart: he is charitable, kind: his disposi Go, then, every one and sit at the feet tion has been changed; he lives and works for the Master. He loves to do things that Jesus has done. I some times think this is one of the great points of life. We do not love to work for Jesus as we should. We feel that here is work I believe should be done: but some one else can do it better thau I can. Let us go forth doing for the Master what we can. You notice this works both ways. When we love God and sit at His feet, and love to work for Him, we desire to hring this to others because we realize that there is need of salvation. There are those around us who want to be saved. We desire to do something for their welfare. Let us be engaged in the work for the Master. Let us fire our souls with work of this kind. May we be instrumental in hringing someone to God. Let us sit at the feet of Jesus. I leave you now to make the contrast of Mary and Martha for vourselves

EXAMINE VOURSELVES.

(A sermon by G. R. Brunk delivered at Elkhart Nov 7th, 1897.) Text. 2 Cor. 13: 5.

Brethren and sisters, will you all pray direction. It hecomes us to he earnest and God will give us a good meetin our prayers, to read God's word careing to-day. I hope He will do that. My text you will find in the fully. We ought to be constantly look-

yourselves whether ye be in the faith; prove your own selves. Know ye not vonrselves, how that Jesus is in you. except ve be reprobates?"

HEBALD OF TRUTH.

I want to talk to von to-day about Christian experiences. There are as many Christian experiences in the world as there are Christian people; but we can divide or classify them. To-day we want to divide them into two classes First, we will speak of experiences that honor God. Second, those that dishonor God. The experiences that honor God, we know are safe experiences The experiences that dishonor God, we doubt being safe experiences. We want to find out to-day where we are. We might have taken our text in Genesis: Adam, where art thon 5" but it does not matter where we get our text. Where art thou?"

I do not know where you are. Your hrother does not know where you are. The apostle says: "Don't you know bring you glad tidings of great joy vourselves?" We are always taught to look away from ourselves, to Christ, in Christian experience. Sometimes it is good for us to look inward. We want to measure ourselves to-day and find out where we are and what we are. Now there are different ways of meas-

uring ourselves. It is necessary to have some standard. Will we take some good Christian? There is where we often make a mistake. Here in the tenth chapter of 2 Corinthians we find what the rule for our measurement should be. In the thirteenth verse, (read the twelfth also) "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they, measuring themselves by themselves and comparing themselves among themselves, are not wise. But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you." That is the idea. We want to get out so that we can measure ourselves by the measure which God hath laid down for us. We dare not be among that number that compare themselves with some that com-

mend themselves and are not wise. We have a standard laid down to us. That is the book. We want to take that for our standard. We want to hold that up and measure ourselves thereby. Are there any here who have no Bible? No. You all have. Now, let us measure ourselves by that. Something is wrong today. Where is the power of Pentecost? Where is the nower of the church?

There is a God-dishonoring experienco in the church to-day, and the sooner we remedy that, the better it will be for the world. When we take Christ for our measure then we will do comething for God. We are not going to accomplish anything in the world as long as we do as others do.

Now let us look at the Christian experience. One of the first things we find in the Christian experience is joy and peace. Therefore, being justified by faith, we have peace with God. Let us examine ourselves whether we be in the faith.

Where there is an experience which dishonors God, we doubt whether that soul is saved. When we cast ourselves on Christ for salvation, then rivers of life flow through the soul. Is that your experience? Have you peace and joy? Do we feel that we are at peace with God or is there a doubt in our minds on If we want to do something for God, we must get right with God. When you find a man or woman that is entangled with the things of the world they are powerless. They have no influ ence for good. That is a God-dishonor ing experience.

We do not want to have that. There are some people who seem to think that it is hard to be a Christian If there are any people in the world who ought to be happy, it seems to me it is the child of God When we are right with God and our fellow-men we feel that we are going on to glory. Oh, there are so many going down to destruction There is where so many brethren and sisters make mistakes, thinking they ought to be sorrowful because of sin. We will lose our power when we get into that condition. Don't you know what the angels said when they came to tell of Christ's birth? "Behold, I which shall be to all people." Have you tasted that peace and joy, brethren and sisters? There are those who go to the seventh chapter of Romans and hold themselves there, saying: "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. Paul goes on to speak of that deliverance He says we should bring every thought into captivity; not only actions, hut every thought should be brought into captivity to Christ. Whom hath He not seen and loved? Rejoice with joy unspeakable and full of glory. Are you happy in the Savior's love? Then, so far as concerns us, we are on the right side.

Brethren and sisters If we have not a religion that we can enjoy, we have not a religion that saves. We find that a person who has that experience wants to reach out his hand to the salvation of some other. When Andrew found Jesus Christ, he sought his hrother, Peter and brought him to Christ Philip found the knowledge of God, then he was converted to God. How is it with us? Is there a burning zeal in our hearts for the salvation of those who are going down to destruction? Is there anything in us that is reaching out after those souls? If we can sit idly down, there is something lacking. What are we doing for the salvation of onr fellow-men 2 O, my God, help us that we may be earnest in the work of the Lord' Let us examine ourselves.

Next, we find there is no fear in a God-honoring experience. (), how is it with us to-day? I just wish God would raise up a band of Christian warriors who are not afraid of anything in the world. We are not afraid of anything if we are standing where God wants us to stand. I know we have instinctive forces which draw back from danger but now the question comes, "Is it righ for us to be afraid under any circumstances?" We find so many people who are afraid of cyclones, thunder and lightning. We know that all living creatures have an instinctive fear. If we have not any place of safety then we may be afraid; but you know, if we trust in the name of the Lord, we have a place of safety? Let us go forth

fighting the battles of the Lord. There are so many things that we might hold up as God-honoring exper iences. The Apostle Paul, when writ ing to the Hebrews, says something like this, "He suffered joyfully the spoiling of his goods" Do you know what it takes to get into that condition? It takes a person for whom the world has lost its charms. He must have the experience first so that the things of the world do not weigh anything. When we get into that condition, then and not till then can we suffer joyfully the spoiling of our goods.

The experiences of a good many Christians to-day are like this. They joyfully cause the despoiler of their goods to suffer. That is the spirit we too often find in those who profess to be followers of Jesus Christ. Many could take the spoiling of their goods but it would be hard; but the apostle says, "Take joyfully the spoiling of our goods." If we can get into that place, if we can suffer our goods to be spoiled, there is after all life to which we cling. The apostle even counts his life as something which is not dear to him, Can we get into that condition? Can we give our lives fully and without reserve unto our Master? For some reason you may say, "We can go to church and Sunday school any day." I am sure I will be justified in remaining at home to-day. I wish we could get into that condition that we could say unto God, "Here is my life; take it and spend it for the Lord Jesus Christ. Here is my health; take that instead of a life full of age that is burdened with sin. It dishon ors God. Will it save souls? It is not for me to answer, but there is doubt.

Take that brother or sister who is not interested in the salvation of souls. Is that a safe condition? I fear it is not. I know it dishonors God. I fear it will not save a soul. We can say, "I know that my Redeemer lives." "These things have I written that ye may know that we have eternal life." We know that we have everlasting life and still we are unsaved You know John savs. "I have written these things that ye may know." Let us examine ourselve whether we be in the faith. What is your experience? Let us examine our selves carefully and get where He can anoint us with the Holy Ghost.

The second coming of Christ. That is something. Do you want to see Jesus come? When would you like to have Him come? In the early church they wanted Jesus to stay with them. They could not help but be sorrowful when He went away-the man that led them down hills and valleys and inwhom they trusted and upon whom they leaned. How is it with the church to-day? Would it be glad to see the coming of Jesus? When I speak to them there are those who say, "I hope I will never live to see that day." Da we love Leens with all our minds souls and strength? Mothers, do you love your son? You hear he is coming home. Do you say, "I hope I will never live to see his arrival?" Peter says Look up and hasten the coming of the Lord," Is that our experience to-day, or are we afraid? If that angel should appear to us and say. To-day, to-morrow or sometime in the near future .-() let us see to day that we have a love for Jesus so great that we shall desire to see Ilim again. He says, "Surely I come quickly." Even so come Lord Jesus. () ves. John wanted to see Him. He was a disciple whom Jesus loved. There is no fear in love.

If we love Jesus as we ought to we will want to see Him come. O. He can come now. I want to see my Savior. I want to be with Him in glory. O my a weak Christian's courage. Failure

Let us have a God-honoring experience. fresh ardor, and new attempts to re-Let us live lives that shall be of service to those around us. The world does failures commonly have a good reason not read the Bible: all the Scripture lessons they get are what they see in us. Let us not be deceived in this and think we love God when we do not. Not every one that loves is born of God. but there is a love that is shed abroad by the Holy Ghost. There are some people who have a great love for son or daughter, but it is only human love. Let us have the love of God in our hearts and then we will act like Christians or like the Apostle Paul. There are many other points that we might hold up as a standard, but it seems this is sufficient for this time. Brethren and sisters, examine vourselves. God bless you and may we behold His face.

gor the Herald of Truta-HEAVENLY REST.

BY A. METZLER.

Why roaming in this land so free. Enjoying life in ease; Passing the time in mirth and give, Dreaming that all is peace Desiring pomp and sh Striving for honor all we can-Caring no more to know?

Seeking sweet rest but ah anou! Only more trouble gain Intii ali happiness is gone And earthly loys seem vain; Whither, O wanderer will you go With conscience troubled sor Feeling these pleasures here below Can ease your soul no more.

Turning to Jesus there you seek. What causes all this woe Aiming to feel resigned and meek While Hlm you learn to know. You love not as you have before, These valu and transient things, But nobler things than earth adore-Christ, who saivation brings.

Now love divine is flowing free And caims your troubled breast Elernai rest awaiteih ihee, While all your deeds are blest 'Tis found alone through Christ our King, This heavenly rest so sweel, No other means can comfort bring,

Nor make your joys complete.

East Lewistown, Ohio.

FISHING FOR SOULS.

Jesus Christ commissioned His serv ants to be "fishers of men." As minisyear's labors a good motto for them is in Christ's command to Peter on the shore of Galilee-"launch out into the deep!" Peter's reply to his Master was that they had been toiling all night and had caught no fish: "nevertheless. Lord," he says, "at thy word I will let down the net." He was despondent, but not despairing. The command of his Lord is enough to rally his faith. To the eye of faith many things are clear that to the eye of sense are exceedingly dark Faith sets the how of Peter's little smack towards the deep water; the fish are there, and not in the shoal water near the shore. So out into the deep they pull; down goes the net, and lo! such a multitude of fishes are enclosed, that two boats are required to bring the abundant haul to land.

Here is a lesson for pastors, Sundayschool teachers, parents, and all who long for the salvation of souls. Perhaps last year was not a year of success. Failure in any good undertaking is a calamity; it often breaks the back of

God, help us to have a good experience. ought to provoke a true Christian to trieve the losses of the past. Spiritual for them; for God does not work blindly with His people. A scanty crop of spiritual results is ant to mean poor ploughing, stingy sowing, and careless cultivation. No crop at all may mean indolence or unbelief, or both combined. Failure has a reason for it: and it ought to stir every honest heart to the solemn inquiry-whose fault was it? God does not break His promises; His injunction is-be not weary in your good work, for in due season ye shall reap, if ye faint

At the beginning of a new year's work the first duty of faith is to make a new venture. Christ's command is to "launch out." and make the effort. I would not make too much of a word which originally had only a local and temporary intention; but that word "deen" has a great spiritual significance. There must be a deep down faith in our hearts, and a deep insatiate desire for the salvation of the souls with whom we labor. God grants to a fervent desire what He denies to a faint and feeble desire. "I will not let thee go unless thou bless me;" that is the temper of a Christian who is in dead earnest for a revival in his church, or for the conversion of the friend he or she is laboring with. Shallow interest, shallow feeling shallow praying, catch no fish for the

The minister who longs to convert souls must lay hold of the deep truths of God, and strive to penetrate the depths of the hearts before him. Down in the bottom of the unconverted heart is the lurking deprayity, the besetting sin, or the unbelief that keeps the sinner from Christ; and the truth must go deep to reach the roots. It must up-root the sin to make conversions thorough My brother, you will need strong doctrine to do this. Phillips Brooks well said that "no exhortation to a good life that does not put behind it some truth as deep as eternity can seize and hold the conscience." Preach all the doctrine your Bible gives you-and in love to the sinner's soul.

Fishing for souls is a personal work: it is not confined to the pulpit; every ters and Christian people are now at man or woman who possesses faith and home again, and commencing another an ardent love of Jesus should engage in it. It is not a "professional" business, restricted to a few, and to be done in set fashion. Nor is it to be accomplished only by a whole church employing a huge net to bring in a multitude of converts at a single draught. Sometimes a nowerful and general revival does this. But commonly conversions follow individual effort with individual hearts. A pastor often accomplishes as much by an hour of close friendly conversation as by an hour of public preaching. The Sunday-school teacher can reach his or her scholars must effectually by a private visit, and a faithful talk with each member of the class. Personal work does the business; each fisher must drop his own hook, baited with love. No one is scolded to Christ. Yet an unconverted person will bear a tremendously searching talk if it is conducted in a frank, tender spirit and unmistakably prompted by affection. The real aim must be persuasion-that is to persuade the sinner to let go his sin and to lay hold of Jesus. He is wise that minneth souls.

Pastors, teachers, and church-mem bers are too often reluctant to take hold of the "hard cases." Sometimes they are dismissed as past saving. The fish that bite readily are easily caught. But that inveterate Sabbath-breaker, or that hard drinker or that open scoffer are too often passed by as hopeless. That was not the fashion of Peter and his fellow-fishermen, nor should it be ours. The Almighty Spirit which subdued Saul of Tarsus will attend us if with strong faith we grapple with the most chronic cases of open impenitence. Sometimes these "hopeless cases" yield the soonest-far sooner than some decorous church-goers who have become hardened under a thousand sermons, and through many seasons of rivival. And when a conspicuously irreligious person is converted, the effect upon the community is all the more powerful. One thing is certain, that is that those Christians who in their daily conduct live nearest to Christ will win the most converts to Him. Let us launch out into the deep, good friends, this coming year; and let us remember that the secret of success on Galilee was that Jesus was on board of the vessel .- T. L. Cuyler.

I thought to build my ilte and planned To fashion with a master's hand I trusted to my sight, and laid Full many a tower and ballustrade. But trusting to my sight alone So now the Architect has planned-Nor view the whole, but know 'twill be A building, fitting, fair to see.

MEET FOR THE MASTER'S USE.

When one is thirsty it matters little whether the water is offered in a common earthen cup or in a golden pitcher. When one is very hungry, and you carry him bread, he does not care whether you take it on a silver plate or on a wooden tray. So the grace of Christ may be carried just as well in the heart of a plain fisherman as in the heart of a learned rabbi: but the vessel must be clean

Christ will not send the blessing of eternal life to lost men, through unholy lives. He will not honor us by putting us in trust with the gospel if our own hearts are unclean and im nure

He who would be a winner of souls, must know what it is to repent of sin and put it away at whatever cost or sacrifice. He must have turned his own feet away from evil paths before he can convert others from the error of their ways. He must have begun to walk in godly ways before he can turn others to righteousness. Only holy lives can win the unholy to holiness.

The hands that are given to Christ must not do sinful things after engaging in His holy work.

The lips that speak His name must not speak wrong words.

The feet that run His errands to-day must not walk in the paths of evil tomorrow.

The heart that throbs with love at His table must not afterward be thrilled with feelings of passion and hate. If we would be vessels meet for the Mas ter's use we must have clean hands and pure hearts. SEL. L. M. J.

MISSIONS. CHEERFUL OFFERINGS. If thon hast taleut, give it all to Chrisi, Heed not the tempter's tarrying advice, But go forth boldiy, straying ones to win; And if the Master bid thee cross the sea, Be ready to respond, "Amen! send me." If thou hast treasure, lay it up in heaven-Send Gospei truth to those who never knew. hat matter if our life, our all, he given quences. Amen." Tis little for the Master we can do; Then bring thy offerings unto His shrine: Since He has called, respond, "Amen! lake

1898

THE JERUSALEM RABBIS ALARMED.

Since the Lord called me to His Holy Hill of Zion in August 1890 to make known the Gospel of His grace among my brethren, the Jews, the Rabbis have occasionally issued interdicts against all Jews-men or women, boys or girlswho go near the missionaries to hear their preaching, attend their schools and classes, receive books or tracts from them, or who frequent their hospital or other benevolent, philanthropic institutions

They have done so usually on the eve of the feast of Passover, when large sums, sent to the care of the Rabbis by the Jewish communities in other lands, have to be distributed for then they have it in their power to deprive all who disregard their intolerant edicts from any share in the charitable contributions of their brethren abroad.

They do this by printed, stamped placards-they are bound to stamp them which are read at public corvices and stuck at the doors of the Synagogues and on the walls of the Jewish quarter and colonies

This year however the intolerant real of these blind guides, who are under a curse for upholding and spreading the traditions of men-see Isa. 29:13, 14,during last month put forth three inter dicts in rapid succession, stronger in language and more virulent than heretofore. Is it that they feel more alarmed than ever before at the progress and growing influence of Gosnel truth among the Jews in this city and land? It seems very much like it.

To translate them textually would be tedious work, for they cover nearly two folio pages, of which one is in small type, and are full of abbreviations, not easily turned into English besides antiquated Aramaic and Chaldaic expressions. Let it suffice if I give a summary of each, translating literally the essential portions.

The first is signed by the Chief Rabbi and bears his seal. It is principally against the Mission schools, and is headed, "This is the Decree, or Sentence of the Law"-himself being the interpreter and enforcer. It says:-

"Oh, my soul. The first in Zion-(this is his title, and his only of all Rabbis)-behold I decree or order with the power of our holy Law that no son of Israel shall take his sons or daughters to the filthy school-houses belonging to the tempters-(enticers to evil)-and particularly to their school outside the town, for he thereby puts clean souls in a pitfall: and whoever transgresses against this order by taking sons of Israel into those schools or that accepts from them the gifts of their charity.

curse by which Joshua, the son of Nun, shall not respect the reputation of any annihilated Jericho; and behold, he is man or family, but we will publish the separated and hanished from the congregation of Israel, and he shall rotten n his evil, and to Israel will befall no harm, etc. This is done with the sanction of all the Rabbis and chiefs of the city of Jerusalem. He who listens to us shall dwell in quiet; but whosoever does not may tremble at evil conse-

The second is headed "Give Glory to God," and is in three languages-Hebrew, Judeo Spanish and Jargon. It is specially against the hospital of the Episcopal Mission and its medical work, and is full of adulative, persuasive and tender expressions of entreaty to the did, David's Son and Lord, the Savior Jews and of insulting terms to Mission donors, the tempters, etc., filling a folio page in small type.

The third, printed in boldish type, is headed "Thou shalt put the evil away from among you." Like the first it is in Hebrew: and is signed, "In the name of our Masters, our Lords, and with the sanction of all the Rabbis and Chiefs and the Courts of Justice-the Tribunals-of the congregation of Israel in Jerusalem, the holy city."

This is directed against this Christian Union Mission and I am distinctly named in it-an unusual honor, which I am told exposes them to the last of the laws which guarantee religious liberty in Turkey

It runs as follows:-

"In the past week warnings were stuck in all the Synagogues and schools with the heading, 'This is the Decree of the Law,' signed by the Chief Rabbi, 'the first in Zion,' and with the approval of all the Rabbis and chiefs of the holy city interdicting and forbidding with the sentence of anathema all who send their children to the schools of the tempters, and who accept their gifts and offerings, to be separated and banished from God's congregation; and may all the curses written in the Law fall upon them.

"And, alas, to our shame and disgrace, and to the sorrow of the heart and soul of every Israelite; it is well known unto us that verily, for our many sins, it is greatly extending that many men do accept their offerings and gifts openly and secretly, and many young men, gone astray, do frequent the houses of the Missionaries generally, and go to the house of the percert Ben-Qliel, near the hundred gates; (name of a Jewish colony near this Mission house) to learn writing and language; to listen to sermons of controversy: and to go and profane the Sahbath; and to read the books of heretics, and do all that God hates: and to do these their abominations in darkness; and they thus lower Israel's glory to the very dust. And inasmuch as there are amongst them even those of noble families of the Sephardim (Spanish), and of the Ashkenazim (Russian, etc.); and as out of jealousy for the honor of their families and fathers, we are soon going to publish their names before the congregation, we thought within ourselves, ish before warning. And therefore we admonish every man who bears the name of Israelite to return and repent of his evil way-return and be healed; and we also exhort all who have it in their power, to forbid their sons and daughters, their relatives and friends, or if they keep silent and shut their eyes to this, then, be they sure that if this behold, he is anathematized with the profanation of the Name continues, we Keith Falconer.

name of these sinners publicly, and expose them to shame and disgrace before heaven, that they may be expelled and banished for evil from before God's congregation. Pleasantness to those who obey, and peace over Israel.

The reader will notice how this Mission in particular is made the target of attack by the Jerusalem Rabbis. It proves that they dread it more than any other

We can but pray for them that the veil may be mercifully taken off their eyes, and God's grace lead them to behold in Jesus of Nazareth, as our fathers and Intercessor they so greatly need, Kiss the Son, and be blessed in Him-Ps. 2:12.

Nor is this all. The local Hebrew weekly newspaper has had leaders, paragraphs and letters on these Rabbinic warnings and interdicts in successive numbers. It too refers emphatically to this Mission, and says, "And young men, even of respectable families, go to the houses of the tempters. One of these young men has already been sent to America." This refers to dear Enhraim Navon a convert of this Mission, now studying for the Master's service at Springfield (Mass., U.S. A.) School for Christian Workers-"and i is not impossible that even others will do as he has done." One leading article is headed "What shall we do against the Mission?" It fills a whole column with theanswer

It is simply my brother Paul's experi ence: "A great door and effectual, is opened unto me and there are many adversaries."-1 Cor 17:9 - 1 Rev Olivi of the J. C. U. Mission.

Jerusalem, Palestine.

THE GOSPEL IN FUIL

An English earl who was a skepticwas travelling not long ago in the Fiji Islands. "You are a great chief," he said to one man, "and it is a pity for you to listen to those missionaries. Nobody believes any more in that old book called the Bihle that they try to teach you, that you have been so foolish as to be taken in by, nor in that story about Jesus Christ we have all learned better." The eyes of the chief tlashed as he replied, "Do you see that great stone over there? On that stone we crushed the heads of our victims to death. Do you see that native oven over yonder? In that we roasted the human bodies for our great feasts. Now if it hadn't been for the good missionaries and that old book, and the great love of Jesus Christ, which has changed us from savages into God's children. you would never leave this spot. You have reason to thank God for the Gos pel, for without it you would be killed and roasted in yonder oven, and we would feast on you in no time."- Chris tian and Missionary Alliance.

THINK OF IT.

While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism of Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by Hiru to keep you out of church is usually the index that indi the foreign mission field.- Hou. Ion

CHINA

China contains one fourth of all the people in the world.

China is the oldest nation in existence Her record goes as far back as the call of Abram. She saw the rise and fall of Babylonia, Assyria, Persia, Israel Greece and Rome

Dr. Williams says that a thousand years ago China was the most refined nation on the globe. When the Britons wore skins the Chinese wore silks. Other nations have made progress: she has gone backward. His explanation is this. China did not have the Bible.

There are three distinct religions in China, Confucianism, Taoism. Budd hism. Chinese belong to all three re ligions at the same time, and do not think they are inconsistent.

Robert Morrison was the first Protestant missionary to enter China, He reached Canton in 1807 Public preaching was prohibited by law. He undertook to translate the Scriptures, and to prepare a Chinese-English dictionary He died in 1834. The prospect was nearly as dark then as when he landed

China was closed against all stranger for centuries. She watched her ports and carefully excluded all Christian agents. Treaties now provide that the Gospel may be preached, and that the people may believe and obey it with impunity.

In the year 1886 the Foreign Society sent its first representative to China Dr. Macklin was chosen to begin the work. He selected Nankin as the cen ter of operation. -Selected,

THE NUMBER OF JEWS IN PALESTINE.

It has been shown that in the last ter years the number of Jewish inhabitants in Joppa has increased from 15,000 to 42,000. Bishop Blythe of Jerusalem reports that in the year 1811 there lived in l'alestine 8,000 Jews; in 1883, the number had increased to 23,000, and now there are said to be 70,000 Jews living in Palestine.

ABUNDANCE AND PENURY MEET.

Mr. John D. Rockefeller recently gave \$250,000 toward paying off the total indebtedness of nearly \$500,000 resting upon the Baptist Home and and Foreign Missionary Societies. This perhaps the largest single gift that has over been made for misssions.

Recently, also, a servant girl sent to the treasury of a missionary society eleven dollars, and said, "I earned it by sewing nights, after my day's work was done, and I do not want you to tell any one who gave it."

"And He said, All these of their abundance have cast in unto the offerings of God, but she of her penury. Luke 21:4.

It is well, when the extremes of pov erty and wealth thus meet and join in giving to Him "who giveth us all things richly to enjoy." Selected.

WE are glad to see by the reports in the Ecangelical Visitor that the socalled River Brethren denomination are active in mission work. They have established Missions in both Chicago and Buffalo. The mission work of a cates the degree of life its members

1898

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February 15, 1898.

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THE usual Annual Session of the Tuskegee Negro Conference will take place in Tuskegee, Ala., Wednesday, Feb. 23d. The Workers' Conference composed of officers and teachers of the various colored schools in the South. takes place Feb. 24th at Tuskegee. These conferences present an opportunity to study the condition and progress of the Negro, that is afforded nowhere else. Further information can he had from Booker T. Washington. Tuskegee, Ala.

GUIDED AND GUARDED.

There are shadows on life's pathway And we tremble at their coming. And we shrink in fear our heavenly Father sends them, Lest the cloudless way Steal our thoughts and hearts from heaven And eternal day.

Oft He sees our heart's affections Set on things below,
And in purest love and mercy
Bids us let them go;
Sometimes takes our dearest treasures To the home above, Where He holds them safely for us,

Like a tender, careful mother, Watching o'er ber child. Lifting all the stones and brambles Moves with tender touch Many a shining stone of stumbling That we love too much.

Guarded by His love.

Ah! the love thus ever watching O'er onr earthly way,
Who can measure all its fullness
Ere the perfect day!
O how drear would be life's pathway, And the love how few But for His nuchanging goodness. And His love so true

THE love of God gives us a concern

SUNDAY SCHOOL LESSONS.

LESSON IX.-FEBRUARY 27. WARNING AND INVITATION .-

Matt. 11:20-30. [Read Matt. 11; Luke 19:41-48. Mem ory Verses 28-30.1

GOLDEN TEXT .- Come unto me, all ye that labor and are heavy laden, and I will give you rest .- Matt. 11:28. INTRODUCTION.

TIME.-A. D. 28, the latter part of

PLACE.-Galilee, probably in the viciuity of the cities on the shore of the Sea of Galilee.

LOVE SHOWN IN WARNINGS .- "When the twelve apostles were departed on had been for many days without meat, their first tour alone Jesus went into the cities of Galilee and preached. Until now He had only taught the way of repentance. It is love is exhibited here by a mournful warning, which develops into an entreaty to find rest from the burden of sin."

DAILY READINGS.

M. (Feb. 27.) Warning and Invitation. Matt 11:20-30 T. Exhortation. Isa, 1:16-20 W. Responsibility and privileges.

Luke 12:41-48 T. Despised but chosen, 1 Cor. 1:20-31 F. Gracious invitation. Isa, 55:1-11 S. A walting guest. Rev. 3:14-22 John 6:29-40 S. None cast out.

LESSON X -MARCH 6

JESUS AND THE SABBATH .-Matt. 12:1-13. Matt. 12. Memory Verses.

10-13.1 GOLDEN TEXT.—The Son of man is day, November 1st and 2d.

Lord even of the sabbath day.—Matt.

These two days are specified. 12.8

INTRODUCTION.

Time.-A. D. 28. In this lesson we go back to the early summer of this year, before the Sermon on the Mount. PLACE,-Capernaum, and the fields in its vicinity.

PARALLEL SCRIPTURES,-Mark 2; 23-28; 3:1-5; Luke 6:1-10.

THE SABBATH CONFLICT.-This lesson is memorable as being the first graves; while in a larger excavation, in record of a "Sabbath conflict" between Jesus and the Pharisees. His enemies. eager to make any charge that would lessen His growing Influence, now chal-sumed skulls and bones being plainly lenge Him for breaking the Sabbath. Immediately, on the Sabbath day, He healed a cripple, and rldiculed the idea that God's law forbids good works on any day. The true cause of the opposition was the claim that His gospel was spoken with the authority of Hlm who uttered the law. Jesus declared that chapel are chanted requiems for the dead. the Sabbath was instituted not as a burden, but as a privilege; not as a tax, but as a joy. Those who plotted for His destruction violated the very spirit of the law of God, which in form they upheld; He, by deeds of mercy, upheld the law, the letter of which He seemed to break.

THE SABBATH TO BE PERPETUATED. away with the Sabbath day. On the contrary, His assertions, "The Sabbath was made for man," and "The Son of man is Lord of the Sabbath day," indi- of the living. cate its perpetuity as a Christian institution. He does, however, vigorously sweep away the traditions of the rabbis, who had converted this day of rest into a day of lrksome bondage.

February 15,

DAILY READINGS. M. (Feh. 28.) Jesus and the Sabbath.

Matt. 12:1-13 T. The Great Healer. Matt. 12:14-23 W. The Sabbath a delight. Isa, 58:8-14 T. A day of rest. Jer. 17:19-27 F. Sabbath teaching. Acts 13:42-52 S. Teaching and healing.

Luke 13:10-17 S. The Sabbath for man Mark 2:23: 3:5

SAVING WITH A PURPOSE.

A Scotch woman used to lav aside a penny a day for missions. A vistor incidentally learning that the poor woman gave her a sixpence to buy some. But she said. "I have long done very well on my porridge, so I will give the sixpence also to God." This fact was narrated at a missionary breakfast, and the host and his guests were profoundly impressed. The host said, "I have neve denied myself so much as a chop for God." A large sum was immediately subscribed as a result of that touching incident. Ought it not to make a simi lar impression upon our hearts? What have we ever denied ourselves for the advancement of Christ's kingdom? Has it ever cost us the necessities of life to show our love for our Savior?-The Christian

A SCENE

An interesting but sad scene it was to any who knew "the way of God in truth," the observance of "All Saints" and "All Souls" day, Monday and Tues-

These two days are special feast days in Venezuela, and on the first one business was generally suspended in Ciudad, Bolivar, and the cemeteries were the centres of attraction to the people. On these days the graves are beautifully decorated with floral offerings, and the cemetery is thronged with sightseers until six o'clock in the evening.

In the afternoon of the first day lighted candles were placed upon the which are burned the bones of the poor dead who have been exhumed to make room for other bodies (unconvisible), rows of candles were also placed, placed there, we are told, by those who did not know where their dead were.

All classes, rich and poor, mingle to gether; the priests, in their black robes, move quickly about, while in the small Beside the graves could be seen be reaved onea weeping, others looking sadly and quietly on as the candles burned slowly away; while others in gala attire seem to be making it not a holy day but a hollday. Such is the hope of this people. Not a hope that purifies the life, nor a hope that com forts ln sorrow; but a hope that ls with--There is nothing in this lesson to out hope, and a future without Christ, indicate that the Lord intended to do who is the "resurrection and the life." who is the "resurrection and the life." Looking to the flame of a candle for virtue on behalf of the dead instead of to the blood of Christ for the salvation

In their ignorance they "worship they know not what" while "we know what we worship" and "rejoice in the hope of the glory of God."-The Venezuela

CORRESPONDENCE CLEARFIELD Co., PA., ROCKTON

CONGREGATION.-On the 9th of January, 1898, we opened our new meeting house to the service of God. Our house is a neat, commodious building, nicely adapted to the worship of God; and we implore God's presence and mercy upon all who meet with us from time to time. Bro. M. S. Steiner, of Ohlo, and Bro. J. N. Durr of Woodside, Pa., were with us during this time. The text was based upon Hagai 2:9. "The glory of this latter house shall be greater than of the former, saith the Lord of Hosts: and in this place will I give peace, saith the Lord of Hosts," R. V. Bro. Steiner spoke with power, causing the people to realize that they were as in the very presence of God. This little congrega tion feels very thankful toward the kind donors who contributed so liberally toward the erection of this house of worship. They have manifested indeed a warm spirit towards us, we feel sure but is getting better, and is now that God will reward each one for the help thus extended where it was so much needed. We also tender our sincere thanks to our sister churches who have so liberally and kindly shown to us the deep interest they have in the little church at Rockton.

Meetings were continued here for a week and on Sunday, the 16th, the communion of the Lord's supper was observed. During the week some requests for prayer and membership were made. On Saturday one dear sister was received into church fellowship by water baptism. She has been an invalid for some time, and fully realizing her condition, gave evidence of her peace and consecration to God. On Sunday morning two more were received into church relation, one by baptism, and the other by the renewal of his former covenant. Others feel interested, and we hope it will not be long until many more will be brought to see their lost condition, and come into the fold. As a congrega tion we extend our sincere thanks to ward the ministering brethren for their labor and effort to confirm the brotherhood here, and gather souls into the fold of Christ LOUN A BRILLIART

CHAPPELL, NEB., JANUARY 15, 1898. -Bish, Joseph Schlegel from Milford, Neb., came into our midst the 7th of Jan., 1898, and held seven meetings. Six young persons were baptized, and communion services were held. We enjoved a season of spiritual refreshment. May God bless the brother in his work. and we kindly ask other brethren to visit us, and encourage us in our work here. May God bless Ilis children everywhere.

ADA. MINNESOTA, JANUARY 12, 1898. ter is long but very pleasant this year tion. so far. We feel to praise and glorify the name of the Lord for His goodness and mercy unto us. Last summer, while Bro. Winey was with us and we had meetings and Sunday school reguleft us, and Bro, Hornberger went back to Kansas for a three months' Bible Reading, and it makes us feel somewhat lonesome. We have Bible Reading every Sunday and we expect to keep that up if the weather is so that bor for the Lord wherever he goes. we can come together. The neighbors

seem to enjoy this, so we feel encour- WEST LIBERTY, KANS. JAN. 26TH, Father's help.

BERLIN, ONT., FEB. 1, 1898.—Bro. J. M. R. Weaver closed his meetings at North Woolwich with no direct results. Bro. Garber closed at Snyder's church with five confessions. E. S. II.

CANTON, KANS., JAN. 24TH 1898,-As there may be some of the readers of preached several times in the Grove the dear HERALD OF TRUTH that church. would be glad to hear from this neighborhood I will inform them that Bro. Jacob Landis has been sick for nearly four weeks, but is now gaining very slowly Pre M Cooprider has also been unable to attend services for about a month. In the same family also I're G. R. Brunk has not yet recovered from his sickness since his return from Ohio. able to be up most of the time. We keep up our Sunday school all the year round, and have done so ever since it was organized. Bro. G. B. Landis is our superintendent. We have church services every Sunday, and these are conducted generally by D. Deaner and Miller. We have had some cold weather but not very severe. We have not had any special meetings vet this winter, but we should much desire to have some if some one would come to conduct them for us. COR.

WEST LIBERTY, KANSAS.-We feel very thankful for the blessings we are receiving from time to time. We were glad to have a visit from Bro. Jacob Winey, of Jackson Co., who preached a number of impressive sermons to us. After be had left us. Bro. Levi Miller from Cass Co., Mo. also visited us. He held several meetings at West Liberty and at the Grove church, teaching the difference between life and death, Three souls confessed Christ. They will be received into the church soon. We are glad the Lord moves His minis ters to go out and preach the gospel.

FROM LOGAN CO., OHIO .- Bro. Noah Metzler of Elkhart Co., Indiana, spent nearly two weeks with the congregation in Logan Co., and held a number of meetings in the Bethel M. 11. at West Liberty. The meetings were largely at tended and twelve persons confessed Christ. Bro. Metzler reports a pleasant time with the people there; the church is encouraged and they seem to realize the fullness of the love of God in their hearts and are earnest in the work of the Lord. Bro. D. Hilty has charge of the congregation and we are glad to -Dear brethren and sisters. The win- hear the work is ln a prosperous condi-

HARVEY Co., KANS., PENNSYL-VANIA CONG.-We have again been richly blest with spiritual showers from God's word, by a visit by Bro. Jacob larly, we felt encouraged. Now, since Winey from Jackson Co., Kansas. He he is gone, and Bro. Pletcher's have also came into our midst the 30th of December, and remained with us nearly two weeks holding meetings. He expounded stay, we have nothing going on except the word of God in its purity and with power; he earnestly taught us the way of salvation.

May the dear brother continue to la-JACOB B. ERB.

aged to keep it up. We realize that we 1898.—On the 10th inst. Bro. Jacob can do nothing without our Heavenly Winey from Jackson Co., Kans, came into our midst and remained with us one week, preaching every evening during the week. On account of the inclemency of the weather, several of the meetings were not so well attended as they would otherwise have been. He left us for Harner Kansas on Monday the 16th, On Wednesday, the 19th, Bro. Levi Miller from Cass Co., Mo, came and remained until Monday. He also

> We thank the Lord that He has moved these brethren to visit us. May He bless them and grant that they may ever he engaged in Ilis service.

During their stay with us, three souls decided to cast in their lot with the crowded. We are glad to hear from our children of God. There are still many others to be gathered into the fold. May the Lord bless his work that many others may be saved. S. E. MILLER.

REID MD JAN 98 1898 - We have

pel truths through Bro. D. II. Bender who arrived in our midst on Jan. 14th and remained with us until Jan. 25th. ber and held a number of meetings During his stay he preached at Mangansville, Reiff's, Shank's schoolhouse, Paradise, Miller's Stauffer's and Clearspring respectively. We are indeed thankful to God and the brother for his visit, and were again newly encouraged on our way heaven. ward. We cau truly say he taught us the undefiled word which proceeded from the Father, and was put on record for our good. He instructed us so forcibly that we were made to feel ourselves somewhat slack in some of our Christian duties. Oh let our Christian duties not be duties! but let the love of God be so thoroughly shed abroad in our hearts that we cannot help but love the brethren. And that we may receive that power which is necessary for us to have if we would wish to become successful workers in His kingdom.

B. B. Weber.

Wadsworth, Ohio, Jan. 28, 1898 -Our little flock at this place has for a few months past enjoyed a number of visits from ministering brethren from abroad, On Nov. 14th, 1897, the brethren. A. H. Brenneman of Orrville, Obio. and M. Shoup of Mt. Eaton, Ohio, were with us and held services at the Bethel. On the 20th of the same month Bro Audrew Mack, of Pennsylvania, came and remained with us over Sunday. He filled two appointments at the Bethel and one at Guilford On the 27th, the brethren, Amos Mumaw and Jonas Loucks, of Elkhart county, Ind., came into our midst and remained several days during which time they filled six appointments. On December 2d, Bro. L. J. Burkholder, of Ontario, came and remained until the following Monday: He filled four appointments while here. Bro. Samuel Yoder of Elkhart Ind., on his way to l'a., also stopped with us several days,

We feel thankful to God and the brethren for these visits and kindly ask our ministering brethren from abroad to remember us.

On the 19th of December, 1897, the Guilford Sunday school was reorganized. The following officers were elected for the year; Henry Stouffer, superintendent: Samuel Baker assis-

tant; Ella Markley, secretary, and H. R. Newcomer, chorister.

On Jan, 9th the Bethel school was re organized. II. Stouffer was reelected superintendent: H. R. Newcomer as sistant: and E. J. Leatherman, secre tary and treasurer.

May the work of all Sabhath schools be done in the name of Him who said. "Suffer little children to come unto me." God bless the dear little ones and gran that not one may be missing when the Master comes to make up His jewels. ANNA KREIDER.

FROM SKIPPACK, MONTGOMERY CO., Pa ... Three members were received into church-fellowship at the Mennonite church in Skippack on Sunday, Jan 30th 1898. The large meeting house was eastern church. Hope to hear of the progress and prosperity in the future more frequently.

MADERIAN ONT JAN 24 1898 - Greet. lngs to all in the name of Jesus. We as a community have had reason to re again been richly blest with many Gos. \ joice, as our ministering brother, Gil bert Bearss, of Lincoln county, came into our midst on the 24th of Decemwhich were edifying and encouraging. and may the Lord bless the seed sown that it may grow, and bring forth fruit

abundantly.
One aged brother, Pre. Jacob Wideman, who has been afflicted for some time, is again able to be ahout and was in our regular services vesterday, for which we were glad, and it was cheering to hear his voice once more. May the kind admonition long he remembered, and may we so live that when we are called away we may render our account with joy and not with grief

THE MENNONITE CHURCH IN THE NORTH WEST .- From the Mennonitis che Rigetter - We learn that in the new settlements, near Rosthern, in the North West Territory of Canada, there are living a number of Mennonite families from different states. For a time they were without a minister until Bishop Peter Regier came from West Prussia He had tilled the office of bishop in his native country for a considerable time until he came to this place with his family. He shows himself a faithful laborer in the kingdom of Christ. As above stated, most of the Mennonite families that are living in this vicinity come from different parts of the country, and of course difference of opinions manifest themselves. It appeared as though it would not be possible to unite these different opinions so that they could work together as a united church, but under the teachings and direction of Bro. Regier they have mostly united with the church, aud are working together. The church here has taken the name "Rosenort. There are three ministers here now: l'eter Regier, Abraham Friesen, Gerheart Epp, and one deacon, John Dyck,

During the summer season they have meeting every Sunday in the church building. During the winter months. when many cannot go to the church, they also have meetings in private houses. The communion of the Lord's Supper is observed twice a year-in the spring and in the fall.

SHIREMANSTOWN, CUMBERLAND CO. PA. FEB. 4, 1898,-The congregation at 58

4

brief visit from our ministering brother, Abram Metzler, Jr., of Blsir Co., Pa., formerly of Lancaster Co., Pa. He filled appointments on the afternoon of the 2nd and evening of the 3rd, preaching from the texts, Eph. 5:15, 16, and Matt. 5: 13, respectively. Both sermons were addressed more especially to believers, encoursging to loyalty to Christ in the midst of deteriorsting influences and a godless profession. From here the brother leaves for his home, having spent the past six weeks with friends in the eastern part of the state. We are grateful for his visit.

SUNDAY SCHOOL ITEM

MARKHAM, JAN. 24th, 1898,-Our Sunday school was reorganized on New Year's Dsy with Jesse Byer, superintendent; M. R. Fretz, sssistsnt Supt.; Isaac Wideman, Sec'y-Treas.; Benjamin Sullivan, Librarian, and Tillman Mc-Dowell, chorister. The school has been very well attended since its organization; the average attendance being 107 for last year. Our sister schools are making favorable progress as well. May God bless the work in this part of Ilis moral vineyard that it may redound to His name's honor and glory and to the salvation of many precious souls.

CHRIST IN LANGUAGES.

In our times, when skeptics seek to frighten Christians by declaring that the churches and the Bible are losing their hold upon the people, and that in proportion as the nations become educated, the iufluence diminishes, I suppose all will admit that we live in an sge when education is abroad among the nations as never before. At this time a proper inquiry is, What place does the Bible hold? Daniel made this remarkable prophecy as he looked forward into the future: "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him."

Fasten your eye on the one word languages. It is now about two thousand five hundred years since the prophecy was made. Since then the Bible has been locked up in the tomb of the dead languages, but the stone has been rolled away. It has been relocked in monsstic iihraries, and the copies which escaped were searched out and burnt. Volney, Voltaire, Hume, Hobbes, Paine, and hundreds more have deciared against it, and Voltaire prophesied that in 1900 it would be extinct. Thomas Paine thought he had demolished it and finished it off, finally; but while all this was going on, what about the Book? The Church often looks back and wonders at the day of Pentecost, when by a miracle the divers tongued multitude were amazed, and marvelled and said: 'Are not all these which speak Galileans? And how hear we every man in

our tongue, wherein we were born?" It was a wonderful miracle, but what is that compared with the miracles of the nineteenth century? They only heard a living l'eter speak in one place to ahout five thousand persons, and perhaps for the space of an hour: but the miracles of translation in this century set inspired men who have been dead thousands of years speaking to the nations. I think the miracies which are being wrought now are a wonder even to the saints in glory. How do you Him: His dominion is an everlasting from a life of sin, but permitted to of the still disturbed sea into one con

Slate Hill was favored recently by a think Moses, Samuel, Isaiah, Jeremiah, Psul, Peter, and all the others feel as they look down and find themselves speaking in churches at family altars. in many private places and public assemblies, by sea and by land, to several hundred millions of people in above three hundred languages.

We speak of miracles as past. Almost supremely greater miracles are going on now than the one at Pentecost. How are Christ's words being fulfilled? "Greater works than these shall he do; because I go unto my Father." The translators of the Bible are making not five thousand hear Peter's sermon for an hour but hundreds of millions to read that very sermon, and all the other inspired writers in their own tongue. and that for probably centuries to come. It is a marvellous fact that now in the last the most enlightened year of the world's history, more Bibles were printed and put into circulation in this one year than had been produced during all the centuries up to the year 1800. This is still more significant when

we remember that many of these languages were unwritten until they were written for the purpose of Bible translations. It was said in high places st the beginning of this century, "There sre over sixty different languages in the world, and it is absolutely impossible that the gospel can find expression in all of them." Such is the fate of skeptics' boasting. At the present rate of progress, the mirscle of Pentecost will soon cause, not only the few languages represented on the day of Pentecost or the hundreds of languages into which it is now translated, but sll people of the whole earth shall be able to say, "And how hear we every man in our own tongue, wherein we were

Let us not be guilty of fearing for our Bible. It has survived the shocks of eighteen centuries, and now it sways more human hearts than ever. In our own time controversies have broken over it like fierce summer storms, which only brighten and enrich the face of the landscape they threaten to ruin. For a little while the theory of evolution was confidently affirmed to have shaken a strong ground for our belief in the Bible; it was soon made clear that it had only strengthened it. For fifty years unsparing criticism played upon the historical Christ; it only brought Him nearer and made His glory more visible to men. Ilostile investigation has contributed to our knowledge of the New Testament, and has left its credit and authority unimpaired, and now the Old Testament is passing through the same fire.

We have no misgiving as to the issue. It is while all this controversy is going on in Christian countries that they are sending the money that makes these miracles of translation possible. When Pharaoh was drowning the first-born of the children of Israel, God was having his own daughter educate the deliverer of the people. So now, while would-be clever men in Christian lands are criticising the Word from every possible standpoint. God is giving it to all peoples, and it is delivering through their languages the nations of the earth, and fulfilling the prophecy; "And there was given Ilim dominion, and glory, and a kingdom, that all people, nations and languages should serve

dominion, which shall not pass away, Daniel, Matthew, Mark, Luke, John, and His kingdom that which shall not be destroyed."-Sel.

GOD'S FASHION PLATES.

"And he not conformed to this world: but be ve transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:2). "Love not the world, neither the things that are in the world. If sny man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes (love of fine clothes), and the pride of life, is not of the Father, but is of the world." (L.John 2:15, 16) In Isaiah 3: 16-23 is a perfect picture of the fashionsble woman of to dsv. But God says positively to those who are followers of Jesus, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wesring of gold, or of putting on of apparel; but let it be the hidden man of the heart even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in old time the holy women also, who trusted in God, adorned themselves." (I Peter 3:3-5.) If God's fashions were good enough for the mothers of Jesus and John, ought they not be for the godly women of to-day? But is it not true that professing Christians consult the fashion plates of the world that originate in some house of ill repute, in regard to their apparel more than they consult God's Word to see what He says about it?

"In like manner also that women adorn themselves in modest apparel, . . . not with gold, or pearls, or costly srray." (1 Timothy 2:9.) This will also strip the men of their gold watches, chains, cuff buttons, etc. If God does not mesn what He says in regard to this, He does not mean anything; and we only show ourselves infidels by professing to accept part of God's Word and rejecting what does not suit our carnal minds. How can any say they love Jesus, when in defiance of the plain command of God, they adorn their persons with gold and costly array, buying silks. satins, plush coats, feathers, flowers, etc., with the Lord's money (if we are the Lord's it all belongs to Him) when good, substantiai, modest apparel could be purchased with half the money, and "visit the widows and fatherless" with the balance. Jesus said, "Inasmuch as ye did it not to one of the least of these, the engine had to do with our safety, as ye did it not unto me." (Matt. 25: 45.)

"And why call me, Lord, Lord, and do not the things which I say?" (Luke knew we depended for safety on the 6:46.) "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." (1 John 2:4.) There is scarcely a home where the parents profess to love Jesus adornments of dress and fine furniture to supply one of God's unfortunate little ones with food, and neat, plain clothing, and time enough spent to care for one in stitching on yards of laces, and ruffles, etc., in this, way feeding the pride of the children, making it easy for Satan to allure them away from Jesus to the world and himself. How will we answer for this waste of time and money? And how can we meet the pure gaze of Jesus when we remember the little ones we might have rescued

reach out their little hands in vain for our love and protection, simply to gratify our love of finery and show in our homes and on our children to their ruin. Many a fallen young woman of to-day can trace her downfall to the day she went up street in a gay, new cos tume furnished her by a loving but sadly mistaken mother. Judson said in his "Letters to Christian women of America," "If you do not love Jesus enough to give up your jewelry and fine clothing, do not send any more of your missionaries to India, as that is one of the worst evils we have to contend with here."

February 15,

"My little children, let us not love in word, neither in tongue; but in deed and in truth." (1 John 3:18.) "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ve love one another with a pure heart fervently. (t Peter 1:22.)-Rel, Telescope,

THE WORLD WITHOUT THE BIBLE.

BY DR. MICHAEL BURNHAM. Have you ever thought what a world would be without a Bible? What tears would fall, what hopes die, what dense darkness as to realities within the veil? In very truth, as President Seelye, of Amherst, said in his lifetime. might as well take out the heart from the body as to take away the Bible and all its influences from our institutions and expect that these will be preserved from decay. He that does not see and will not acknowledge the power of the Bible in building up the whole framework of American institutions is either unwise or insincere."

I stood once alone in the prow of a steamer approaching our own loved America. It was near midnight. Not only the darkness of night brooded over the mighty, restless, wonderful sea; but it was a night of storm. We could not tell whether it had spent its manifest fury, or was just breaking upon us. The angry waves rose and fell with an air of sullen satisfaction at their resist less power to toss the steamer with its living freight like an egg-shell on the surface of the ocean. I confess to a feeling of helplessness as we were lifted to the angry crest of the long ranges of hillows, and then sank again into the hollow of the boiling sea. I could feel the throh of the engine, and the quiver of the steamer as she struggled through the waters. The perfect mechanism of we went our way; so did chart and compass. But over and above it all God who ruled the storm and held the waters in the hollow of His hand. My faith held Ilim, I knew He stood in the prow of that vessel ln Galilee and stilled the tempest. I loved Him. But I where money enough is not spent in dreaded the storm; nor could I help thinking, as I stood there silent and alone, that I dreaded all storms and all darkness. I knew I was utterly dependent in the voyage of life to realms I had never seen, upon His love and power. I committed myself that midnight and all my dear ones to Ilim, and reluctantiv sought rest.

A few hours and I was again on deck but what a change! Both darkness and storm had passed. The sun shone brightly in the expanse of waters. A brisk north west wind biew the surface

tinuous stretch of sparkling, restless that we may become examples to those derful. It was a scene of well-nigh unparalleled beauty to my eye, a trsnsformation from night and storm to-day and such a day! I wish I could have caught the life of that morning on canvas. That sea and the environment of that hour I can never forget. Esger pilot boats were awaiting our command. Motion and sunshine were everywhere. We took on board our pilot, and started for the harbor. On we went through the dashing, creamy foam; to Sandy. Hook and the city beyond; then the harbor, and the pier, and friends, and smiles, and greetings; then home, and the loved ones, and gratitude to God,

Like that midnight steamer on a stormy sea would the soul be without tender and lead heavenward? God's word. Take it away-let the Bible be gone! A world without a Bible Darkness, dread, unutterable despsir! The soul instinctively knows its approach to somewhere - but where? where? Life is dark. On we go. Oh, the darkness! Science, so called, fails me; philosophies fail me; speculation But now bring back God's word: give

it its place; give it its power; magnify it as the revelation of God: magnify it backed up by mercy and truth in his name; let it revesl God's love; let it reveal God's home; let its light fall on human needs and a divine Christ to we improved it all we could? Have we the dayspring takes hold of the ends of save; stand with it at cloud clspped, quaking Sinai's foot; study the law in its majesty; msrch with it through the judgments and mercies of God for Israel; stand with it in Bethlehem's night of "Good will to men;" enter with it the sorrows of Gethsemane: stand by the sufferer on Calvary; let its light fall on the glorified tomb: with it as a spiritual telescope look into the open heavens and trace the glorified Redeemer to His throne of redemptive love; let it describe the birth-hour of the Church on Pentecost, and the vision of them that have come up out of great tribulation; put it under the pillow of the dying; silence with it the voice of pain: rebuke sin: let it lift to those suffering from guilt of sin the cross of Calvary; let it bridge the chasm otherwise so dark that lies between us and another home. Oh! bring back the Bible, and you have a kingdom of God on earth, civilization, institutions, churches, homes, schools, governments, cities, commerce, agriculture, truth, love, devotion, an atmosphere, a faith, a hope, in which you can live and where you can suffer and where, if need be, you can die for the sake of the crucified

One.-The Advance.

THOUGHTS FOR MOTHERS. Dear mothers, I wonder if your brains grow tired and troubled as mine often does lying awake nights planning how to control this restless boy or correct the habits of that girl: how to curb this domineering spirit or arouse that sensitive nature without crushing out its little self-respect; how to make employment for this studious boy and to coax to read that active, athletic child; how to dress this pervous little girl so that she may become robust, and keep that one from taking cold every time he gets his feet wet; how to help this thoughtful one to use her Bible so that it may become a light unto her pathway, and how to improve, and control, and develop the Christian graces in oneself so

activity. The transformation was won- around us of gentleness, firmness, sweetness, and Christlike helpfulness.

Many times, when the anniversary of the hirthday of a child has come. I have lain (have not you?) through the long night looking back over those hours of suffering and thinking of the high aspirations I have cherished for that new born soul God has given into my care. Have I laid the foundation stones of that character deep and broad? Have I built upon them walls of purity, and truth, and high principles? Have I implanted such thoughts of God and His plan for that little life that, no matter how narrow the way or how footsore the traveler, the thought of God's love and care will always keep the heart

When God took one little sister to dwell with Him and left the other with me He put into my heart the thought that I must train the little one He left and both without murmuring or disput me so that when they meet above they ing. The word is then an "engrafted may be congenial companions. I know how perfect Ilis work will be, how strong and pure she will grow in the garden of the Lord. I pray that my work will be done well, so that my teaching and example will develop such a character that I shall not fest to own my handiwork when the two little

sisters meet before the throne. Another year is nearly gone. Have reached out to other mothers around us and helped them, by a loving word and to the seal. Job 38:14. Meekness does, tender glance, to study with us all that in like manner, dispose the soul to adwill ennoble our lives-to help us surround our children with right influences, to protect those not so well edu- heart, ss Lydia's was opened, and sets cated or ignorant of the pitfalls, to steady those wavering by the wayside, to comfort those sorrowing, iove those suffering, and pray for those tempted? To be Christlike is to go away often alone, to pray, and thus to gsiu that consciousness of nearness to God which will enable us to help others.

THE NATURE OF MEEKNESS AND QUIETNESS OF SPIRIT.

Meekness and quietness seem to imhaving something of metaphor in it. will illustrate the former, and therefore we shall speak of them distinctly. We must be of a meek spirit. Meek

easiness to be debauched, as Ephraim's, who willingly waiked after the commandment of the idolatrous princes: nor a simple easiness to be imposed be young and tender-hearted; but a by that which is good, as theirs whose heart of stone is taken away and to whom a heart of flesh is given. Meekuess accommodates the soul to every occurrence, and so makes a man easy to himself and to all about him. The Latins call a meek man mansuetus, which alludes to the taming and reclaiming of creatures wild by nature, and bringing them to be tractable and familiar. James 3:7, 8. Man's corrupt nature has made him like the wild ass used to the wilderness, or the swift dromedary traversing her ways. Jer. 2.23 24 But the grace of meekness, when that gets dominion in the soul, alters the temper of it, submits it to lead them; for enmities are laid aside and there is nothing to hurt or destroy. 1sa. 11:6, 9,

Meekness may be considered with respect both to God and to our brethren : it belongs to both the tables of the law, and attends upon the first great commandment, Thou shalt love the Lord thy God as well as the second which is like unto it, Thou shalt love thy neighbor as thyself; though its especial reference is to the istter

1. There is MEEKNESS TOWARDS GOD. and it is the essy and quiet submission of the soul to His whole will, according as He is pleased to make it known whether by His word or by His providence.

1. It is the silent submission of the soul to the word of God . the under standing bowed to every divine truth. and the will to every divine precept; word," when it is received with meekness, that is, with a sincere willingness to be taught, and a desire to learn Meekness is a grace that cleaves the stock, and holds it open, that the word, as a shoot, may be grafted in; it breaks up the fallow ground, and makes it fit to receive the seed; captivates the high thoughts, and lays the soul like white paper under God's pen. When the earth, it is said to be turned as clay mit the rays of divine light, which before it rebelled against; it opens the us down with Mary at the feet of Christ the learner's place and posture. The promise of teaching is made to

the meek, because they are disposed to

learn: "the meek wili he teach his way."

The word of God is Gospel indeed,

"good tidings to the meek." They will

entertain it and bid it welcome. The 'poor in spirit" are evangelized; and Wisdom's alms are given to those that with meekness wait daily at her gates. and like beggars wait at the posts of her doors, Prov. 8:31. The language port much the same thing, but the latter of this meekness is that of the child Samuel: "Seeak Lord, for thy servant heareth;" and that of Joshua, who, when he was in that high post of honor, giving command to Israel and hidding ness is easiness of spirit: not a sinful deflance to all their enemies his breast filled with great and boid thoughtsvet, upon the intimation of a message from heaven, thus submits himself to it: "What saith my Lord unto his serupon and deceived, as Rehobosm's, who, vant?" and that of Paul-and it was when he was forty years old, is said to the first breath of the new man -"Lord, what wilt thou have me to do?" and that gracious easiness to be wrought upon of Cornelius: "And now we are all here present before God, to hear all things that are commanded thee of God:" aud that of the good mau I have read of who, when he was going to hear the word, used to say, "Now let the word of the Lord come; and if I had six hun dred necks, I would bow them all to the authority of it." To receive the word with meekness, is to be delivered into it as into a mould: this seems to be l'aul's metaphor in Romans 6:17, that "form of doctrine which was delivered you." Meekness softens the wax, that it may receive the nupression of the seal whether it be for doctrine or reproof, for correction or instruction in righteousness. It opens the ear to discipline, management; and now the wolf dwells silences objections, and suppresses the with the lamb, and the leopard lies down risings of the carnal mind against the

with the kid, and the little child may word; consenting to the law that Is good,* and esteeming sll the precepts concerning all things to be right, even when they give the greatest check to flesh and blood.

2. It is the silent submission of the soul to the providence of God, for that also is the will of God concerning us. 1. When the events of Providence

are grierous and afflictive, displeasing to sense and crossing our securar interests, meekness not only quiets us under them, but reconciles us to them; and enables us not only to bear, but to receive evil as well as good at the hand of the Lord; which is the excellent frame that Job argues himself into: it is to kiss the rod, and even to accept of the punishment of our iniquity, taking all in good part that God does; not dar ing to strive with our Maker, no, nor desiring to prescribe to Ilim, but being dumb, and not opening the mouth, because God does it. How meek was Aaron under the severe dispensation which took away his sons with a particular mark of divine wrath. He "held his nesce." God was sanctified, and there fore Asron was satisfied, and had not a word to say against it. Unlike to this was the temper or rather the distemper of David who was not like a man after God's own heart when he was displeased because the Lord had made a breach upon Uzzah, as if God must have asked David leave thus to assert the honor of Ilis ark. When God's anger is kindled, ours must be stifled: such is the law of meekness, that whatsoever pleases God must not displease us. David was in a better frame when he penned the 56th l'ssim, the title of which some think bespeaks the calmness and submissiveness of his spirit when the Philistines took him in Gath. It is entitled, The silent dove afar off. It was his calamity that he was afar off, but he was then as a silent dove-mourning perhaps, Isa. 38:14-but not murmuring, not struggling, not resisting, when seized by the birds of prey; and the psalm he penned in this frame was Michtam a golden psalm. The language of this meekness is that of Eli. "It is the Lord." and that of thavid to the same purport, "Here am I: let Him do to me as seemeth good unto Ilim." Not only, Ile can do what lle will, subscribing to llis power, for who can stay His hand? or, He may do what He will, subscribing to ilis sovereignty, for Ile gives not ac count of any of Ilis matters; or, Ile will do what He will, subscribing to His unchangeableness, for He is of one mind. and who can turn Him's but Let Him do what He will subscribing to His wisdom and goodness, as llezekiah, "Good is the word of the Lord, which thou hast spoken." Let Him do what lle will, for lle will do what is best; and therefore if God should refer the inatter to me says the meek and quiet soul being well assured that 11e knows what is good for me better than I do for my self I would refer it to llim again "lle shall choose our inheritance for 2. When the methods of Providence

are dark and intricate, and we are out at a joss what God is about to do with us llis way is in the sea, and His path in the grest waters, and llis footsteps

. True merkness will prevent us from opposing either the obvious parts of Scripture everely as they may lask our vices or the mysterious parts, in reading which vanily may suggest that we could have diciated what is more profitable.—Augustins.

OBITUARY. PRE. PETER ZEHR.

The township of South Fasthone lost

one of its very oldest and most highly respected residents on Sunday morning, January 2, 1898, by the death of Brother Peter Zehr at his home lot 11, con. 2, aged 89 years and 8 months. He was widely known throughout this entire section, and while the sorrow of his death is general yet it is mitigated by the knowledge that after a long, useful and happy life, a good man has gone home. Deceased was born in the then French province of the control mitigated by the knowledge that after was then a wilderness and he had to make bis way through the woods to Goderich to get the title to his land, Being a prudeut, hard-working man he accumulated a competency besides plac ing each of his four sons upon farms and providing for his daughters. His family consisted of four sons and three daughters of whom one son and two daughters preceded him to the grave; four children, 41 grandchildren and 22 four children, 41 grandchildren and 22 great grandchildren survive. A year ago the old minister's rugged health gave way before the encroachments of old age and since that time he has gradually failed until the end came. He was a strong Christian character and for about 67 years he was a preacher in the Amish Memonite mense gathering at the East Zorta Amish Memonite Minister of the State Corta Minister of the State Corta Minister of the Minister of t near who came to pay their last tribute of respect to the departed friend whose kindness and skill and generosity had brightened the lives of so many in this section. Funeral services by Chr. Litwiller from Mark 12:26, 27 and by Jacoh M. Bender from John 17:3

A SAD AND UNEXPECTED DEATH. On the evening of Jan. 21th, as Bro.

On the evening of Jan. 21th, as Bro. Joel Snyder, residing one and one-half miles southwest of the Yellow Creek Menonite meeting house in Harrison township. Elkhart. County, Indiana, came home from the woods, where he had been cutting wood all day, he met his son Simon (13 years of age) at the barn and asked if the chores were done. lle replied "All except tying the horses in the stable," which Simon started to do. His father said, "Well I will tie them;" upon which Simon started back to the wood shed to linish a little hand bob sled, upon which he had been work-ing through the day. He made a standard and laid two boards on; when it was finished, he took the sled and ran with it to the barn to see why his father did not come. He called him, but no answer came. He looked around

for him and found him lying in the harnvard, face downward. He turned him over and found that he was bleed nim over and found that he was bleed-ing from the nose and ears, and was dead. He ran to the house for Fanny Martin, the hired girl, (the mother not being at home) to watch the body of his father while he called the neighbors. He rang the bell and soon the neighbors came and the lifeless hody was loaded on Simon's hand-sled and brought to the house. Dr. Kreider, the Coroner, was called and it was found that death was caused by a kick from one of the horses, the blow striking on the right side of the head, crushing his skull. The blow could not but cause instant. father while he called the neighbors. The blow could not but cause instant death, and the verdict was rendered death by accident. The wife had been away assisting in administering to the wants of the children of a neighboring family from which the mother was

taken away recently by death.

Bro. Joel Snyder was born in Water-loo Co., Ontario, Aug. 31, 1847, came with his parents to Indiana, when 11 years old. He died as above stated Jan. 21th 1898, aged 50 years, 4 months and 23 days. He leaves a sorrowing wife, one son, Simon, and one daughter, Emma, wife of John Martin, a granddaughter, and an aged mother, two brothers and five sisters to mourn the lifetings and lifeting the sisters to hold the loss of one whom they all loved; we hope, however, our loss is his eternal gain. He was a member of the Mennonite church over 22 years and for nearly 12 years a deacon, which office he nearly 12 years a deacon, which office he lilled faithfully to his end. He was buried at Yellow Creek on the 27th. His funeral was largely attended. Serv-ices were conducted by Chr. Shaum, Martin Ramer, and H. Schrock, from Isa. 38:1. "Set thine house in order, for thou shalt die and not live." Peace to

OBITUARY.

Emelia, wife of Peter Wingard, departed this life on Wednesday Jan. 19, at her home, in Richland township, Cambria county, Pa., aged 65 years, 6 months and 28 days. Buried in the family graveyard on the adjoining farm, on the 21st. She was the daughter of Daniel Yoder of Yofer Hill (now Westmont). She was married to her surviving husband at the home of William Ream, in Upper Yoder township, 17 years ago, the ceremony. They had 16 children, only six of whom grew to manhood. Twenty years ago three of the family, Simon, David and Joseph were takeu away by diphtherla, the former two died in one week, the latter a few weeks later. The surviving children are, Daniel still living with to her surviving husband at the home his father on the old homestead. Jacob narried to Elizabeth Voder living in married to Edzader 1 oder, nying in Lagrange Co., Ind., Catharine, wife of J. T. Yoder, of Somerset Co., Pa., Levi, married to Lydia Hostettler, residing on a part of the old homestead, Mary, on a part of the old homestead, Mary, wife of Hugh Luther, residing at Scalp-Level, Peter, married to Elizabeth Weaver, who died in 1892. He was married the second time to Elizabeth Baumgardner. The deceased and her husband were grandparents to 29 grandhusband were grandparents to 25 grand-children of whom 22 are living. Sister Wingard was a faithful member of the Amish church for nearly 55 years, and was beloved and respected by all who knew her for her Christian virtues and great kindness of heart. Funeral services were conducted by Moses B, Miller athan Hershberger, and Jonas such. Funeral was largely attended

METZLER-WEAVER .- On Dec. 23d, METALER - WEAVER. - On Dec. 25d, 1807, at the residence of the bride's parents, near Spring Grove, by John M. Zinmerman, Samuel Metzler of Farm-ersville, to Anna Mary Weaver of the former place all of Lancaster Co., Pa.

MYERS-METZLER,-On the 8th of MYERS—METALER,—Off the Stiff of January, 1898, in Columbiana Co., Ohio, at the residence of the bride's parents, by Bish. John Burkholder, Victor E. Myers, formerly of Bucks Co., Pa., and Mary A. Metzler.

ZEUR-SUTTER On the 16th of Jan. 1898, at the A. M. meeting house near Hopedale, Ills., by Bish, Christian Nafziger, Emanuel Zehr to Barbara Sutter, both of Hopedale, Tazewell Co., Ills. May God bless their union.

SCHROCK—MOTZ.—On the 29th of Jan 1898, in Harrison Twp., Elkhart County, Indiana, by Noah Metzler, Levi Schrock of Howard County, Ind. and Mary Motz of the first mentioned place. May their days be blest and many, and may their influence go out for good in winning souls for Christ.

NICE-HENSLER,-On the 19th of January, 1898, at the residence of the bride's parents, in Ustick, Ill., by John Nice, Brother William G. Nice of Ustick, Ill., to Sister Anna Hensler of the same place. May God bless this union that they may live a bappy

STUTZMAN-HARTZLER.-On the 27th of January 1898, at the bride's residence, hy Bisb. Michael Yoder of Mattawana, Pa., Pre. Moses Stutzman of West Liberty, Ohio, to Mrs. Barbara Hartzler of Belleville, Mifflin Co., Pa. May theirs be a happy Christian union in

DEATHS.

Poyser.—On the 24th of Jan., 1898, of consumption, Frances Jane, wife of L. M. Poyser, aged 34 years, 7 months and 5 days. Buried on the 26th, Services at the Union Chapel by D. J. Johns from Eccl. 9:8,

MILLER.-At the County house Elkhart County, on Dec. 21, 1897, David Miller, aged 80 years and 2 days. Funeral services were held by Bro. Noah Metzler. His wife died some months earlier at the same place.

STICHTER.—Near Townline Church, LaGrange Co., Ind., Frankie, infant son of Henry and Lucy Stichter, aged 1 mo. and 4 ds. Funeral Jan. 18, 1899 at the above named church. Services by A. S. Cripe in both English and German. Text, Luke 18:15—17.

Little Frankie was lended but not given; He budded on earth, but bloometh in

BRURAKER .-- On the 30th of January 1898, in Rockton, Pa., Thomas Galen, son of William and Mary Brubaker, of lung fever, aged 1 year, 3 months and 26 days. Services by J. A. Brilbart from Matt. 18:10.

O how sad it is to tell Of one we loved so well: It starts a throb in every heart When from them we must part.

But when we look beyond the tide, It may be best that Tommy died: Ills star is bright in heaven above Where we hope to meet our love.

Helmic.—On Dec. 8, near Masontown, Pa., infant son of Adam and Sarab Helmic. Buried on the 9th in the Masontown burying ground. Funeral services by D. Garber at the

Jounson.-On the 6th of Dec., 1897, Johnson,—On the tim of Dec., 1894, at Woodside, Pa., Sister Ida, wife of Bro. Geo. N. Johnson, after a lingering illness of typhoid fever and lung trouble, aged 32 years, 7 months and 14 days. A deeply hereaved husband, mother, one brother and live small children mourn their loss which we trust is her gain. Two infant children pre-ceded her to the eternal world. Her remains were interred in the Masontown Mennonite burying ground on the 8th. A large concourse of relatives and friends were present to pay the last tribute of respect to the departed. Funeral services by David Garber of Ohio and J. N. Durr, from Palms 6:2–7.

WANNER—On the 2ith of January 1898, in Union Twp., Elkhart Co., Ind., Albert Warner, ageld 25 years and 29 days. Albert leaves a wife and one child to mourn his early death. He was buried at the South West e-metery. This was one of the largest funerals ever-held in South West. May God comfort the sorrowing hearts. Peace to his ashes. Services were conducted by Peter Kauffman and Noab Metzler.

ESHLEMAN.—On December 22, 1897, Sister Nancy Eshleman departed this life, aged 46 years, 11 months and 12 days. The cause of her death was pneumonia. She lived a single life and at the time of her death was living in at the time of her death was living in her residence adjoining the home of ber brother, Michael Eshleman, near Reid, Washington Co, Maryland. She lived a quiet and peaceful life, and was re-spected by all, and now she has gone to receive that which was due unto her. "Whatsoever a man soweth, that shall be also reap." Gal, &T. Funeral services were held at the Miller meeting bouse on Christmas day, by Bros. J. C. Miller, and Henry Bear. She was buried in the graveyard adjoining. Peace to her

ESHLEMAN.—On December 31, 1897, Emery, Infant son of Bro. Michael and Amanda Eshleman, aged 4 months. He was huried in the Paradise graveyard was huried in the Paradise graveyard on New Year's day. Services by Bros. Adam and Henry Bear. This being the first person buried in that graveyard. "The Lord gave, and the Lord hath taken away; blessed he the name of the Lord." Job 1:21.

HUNSBERGER .- On the 10th of July. 1897, at ber home, near Cearfoss, Washington Co., Maryland, of beart disease, Sophia, wife of David Hunsberger, aged 87 years, 11 months and 12 days. She was sick about 10 weeks, days. She was sick about 10 weeks, bore her allictions with patience and died peacefully. She was a member of the Dunkard church. She leaves a husband, five daughters and three sons nusband, nve daugnters and three sons to mourn ber loss. She was buried at Broad Fording. Services were con-ducted by George Keener, Nicholas Martin and Samuel Fultz. She was born in Lancaster Co., Pa., July 28, 1819.

Mother than hast left us lonely Sorrow fills our hearts to-day. But beyond this vale of sorrow. Tears will all be wiped away.

Mother thou art sweetly resting. Cold may be this earthly tomb; But the angels sweetly wbispered, Come and live with us at home.

Mother thou art sweetly resting. On the lovely Savior's breast,
Where the wicked cease from troubling,
And the weary are at rest.

Mother thou art sweetly resting, Here thy toils and cares are o'er. Pain and sickness, death and sorrow Never can distress thee more.

RESSLED On November 24 1897, at. her home, near Soudersburg, Lancaster Co., Pa., from the effects of an apoplec-tic stroke, Magdalena, widow of Martin Its Stroke, Magnatena, who we harring its Ressler, aged 75 years, 2 months and 5 days. Sister Ressler was a faithful member of the Mennonite church for many years and lived an exemplary Christian life. She anxiously awaited the time when she could "lay her armour the time when she could "ay her armour by and dwell in peace at home." Nine children survive to mourn the loss of a kind mother. A son and daughter liv-ing in Indiana, and one daughter in Tennessee were unable to attend the funeral. She was buried on the 27th in the Strasburg burying ground, where services were beld by Abram Brubaker and Elias Groff.

HEADINGS .- On the 11th of January. HEADINGS.—On the 11th of January, 1898, in Logan Co., Ohio, of pneumonia, Sister Mary (Stutzman) Headings, aged 68 years, 1 month and 19 days. She was born in Holmes Co., Obio, Nov. 23d 1829. She united with the Amish Men-1829. She united with the Amish Men nonite church in her youth to which she has always been faithful. Her health failing her of later years, she often ex-pressed her desire to pass to her celes-tial home. She was married to John Voder in Holmes Co., Ohlo, September 8, 1853, in the twenty-fourth year of her age. Three weeks later they moved to Fikhart Co., Ind. To this union three sons and one daughter were born. Two sons, one daughter and six grand-chilsons, one daughter and six grand-children survive her; one son being called to bis bome beyond when five years old. Her husband was called to the spirit world, December 7th 1861. Four years later she with her family moved to Lagrange Co.. Ind., where she lived in widowhood 21 years, when she was united in marriage to Preacher Samuel Headings, March 23d 1882. A few days later she moved to Logan Co., Ohio, where she lived to the time of her de-She was buried on the 13th Grove church (by David Plank and Noab Metzler from the 90th Psalm, 12th verse) where a large concourse of relatives and friends paid the last trib-ute of respect. Interment at Oak Grove cemetry.

1898.

Death has robbed us of a mother. Whom we loved and cherished dear: It was mother, yes, dear mother, Can we belp but shed a tear.

Mother's work on earth is ended Faithfully the cross she bore; Now her loving soul's ascended Over to fair Canaan's shore.

MOYER. — Annie, wife of Milton Moyer, of Franconia township, died Thuraday morning, January 27th 18%, of consumption, aged 20 years, 2 yea BURNHARD.—On the 18th of Jahuary 1888, in Harvey Co., Kansas, of typhoid pneumonia, Clayton B., oldest child of Eli and Fannie Burkhard, aged 2 years, 8 montbs and 1 day. Clayton was a bright little boy and loved by all. Funeral services by D. D. Zook and M. E. Horst, Mark 10:14. Fair as a lily, yea, fairer, For angels have clothed bim in white And bave carried bim upward to heaven Where all is joy and light. Sweet Is his song, far sweeter Than any on earth can be given, For he is now holding a golden harp

family of Joseph Clemmer, and Katie, with the family of Henry Nice, Re-liance. Funeral was held on Monday.

Interment was made at the Franconia

Mennonite meeting house. Josiah Clemmer and Michael Moyer officiated

WITMER.-Sarah Witmer, nee Swartz,

was born in Franklin county, Pa., Oct. 18, IS22, and departed this life at her

home in Lanark, Ill., Jan. 9, 1898, at the age of 75 years, 2 months and 22

days. On April 7, 1846, she was united in

On April 7, 1849, 86e was united in marriage to Andrew Witmer, by Pre. John Rebaugh. To this union were born four sons and three daughters. Two of the daughters died in infancy. Her busband departed this life Sept. 15,

faithful sister and true to what she

perlence covering a period of more than ifty years.

She leaves of ber immediate family,

two sons living in Kansas, one in Mis-souri and one iu Mt. Carroll, Ill., also

souri and one ii Mt. Carroli, Ill., also Mrs. David Zullinger in Lanark with whom she bas had her home for a num-ber of years. In 1881 she moved from the East to Mt. Carroli, with Pavid

Zullinger and family. They lived there until they removed to Lanark, three years ago. There being no organization of her church here, she attended religious services at the Brethren

religious services at the Brethren eburch, often going when searcely able to be from home. The last time she was at church her daughter assisted ber to walk back home, hecause of her failing strength. Her last sickness was but a few days, Death was the result of heart failing and eam unexpectedly on Sunday morning. She passed pain, May we all meet her at home in the morning on the banks of the bright crystal sea.

crystal sea.

The funeral services were beld at the

bome of David Zullinger, in Lanark Tbe sermon was delivered by Elder I Bennett Trout, from Job 38:17, assisted

by Elder Jos. Stitzel. Interment took

KREIDER.-On the 2nd of January,

KREIDER.—On the 2nd of January, 1898, in Lampeter, Lancaster Co., Pa., Sister Eliza, widow of John B. Kreider, aged 69 years and 3 days. Funeral serv-ices at the bouse by Pre. John Landis. Interment at Mellinger's meeting house,

where appropriate remarks were made

place at Mt Carroll cemetery.

pelieved to be right her Christian as

And is joined by the angels in beaven. Pleasant it is, yes pleasant, To know that from care he is free, And if we so live as to meet him In heaven his bright face we shall see.

nonite church; the church has lost a kind sister, the family one that was much attached to them as a dear mother and a kind grandmother.

"Well, she is gone, and now in heaven, She sings His praise, who died for her,

And in her haud a lamp is given, And she's a heavenly worshiper

Oft let me think of what she said.

Oh, let me do it as she's dead

And of the kind advice she gave:

And sleeping in ber lowly grave.

BURKHARD .- On the 18th of January

JOHNSON -Sister Catharine, widow of Deacon Nicholas Johnson, deceased, departed this life July 4, 1897, aged 65 years, 9 months and 26 days. One son and three daughters mourn the loss of a devoted mother and one daughter preceded her to the spirit world one year before. Her remains were laid to rest in the Mennonite burying ground. Funeral services by J. N. Durr.

Dearest mother thou hast left us. Here our loss we deeply feel; But 'tis God that bath bereft us. He can all our sorrows heal.

Her busband departed this life Sept. 15, 1983, at the age of 44 years, and was buried near Hagerstown, Washington county, Md., whence they had moved from Franklin Co., Pa., soon after their marriage. About the time of her marriage she united with the Memonitle church and since has been Yonder in the graveyard gently Rests the form we loved so well; But we look to Heaven and glory Where there will be no farewel

Mother thou hast left us Lonely in this world to roam; We may truly ask the question, What is home since thou art gone?

Farewell mother, till we meet thee, In thy heavenly home above;
There to sing God's praises with thee
In the land of joy and love.

Selected by her DAUGHTERS.

HOFFMAN. On January 13th, 1898, HOFFMAN.—On January 13th, 1848, near Bainbridge, Lancaster Co., Pa., Mary N. Hoffman, daughter of the late Henry's and Lizze Hoffman, breathed two years. The death was due to severa attacks of lagrippe, catarrh, fever and pneumonia, which superinduced pulmonary frouble. These all in the 21st year of her age. The large concurse of people, old and young, that attended her functal was a token of the high estems alse enzyed; as her mother than the control of the course of people, old and young, that attended her functal was a token of the high estems alse enzyed; as her mother than the control of the co attended her funcial was a token or me high esteem she enjoyeed. The funeral was a pathetic one. She was her moth-er's consolation. Pre. Peter Hershe-prayed with her on Thursday evenling, and when he uttered Ame she were selected with the word Jesus on her she was converted when her her her her was converted when beitely and shining was converted when but toureer years of age and was a bright and shining light to the world. She had a wonderful vision prior to her death, which was that she was robed and crowned with a two-starred crown. She was loath to tell this vision, but imally told her tell this vision, but finally told her mother. By her most emphatic request the funeral was beld in the house. She did not want her remains to be placed in a church. Before her death she divided her hibles, books, etc., amonges her brothers and sisters. Was held on Mondon Luterment in Reich's cemetery. The brethern Jacob Martin and Martin Rutt officiated.

A large congregation met to pay the least inblue of respect for the departed least inblue of respect for the departed owed mother, two brothers and two sons, besides one brother and two sisters and many kind friends. She was a faithful member of the Mensel was faithful member o

Amiable, she won all; Iutelligeut, she cbarmed all; Fervent, she loved all; And dead, she saddened all.

CONNEAD - On December 31st 1897 near Noble, Washington Co., Ia., Sister Maria Connrad, daughter of Martin and Anna Connrad, aged II years, 2 months and 25 days. Buried on the 2nd of Jan-uary, 1898, at the Sugar Creek burrying ground. Sbe leaves a sorrowing mother, two sisters and a brother to mourn their loss, though they need not mourn as those who have no hope. Funeral serv-ices were conducted by S. Gerig in Ger-man and I're, Shlenker in English, from

ROGGY,—On the 11th of January, 1588, near Walnut, Bureau Co, Ill., of the infirmities of old age and internal diseases, Sister Magdelena Schetz, and 5 days. Her husband died Nov. 18, 1584. She was buried in the Roggy grave yard, She leaves two brothers, a sister, live sons and one daughter and Function of the state Funeral services were conducted by Jos. Buercky, from Phil. 1:21.

ZIERLEIN, On January 12, 1898, near Manson, Calhoun Co., Ia., of consump-tion and intermittant fever, sister Ida Belle Zierlein, aged 20 years, 3 months and 4 days. She was brought here, and buried on the 11th beside her parents, her brother and two sisters in the Willow Springs graveyard in Indiantown, Bureau Co., Ill., upon which occasion Bureau Co., III., upon which occasion appropriate services were held by Jos. Zehr of Flanegan, from John 16:33, and Jos. Buercky from Isa. 3:13. She leaves two sisters, and many relatives and acquaintances to mourn her departure.

Kritt, Oir Le Sist of January 1985, in Elkhart Co., Ind., of Kidney disease, Uriah M. Kehr, aged 51 years, 6 months and 22 days. He was born in Richland Co., Ohio, June 28, 1843, moved with his mother and her family of seven children to Elkhart Co., Ind., in 1849. He was married to Christian Henreich, Oct. was married to Christina Henreich, Oct. 12, 1865. This union was broken by her death, Feb. 3, 1892. He married his second wife, Ella Brown, Sept. 4, 1892, who survives him. He was buried at the Yellow Creek M. H. on Sunday, the 25rd, where funeral services were from Yarl 21 and 4. Christophel from Yarl 21. from Matt. 24: 11.

Frence, On the 19th of January EIGHER, On the 19th of January, near Wayland, Henry Co., Iowa, Bro. Daniel Eicher, aged 72 years, 8 mouths and 27 days. Bro. Eicher was born April 22, 1825, in Alsace, France. He emigrated with other members of the emigrated with other members of the family to Ohio; after living there son time, he moved to Waterloo Co., On and lived there six years. He the moved to Henry Co., Iowa, where h lived to the time of his death. leaves a sorrowing widow and seven children to mourn his departure. Fu-peral services were held by Pre. Shlenneral services were neid by Fre. Smen-ker in English, and S. Gerig in German. Text, Ps. 8:5 and Rom. 11:5-9. Bur-ied on the 21st in the Emanuel burying

1897, in Brown Co., 1nd., Rosa, daughter of Daniel and Elizabeth Stutzman. ter of Daniel and Edwardth Stutzman, aged 2 years, 5 months and 1 day. She was buried on the 31st, and was the first one that was buried in our new burying ground.

YODER.—Near Emina, LaGrange Co., Ind., Annie Adaline, daughter of Jona-than and Annie Yoder. Little Annie was born Aug. 18, 1826, died Dec. 14, 1807, aged I year, 3 months and 26 days. Though very young, she suffered nearly one half of her time on earth, from that much dreaded disease, consumption. She was dearly loved by parents, broth ers and sisters who mourn, not as those ers and sisters who mourn, not as those who have no hope, but rejoice in the hope of meeting their loved ones on the evergreeu shores of immortality. Fu-neral services Dec. 16, at the Shore

meeting house; services by A. S. Cripe and Y. C. Miller. Fold me closer still, dear mother

Closer still the loved one said; None to pet but little brothers, Since your little darling's dead,

Do not weep for me, dear mother, Listen to that heavenly song; Lovely angels, happy spirits, Now I've joined that hilssful throng.

Oh the aches I've had, dear mother, How I've suffered none can tell: But the struggle now is over, Farewell mother, oh! farewell.

CONRAD.—Near Smithville, Ohlo, on the 28th of November 1897, after a four days sickness of inflammation, Carolina Conrad (nee Gerig), aged 33 years and 10 months. She leaves, besides her bus-band and a two year old daughter, her parents, live brothers and four sisters to mourn her early departure. From her youth she was an earnest and devoted sister and a consistent member of the Amish Mennonite church, Funeral services by J. K. Yoder in German and David Garber in English, Interment in the Oak Grove cemetery.

Dear daughter thou hast gone before, But through God's grace we hope to meet thee on Canaan's happy shore, Where farewell tears are shed no more

CONRAD.-Mary Ellen Conrad (nee CONRAD.—Mary Ellen Conrad (nee Sommer) of Stark Co., Onio, was born March 1, 1876; died Dec. 7, 1897, aged 21 years, 9 months and 6 days. Besides her husband and babe, she leaves her parents four sisters and twin brothers parents, four sisters and twin brothers to mourn her early departure. She united with the Anish Menonite church in her youth and was a faithful and loving sister in the church and S. S. until called by her Savior. Buried in the new graveyard, hec. 10, 1897. Funeral services were held by Benj. Gerig in German, and Peter Stucky in Eng.

HOSTETLER,—On the 16th of Jan, 1898, near Emma, LaGrange Co., Ind, of consumption, Nancy Matilda, wife of Jacob Hostetler, aged 29 years, 11 months and 29 days. During her suffer-ings Sister Hostetler was patient but fad a longing desire to be absent from the body and present with the Lord, which she realized was far better. On the 19th a very large concourse of relatives, friends and neighbors assembled at the Shore meeting house to show their sympathy to the bereaved family and pay the last tribute of respect to the departed one. Services were con-ducted by Yost Miller and D. J. Johns.

My husband, do not grieve for me, Do not lament nor mourn: For I shall with my Savior be-When you are left alone

Hear sisters, oft you looked for me. And oft you saw me come; But now I'm gone from hence away, To my celestial home.

My brothers, do not mourn for me. in heaven we'll meet again; Where parting tears no more we'll see. And where there is no pain.

Although I never can return Let this not grieve the heart, For you will shortly come to me, Then we shall never part.

THE second coming of Christ surely will not be like His first coming. But He is coming with judgment unto victory, and all eyes shall see Him, eyen those who pierced Him, and every child of sin has pierced Illin. It will be joy and gladness to all God's true saints. but it will be sorrow and sadness to all who would not repent and be saved and born of God: for the goats shall be senarated from the sheep. Then there shall be great joy to the righteous, but howling and sorrow eternal to all the ungodly II HANSEN

Good humor is the clear blue sky of the soul. Frederic Sanuelers.

extravagance in the line of feathered

decoration on women's hats this year is

greater than ever before. Millions of

women are either shamefully ignorant

regarding the cruelty which their vanity

is causing, or else they have grown

callous to the fine sensibilities of true

"Editor Union Signal: The W. C. T.

U. has a department of mercy among

its many well organized lines of work

and surely the prevailing fashion in hat

womanhood.-Ed.



DANGER OF DELAY.

The late Pre. I. S. Spencer of Brook lyn, in a sermon which was published after his death, made the following statistical estimate, drawn from his own pastoral experience and observation, of the growing improbabilities of conversion as persons advance in life. Out of every 1,000 professing Christians it is found that

548	were	converted	under 20	ye	arso	fage
337	66	"	between	20	and	30
86	66	44	44	30	64	40
25	64	64	44	40	44	50
3	66	66	64	50	44	60
1	94	"	44	60	44	70
H	e one	e made ca	reful exa	mi	natio	n in

respect to 253 hopeful converts who came under his own observation at a particular period, with the following

Under 20 years of age					138	
Between	20	and	30	years	85	
44	30	44	40	66	22	
44	40	14	50	64	4	
44	50	44	60	44	3	
44	60	66	70	66	1	

He adds these impressive words: "Re yond 70, not one! What a lesson on the delay of conversion! What an awful lesson! How rapidly it cuts off the hopes of the delaying, as they continue on in life, making darker and darker the prospect as they are nearing the tomb! How rapidly the prospect of conversion diminishes! Far more rapidly than the prospect of life. Let the sinner delay till he is twenty years old. he has lost more than half the probahility of salvation he bad but a few years before. Let him delay till he is thirty years old, and he has but threefourths of the probability of salvation which he had at twenty. Let him delay till he has reached forty years. and only twenty-nine probabilities out of a thousand remain to him. Let him delay till he has reached fifty years and beyond fifty there remains to him only fourteen out of a thousand. What a lesson upon delay! What an emphatic lesson!

EVILS OF SOCIALS.

The term social is here used in a modernized sense for gatherings of people in which visiting and feasting are encouraged for financial considera tion, usually to aid some benevolent or religious enterprise. The ideal social can never he maintained. The practical only is here considered. They belie their benevolent and religious pretensions in taxing the poor as much as the

very poor are thus debarred. The practice belittles the gospel idea of giving according to ability, which the rich should have before them. Injustice is imposed upon both rich and poor. Their growth is wholly worldward, Their appeal is to the extraordinary in fleshly senses for money. The simpler forms of the social are at first practiced. As crime by repetition becomes emboldened so conscience once debased, deteriorates under a repetition of its dehasements and opens the way for further degradation under other forms. The simpler plans of the social oft repeated become the ordinary; the novelty is lost.

infrequently practiced.

among other secret springs.

fraudulent pretence, to exchange for

something for the stomach, or eye, or

pride, or lust, is not benevolence-it is

the world's poor pretence for giving.

The giving of socials is a poor pretence

to obtain something else. The world gives in exchange, "Not as the world

giveth" did Jesus give. Follow Jesus.

The Bible requires giving. One rule

is "as God has prospered him," and this

shall be as each shall lay by bim in

store. Charity feasts may be given to

those who cannot pay admission fees.

Luke 12:12-14. The Bible gives rules

for giving. Methods involving oppos

ing principles are excluded. There will

be defense for them in the great day.

On no word of God will those who prac-

tice them be able to stand.-Christian

SILENCE is less injurious than a weak

not to eat."

Conservator.

reply. -C. C. Colton.

rich to engage in their exercises. The

decoration should stimulate the super-An advanced step must be taken and intendents to renewed and untiring the appeal must now be to senses beefforts. yond the gustatory to other fleshly desires and the degrading excitement of The extravagant use of stuffed birds and aigrettes this winter, calls atgambling for partners or property is not enactments nor the effort to enlighten The gambling school, which the prac-

public sentiment has yet prevailed tical social becomes, is not to be lightly against the vanity of women. considered. Their gambling devices This wholesale use of hirds and plumlicen e so far as example and influence age has become such a menace, not can in effect license other gambling only to the existence of certain rare and schemes. Who can measure the harm beautiful species, but to the agricultural thus set in motion, especially among the interests of the country, that it beyoung? The social becomes a primary hooves every woman to discountenance school of lust. The hox, necktie, shadow and other similar gambling devices of the wanton destruction of these most beautiful of wild creatures, and refuse socials for the promiscuous securing of to wear, what is at best, a barbarous partners for the night are seriously obadornment. Science and humanity have jectionable. A half enforced partnerboth repeatedly called attention to the ship between a pure young girl and a effects follow a fashion which destroys drunken wretch for an evening is not millions of birds each year. Our song suggestive of anything but degradation birds have greatly decreased in numfor the girl. Remember, conscience bers, while the beautiful Egrets' the dehased opens the way for further de Snowy Herons and the graceful Terns, basement. That the impressionable once so abundant, have become almost young husband is under fawning attentions when in the shadow of a lewd extinct character as his partner for the evening could scarcely be believed by his wife and should be frowned upon hy

The destruction of our native birds give rise to a multiplication of insect pests, which has a very direct and disastrous effect upon the farming interpurity loving people. Cruel jealousies ests of the country. The statements in the family circle are natural products made by the agricultural department of of the social. The notorious methods the United States and the various state of the bawdy house can never be made boards, are startling in the story they Christian. Their methods are a rotten tell of the results that follow on the plank over a burning crater. The shadtrack of fashion and the bird hunter. ows here drawn are not fanciful. When The egret of our southern states is now broken homes and blasted lives shall almost exterminated, and the hunters speak out beyond actual requirements this winter follow it to its last retreat of divorce courts these shall be revealed on the South American coast. Why? Recause our women consider the aig-To invite a motley crowd to a religious rette, the nuptial plumage of the egret, a feast would scarcely comport with the dainty decoration for their bats. Not spirit of the apostle's admonition to have long since the writer saw a hat worn by no fellowship with certain persons, "no a New York belle that hore upon it three terns and enough egret plumes to The henevolence of the social is a

WOMEN AND BIRDS. adorn two birds. The remedy for this We wish that the following sensible slaughter of innocents lies solely with the intelligence, the humanity of letter could find entrance to every bome woman. Let her refuse to decorate ber in the United States and Canada. 'The

self with their feathered plumage and the destruction will cease. It is plain that there is no necessity for a custom that bas neither fitness nor beauty to commend it "_Rmma I

SWEET satisfaction comes to those who try, no matter how humbly, to be earthly providences to the poor and helpless, and gild their mite with the gold of charity, before it is laid up where thieves cannot break through and steal .- Louisa M. Alcott.

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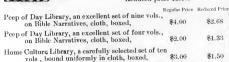
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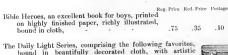
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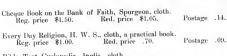
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Semi-Monthly

ELKHART, IND., MARCH 1, 1898.

VOL. XXXV. No. 5.

ABRAM B. KOLB, Editor,

Entered at the Post Office at Elkhart, as

Contents of this number.

Editorial Notes Irrevocableness of God's Word Offenses The Proof that Jesus Needs Us Consecration The Burning of Rome "Here I am, Mother" "Here I am, Mother"
Immortality of the Soul
The Widows of India
Ead of four great Conquerors
Mission Notes
(Joing and Praying
The Mission of the Church
How a Smoker got a Home
Sunday School Lessons Sunday School Lems
Correspondence
Sunday School Items
Who should be a Sunday School Worker?
Report of Quarterly Meeting
This Life and the Future Contrasted
An Indian's Conversion
M. E. & B. B. an Indian's Conversion

'Innacial Report of M. E. & B. B.
Few Proversion

Few Proversion of H. & F. R. C.

Wicked Fashion

Saddening Sight

aportance of Fure Boyhood

stringes and Deaths

recording to the Bestitudes

EDITORIAL NOTES.

"Come, ye children, hearken unto me; I will teach you the fear of the Lord."

"Bodlly exercise profiteth little; but godliness is profitable unto all things: having the promise of the life that now is, and of that which is to come." 1 Tim. 4:8.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. 2 Cor. 5:1.

Change of Address. - Bro. Martin Blosser (deacon), late of Knox county, tain, a place that has for years been the Tennessee, recently moved with his family to McEwen Co., in the same state. His address now is, instead of Richland McEwen, Tenn.

Bro J. S. Coffman is holding a series of meetings in the Yellow Creek meeting-house in Elkhart Co., Ind., during the present week (Feb. 23). The roads and the weather are somewhat unfavorable. yet we hope this work may be to the where. glory of God, and the edification of the

The Bible Treasure.-The soul can do without everything except the word. and without the word of God the soul Feb. 1898, in the harbor of Havana, church membership, the teacher in his church, and disregard their feelings, finds no help anywhere; but with the word of God she has need of nothing, but finds in this blessed word, the Bible, a short distance from the floating dock, we did still have some pure religion church is to prosper, they must work food, joy, peace, light, righteousness, truth, wisdom, liberty, and an abund- explosion occurred, which partially de- or known of active and aggressive then there will be peace, and then God ance of all good things.

A series of meetings were conducted sink. Her crew consisted of 354 men indeed an extreme tendency to an in by Bro. M. S. Steiner, in Elkhart, com- all told, of which only 96 were left alive active passive plety. mencing on the 7th of February and and many of that number severely incontinuing two weeks. The meetings jured. The people on shore, the captain were interesting and well attended and of the boat, as well as a Spanish Man of began to swing the other way, and now there were eight confessions. Bro. War near at band did all they could to this passive plety is left to remain in Steiner returned to his home in Allen Co., Ohio, where be expects to spend were still alive. The cause of the ple's homes, in the asylums, in the sick most of his time for the next two or explosion is a mystery. Some think it chamber, in grandfather's and grandthree months in resting up and in was caused by spontaneous combustion, mother's arm chair, and our modern making preparations for building a or from some other cause on board the system of Christianity is all work-one bouse, which he much needs.

weaknesses and imperfections of others Cuba and Spain torpedoes bad been or has no inclination for that kind of a and to censure them requires little sunk in the harbor by the Spaniards, race, is pointed at by this rushing light talent, or sbarpness, but to discover our for the express purpose of destroying artillery crowd as either old fogy or own sins and evil propensities and to the enemy's ships, and that the Maine overcome them requires a new heart, a happened to strike one of these hidden consecrated mind, watchfulness and torpedoes which caused this destruction haste these Christian workers work prayer. Sampson readily broke the and loss of life. When such accidents bands of the Philistines, but bis own occur from causes that cannot be desires he was not able to curb or hold helped, we can readily reconcile ourin check. Therefore let us look up to selves to them; but when with malice then work is poor work, and brings ben-God for belp, and be humble and cir-

Industrial School.-We are glad to

Lancaster Co., Pa., are making efforts to extend their usefulness in various directions. In addition to several Sunday schools which they have established and are now carrying on, they are now, God hasten the day when the nations church interests. as we learn from a late number of the shall learn the arts of war no more. Mt. Jou Herald, about to establish an Industrial Mission on the Welsh Mounrefuge of outlaws and wickedness in general. We wish the project may be a success and that through these efforts, blessings may be brought both to those who conduct it and those whom it is especially intended to benefit. There are also still other points where a work of this kind might be organized and a great deal of good accomplished. God bless our Sunday school workers every-

that has been beard of for many years given by pastors to their converts, or ers must not work in such a way as to occurred on the evening of the 15th of those whom they were preparing for reject or despise the older part of the Cuba. The battle ship Maine of the school, everybody that did teach, taught their opinions and their counsels. Both United States navy was lying at anchor in that direction; and in those days these elements are needed, and if the in the harbor, when suddenly a terrific taught in the schools. Little was said together; there must be harmony, and

save those of the perishing crew that the cloister, so to speak; in the old peoship; others think this impossible, and continued earnest, active, burrying, believe that during the recent political rusbing, bustling, pushing whirl of Faults in others .- To see the faults, and military disturbances between active work -- and he who to day cannot, snares to destroy the lives and property learner of others, whether of individuals or nations, it shows a very deprayed connote that our Sunday school workers in dition of the human mind. The fact that it is done under cover of the legalized methods of destruction called "war" does not alleviate the horrors, nor the

Sunday School and Church Work-Sunday school and evangelistic work, want to rush everything. little was known) was toward a passive rather than an active, working Christ- young for active work; and the older ianity. The few books that were write people must not hold the younger from ten and published led out on this line: A Terrible Explosion.-The most the teaching of parents to their chill limits of the gospel and church order, terrible and heart-rending explosion dren, the priv te or class instrucțion, and the younger and more active work stroyed the vessel and caused her to evangelistic Christian work. There was can be glorified and souls saved.

But when the great religious pendulum had reached the farthest point, it dead and not converted.

It is work! work!! work!! and in their until they are no longer lit to work. They work until they are physically. mentally and spiritually exhausted, and and forethought men lay their hidden efit neither to the worker nor the

In this intensified push of work, the workers often fail to mature their plans; often forget to count the cost; often do not consider all the necessities of the case nor the consequences and the results, and either their projects fail or unrighteousness of such a course. May they bring disaster to some other

There is at the present time, not only In the Menuonite Church, but in other churches, (and this condition of things ers.-This is an age of work. Fifty or has existed for years, a tendency to one hundred years ago, and still farther cause a division line between the older back in the recent past we had a period and younger portions of the congregain which the popular leading of the tion; between those who are full of Christian Church and of Christianity in activity, and those who are more congeneral, was to meditation and prayer. servative and enjoy themselves better The tendency of pulpit teaching (of in a more quiet way, and those who

> Now we need the old for counsel; the working as long as they stay in the

Now we believe it would be a wise and a good thing for our active workers to take more time to study their Bibles, to meditate and pray. Hold on a little more to the methods of our fathers; to the way they exercised themselves in the years gone by; and then add to that piety and devotion all the activity we can couple with it and then we can do better work, and accomplish more good for God and His kingdom than by trying to build so much hay, straw and stubble, which is about all we can get from our overworked and exhausted spiritual condi-

Go to the closet; retire to your room alone and hold communion with God until your heart and soul overflow with divine grace and power, and then go forth in the name of the Master and build on the Rock, the true foundation gold, silver and precious stones and your soul will be giad, and the angels will rejoice because souls are converted and the kingdom extended

Ald for the Starving Cubans .-Scarcely has the cry of starving India died away in our ears, ere another cail comes to us much nearer home. The island of Cuba has been suffering from war, and is now in a very pitiable condition, thousands dying from famine and disease induced by the want of proper food.

It is indeed a source of comfort to all good people to observe the generosity of our American people; to see with what deep and heartfelt sympathy they onen their hearts and hands for the relief of suffering humanity whether in our own or foreign countries

As generous donors in the work of benevolonce and charity our Mennonite people have certainly made a worthy

Those that are interested in this subject will find reports of all these church charities in our church paper, the HER-

We are especially pleased to notice now, that the cry for help comes to us from Cuba, that while our brethren in the West have been more especially engaged in the relief work for the destitute orphans of India, our brethren in the East, while they have done well their part in aiding the sufferers in India have also taken up the Cuban relief work and made a praise-worthy record in the substantial relief they have already sent forward. Prominent among the promoters in this work we find our devoted brethren and fellow laborers, Bishop Jacob N. Bruhacher and Pre. Ephraim Nissley,

The following extracts from the Mt. Joy Herald will more fully explain the work that has been done in this direc-

AID FOR THE STARVING CUBANS, The pitiable condition of the starving cessful result in which efforts he re-

Cuban concentrados bas stirred the ceived valuable assistance from T. N. people of the United States to action. The Government has appointed Hon. C. A. Schleren, Stenhen E. Barton and Dr. Louis Klopsch, of New York, a Central Relief Committee. A public appeal has heen made and donations of money. food, and clothing are being made from all sections of the country

In this neighborhood Bishop J. N. ruhacher and Pre. Ephraim Nissley, of the Mennonite Church, are giving the matter their personal attention and have arranged to have a car at the Penn sylvania railroad station, at Florin, on Wednesday, Fehruary 2d, where all donations should be delivered

The articles most needed are summe clothing for women and children, medicines for fevers, principally quinine: bard bread, flour, cornmeal, cereal preparations, bacon, rice, lard, potatoes, beans peas, salt fish, canned goods, particularly nourishing soups; meat extracts, blankets, and large quantitles of condensed

That the response will be prompt and liberal is assured from past experience when appeals to the charitable were made

How urgent the need is can be gathered from the following extract, taken from the Christian Herald: "According to the latest census the

population of the Province of Matanzas of Dec. 31, 1897, was 253,616 persons The order of concentration compelled 99,312 persons to abandon their homes. which were destroyed. They were berded in the towns without any resources. Up to Nov. 30th the frightfui number of 20,044 of these hapless beings had died of hunger, and 17,456 had dia appeared and have probably died. Today 61.812 persons of whom 17,199 are men, 20,404 women, and 24,209 children, are starving. Sixty per cent, of them, according to the physicians, will aurely die from the diseases produced by fam ine. If we consider what has happened in other provinces of Cuba, more populous than Matanzas, it is not an exag geration to say that 200,000 pacificos have died of hunger, and 200,000 more will surely die of it "

Starvation and its concomitant diseases are claiming more victims than Spanish shot and shell. One correspondent tele graphs: "The pacificos are dying by scores of famine and amall pox."

Now that the good work has been begun here hy Messrs. Nissley and Bruhacher they should not want for willing helpers. The need is most urgent

A RELIEF CAR FOR CUBA. A Prompt and Liberal Response to the

Appeal for Aid. Last week notice was given through the local and Lancaster city newspapers of arrangements having been made at this point to receive donations for the Cuban sufferers, a car having been placed on the Florin siding for the purpose.

From early morning until evening wagon loads of clothing, provisions, etc., were delivered at the car, the donations coming from as far east as Salunga and Silver Springs, and west from Elizabethtown, while from the borough and immediate vicinity there was also a generous outpouring.

To Pre. Ephraim Nissley much of the redit for organizing the relief is due. He worked bard to bring about a suc-

Hostetter, of Florin, and no doubt many

The splendid generosity of the donors has its own reward in the self conscious. ness of a noble deed well done. It is the spontaneous gift of a sympathetic people, to whom suffering and sorrow never anneal in wain Bread cast on the

This is only the initiave in the move ment. There are so many who from various good reasons failed to contrib. ute, who will feel grateful for other opportunities to do so, and as the need is great and constant, no doubt the next few weeks will furnish them

There need be no misgivings that the charity will be diverted from its legitimate channel. The prominent people at the head of the cause here, as well as the government of the United States, whose officials in Cuba aid in the distribution, are sufficient guarantee that it will go to those for whom it is in-

Any one desiring to contribute to the aid of the auffering Cubans may send it to the Mennonite Publishing Company, and we will acknowledge it in the HER-ALD OF TRUTH, and forward it to the properly appointed parties to distribute it to the sufferers We trust many sympathizing hearts will belp this worthy cause

For the Herald of Truth. IRREVOCABLENESS OF GOD'S WORD.

BY DAVID BURKHOLDER.

Ail through the Bible, in both the old and new dispensations, we witness the immutability of God's counsel. We realize that all His declarations, determinations, promises, threatenings, and sentences, will be like the rain and snow that cometh down from heaven, and will not return void; but will prosper the things whereto He sends them. We notice also that God shows note the heirs of promise, the immutability of His counsels by two immutable things, namely, His word and His oath The Bible teaches that all things are possible with God, and yet there are exceptions to this. It is certainly impossible for God to lie, and also to save a sinner against his will, or without repentance Let us now consider for a moment the effective power and irrevocability of God's word in the creation of the universe, in the beginning, in its original state, ail void, in a chaotic mass, without order or form, the four elements mixed together with water: with water above and below the firmament, and darkness reigning.

No sooner than God had said, "Let there be light," it was done; it accomplished that which He pleased, and step by step the work of creation went on The sea was formed, the earth was made dry, and the dark heavens were illuminated and decorated with sun, moon and stars; the earth brought forth grass and herbs, and the trees yielded fruit.

When God said, "Let the waters bring forth abundantly," it was done. The watery waste, hitherto without, an inhabitant, was now filled with all kinds of living creatures; whales, said to weigh a hundred tons, could now be seen sporting upon its bosom; sharks, able to swallow a man alive, and serpents of enormous size.

The air was filled with all kinds of fowls, from the gigantic ostrich, eagle and condor, down to the little wren and bumming bird. The earth was also filled with all kinds of wild heasts cat. tle and creeping things. As God said so it was done.

March 1.

Now we come to a subject of more importance. Jehovah now changes the phrase from "let them be" to "let us make man in our own image," to be lord of the lower world. Let us remem-God said "He (man) shall have domin. ion over all other creatures of the earth. sea and sky." Let us pause for a moment and think how marvelously true this declaration has proved during the lapse of six thousand years.

Again God confirmed this declaration later on to the "preacher of righteousness " "The fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, and upon all the fishes of the sea." We ask why is it that the whale is afraid of man, when he is able to sport with the angry waves of the sea in a fearful storm. or with the lashing of his tail to break a mighty ship to pieces? It is because God has said, "the fear and dread of man shall he upon him.

Again, why should the lion, the king of heasts he afraid of man when he with one stroke of his paw could crush the skull of a man almost as easily as a man with his fist could crush an egg shell and his roaring seems like thunder sbaking the earth? What would a thousand unarmed men amount to in fighting with a lion? With his paw he would slav them "heans upon beans." as Samson did the Philistines with the jawhone of an ass. We answer because God's word is immutable.

Again God said unto Adam, "The day that thou eatest thereof, thou shalt surely die." But the Devil stepped in as a commentator, and by adding only one little word changed the penalty of their transgression and made it read, "Thou shalt not surely die," and the result was they were deceived: God's declaration was like the law of the Medes and Persians, irrevocable, and the penalty followed. Death was the wages of sin. We have reason to believe that the wages of this sin was physical and spiritual death, because God now told him, "Dust thou art, and to dust thou shalt return." This declaration has proved true and God will never take it back. We see that man is mortal; "it is appointed unto him once to die." "Corruption is his father, the worm his mother and sister." "There is no man that has power over the spirit to retain the spirit, neither hath he power in the day of death and there is no discharge in that war" "Man dieth and wasteth away, yea man giveth up the ghost and where is he?" "All flesh is as grass." his life as a vapor, he is cut off and must fly away. These passages are all solemn truths, and God will never recail them.

Man must die, prepared or unprepared, willing or unwilling, hecause God bas said so. No matter how hard he fights death, he must pass through the ordeal; when the rider on the pale horse comes he must make an unconditional surrender. He takes no excuses, he is relentless, and uncompromising. A man may employ the best physicians in the medical profession, men who bave made that husiness a life study and who claim to be familiar with all the ills in the vocabulary of diseases, and to know the

virtues and medicinal properties of all the remedies in the dispensatory, and procure the best and most faithful nurses of the land and place himself in every particular under the most favorable cir cumstances which he can do, providing he has plenty of money and friends; yet generation in judgment, and condemn not withstanding all these efforts the disease will not yield. The patient will continue to go down and become weaker and weaker until at last he will succumb to the grim monster, the king of evils, who will prove to be the stronger one, and will overcome him, and take from him the armour in which he trusted, and divide the spoil because God has said unto him. "Thou shalt die, and not live," There are other penalties attached to

thistles and other obnoxious weeds will

never be so thoroughly eradicated from

the earth that they will disappear for

ever. God's promises of temporal hless-

ings to individuals and nations were all

fulfilled in the past. The promised Re-

deemer came into the world at the ap-

pointed time. The promise to Noah

that seed time and harvest, etc., should

not cease as long as time should last,

has this far proved true. Likewise all

the indoments with which God threat-

ened the people came. Such as the flood,

the destruction of Sodom and Gomorrah

carrying the Jews into captivity, and

finally the destruction of their beautiful

city and costly temple, and the scatter-

these facts we may realize and rest as-

sured that all the promises and judg

ments in the future will he fulfilled

Just as sure as man dies, so sure he shall

live again. The grave cannot hold them:

they must come forth hecause Christ

has said so. And just as sure as there

is a rest prepared in heaven for the saints,

so sure is there a punishment in hell for

shall be turned into bell, and all the

nations that forget God." Of course

Satan comes again as a commentator

and says, "There is no hell, a man gets

all his punishment in this world." It

seems as though Satan had more minis-

ters in the field than Jesus. Paul says.

"Such are false apostles, deceitful work-

ers, transforming themselves into apos-

tles of Christ, and no marvel for Satan

himself is transformed into an angel of

light; therefore it is no great thing for

his ministers to he transformed into

ministers of righteonspess." Instead of

coming as some people imagine in a

terrible form, with horns, claws, and

cloven footed he comes disguised

Recently I heard a minister in his dis-

course accuse Adam for not minding

his husiness when God had command-

ed him to dress and keep the garden of

ungodly. God said, "The wicked

ing of them into all nations. From all

God may have "winked at his ignorance." We must remember that we have the Adam's transgression, besides death, which are also irreversible. God said "true light" which lighteneth every man that cometh into the world, and the to the woman, "I will greatly multiply thy sorrows and thy conception; in sorirrevocable declaration to us is, "To whom ye yield yourselves servants to row shalt thou hring forth children." God has never recalled this. And for obey, his servants ye are." If we obey Adam's sake the ground was cursed; Christ, we are His servants, and can rely on His promise. "Where I am, there "thorns and thistles it shall bring forth." shall my servant be also," and that In the sweat of thy face thou shalt eat means through all the ceasiess ages of hread. All these declarations have eternity. The same is true with those proved irrepealable ever since they were who serve Satan: they shall he where he uttered. Man, in spite of all his new is and have their part with him in the discoveries, his modern inventions, the lake which burneth with fire and brimimprovements in machinery and agriculture, has not been able yet to raise stone. No infidel, no skeptic, no mate rislist and no universalist can change his crops altogether without sweating. One man may be lucky, or shrewd, or the Savior's immutable declaration, "These shall go away into everlasting cunning, or disbonest enough to make punishment, and the righteous into life a living, or eat his bread without sweating, but if he does, some one else surely eternal." must sweat for him. The thorns and

in and deceive his wife. But it seems

to me that we have enough to do in

minding our own business, without

turning back six thousand years to criti-

cise Adam. He may rise up with this

us because we are compassed about with

a cloud of witnesses that God's word

and promises are true, and that Satan is

a deceiver and a liar, and that we must

let God be true and every man a liar.

While Adam may not have had the same

knowledge of the cunning craftiness of

this failen angel, and the spiritual

wickedness of his legions in high places,

Nappanee, Ind.

For the Herald of Truth. OFFENSES. BY L LONG.

In the HERALD OF TRUTH, No. 2, page 22, of the present year, we find an article under the title of "Don't take Offense." This article I think the writer ought to change and say instead of, "Do not take Offense," "Do not give Offense."

I do not think that we can find any direct word in the Gospel that tells us that we should not "take offense,"

The true follower of Christ is often offended, more or less by such as are apparently in good standing in the church, by their conduct, conversation and outward appearance, in all of which they show that they are still to a large degree carnally minded.

It is true that sometimes we are ready to take offense at little things, that are too trifling to take any notice of, and expose others thereby to the members and even to the outside world. This is wrong. "My brethren, this ought not so to be

If a brother (or sister, or any other person) offends me it is my duty to tell him his fault and be reconciled with

On the other hand if we are aware that our brother is grieved or offended hy some improper conduct on our part, we should go to him and confess our fault and he reconciled. We should not in anyway aggravate ill-feeling or hurt any one when he is already sore. No, dear reader, let us rather take such an one by the hand, try to soothe his pains, hy sympathizing with him, and pouring the oil of gladness into his wounds, and purify and heal the sore; lead him into "green pastures and beside the still waters," and thus comfort him.

show that we have no right to give Esau for Jacob? and was it not God's

negligent and allowed the devil to get an offender. By this I do not mean that we should not holdly defend the teachings of the Gospel. The word should be preached and practiced in all its power, spirit, and truth regardless of. offenses.

In the teachings of Christ we read: "But whosoever shall offend one of these little ones which helieve in me." Dear reader, are you one of those little ones which believe on the Lord Jesus Christ? If so He does not say to you Don't take offense," but He rebukes the offender, and says, "It were better for him that a mili-stone were hanged about his neck" etc "Woe unto that man by whom the offense cometh." Matt. 18:6-7: Luke 17:1: Mark 9:42.

"But He turned and said unto Peter. "Get thee behind me Satan: thou art an offense unto me: for thou savourest not the things that be of God, but those that be of men." Matt. 16:23. Read also Matt. 13:41: 1 Cor. 8:13: Rom. 14:21: Isa, 29: 21: 1 Kings 1:21: Job 34:31,

"If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offenses." Eccl.

"Give none offense, neither to the Jews nor to the Gentiles, nor to the church of God." 1 Cor. 10:32,

"Giving no offense in anything that the ministry be not blamed." 1 Cor. 1:3, "That ye may approve things that are excellent; that ye may he sincere and without offense till the day of Christ," Phil 1:10

We have many more texts but let this suffice, and will say that I appreciate the thoughts of the writer of the above named article, as I believe he gave his sentiments with a pure motive, and it is all right as far as it goes.

I do not want, however, any one to get the impression that he can ramble about and participate in all the follies of the world, indulge in pomp and pride and vain amusements and worldly society, and still be esteemed a true and faithful Christian, and that with all this no one has a right to take offense at his unrighteous course, and reprove

"Prove all things; hold fast that which is good."

Let us not therefore judge one another any more, but judge this rather, that no man out a stumbling block, or an occasion to fall, in his brother's way.

For the Herald of Truth THE PROOF THAT JESUS NEEDS US.

In an article in the HERALD TRUTH of Feb. 1st the question is acked "Where is the proof that Jesus needs us?" and also, "Who will answer?"

I for one would like to answer according to my understanding of various passages of Scripture.

I once heard a very prominent minister ln a Chicago pulpit say, "God does not need our aid, or in other words, human instrumentality in the accomplishment of His uesigns and purposes," I was much surprised to hear him say so for I could not think as he did.

I do not understand how God could accomplish His apparent designs toward and for the human race without human effort in part.

Was there not a little "human instrumentality" in the planning of Rebecca I will here give a few references to and Jacob in securing the hirthright of

Eden, and that he was too careless and offense, and that it is dangerous to be design that it should be so in order to fulfill His covenant with Abram? Aiso, was it not His design and permission that the forbidden fruit should be eaten by Eve?

How can we say that it was not purpose of God that it should be so? We know that the plan of redemption was not decided upon after the Crea tion or the fall of man. What was that one tree reserved in Eden for, but to prove humanity?

Did not God bring about the union of Isaac and Rebecca by human instru mentality because they were in the cov enant of God with Abram? How was it with Moses and Joseph, were they not instrumental in accomplishing His designs? and all the Old Testament worthies intervening from Moses to Jesus Christ, were they not according to their calling, used to fulfill His will?

Jesus Burself "did not many mighty works" because of the unhellef of the people and their unwillingness to work for and with Ilim, to aid in extending the knowledge of His love for those lie came to save; but to those who were willing to obey and labor for Him. He said "Go ve into all the world and preach the gospel to every creature." "He that believeth and i hantized shall be saved." His discipler must do it for "Jesus himself baptized not, but his disciples;" to them He said "Ye are my friends, if ye do whatsoever 1 command you." Ye have not chosen me but I have chosen you that ye should go and bring forth fruit

that must necessitate labor. Jesus said, "Labor not for the meat which perisheth, but for that meat which en dureth unto everlasting life." Ther said they unto him, "What shall we do that we might work the works of God?" Jesus answered and said unto them, "This is the work of God that ve believe on him whom he hath sent." apostle James says "Faith if it hath not works is dead."

If a man has true faith in Jesus Christ as his Saylor he will want to work for the glory of God, to be instrumental in bringing others to the knowledge of llim who "so loved the world that he gave his only begotten Son, that whosever believeth in him should not perish, but have everlasting life."

"Jesus sent two of his disciples into a village, saying, ye shall find a colt tied whereon never man sat, loose him and bring him, and if any man say unto you. Why do ye this? Say ye that the Lord hath need of him; and straightway he will send him hither," that was

work for desus If He needed the service of so hum ble an animal as a colt. I think He needs much more the co-operation of His people whom He has redeemed, to make known to the world that He came to seek and to save that which was lost."

He peeds His people in part to make manifest it is declarative glory.

He "hath committed unto us the word of reconciliation,' that we as Ilis people may aid lim in "reconciling the world unto himself."

Paul said "we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." We then as workers together with him beseech you also, that ye receive not the grace of God in vain.

Josus said "I must work the works of him that sent me, for the night cometh when no man can work."

I think He needs us to go on with the him back his son. Will not God test they did; that men of even Consular erty, or rushed hither and thither in work He planned for His followers to do, to hold forth His word, to confess Him before men, to labor for the salvation of souls and the glory of God. His own work He finished on the crossthat which He came to do on earth for us. Jesus said, "He that believeth on me the works that I do shall be do also: and greater works than these shall he do, because I go unto my Father."

To His twelve disciples He said, "as ye go, preach, saying the kingdom of heaven is at hand; heal the sick, cleanse the lepers, raise the dead, cast out dev-

Does not He need His people to do the same works now?

> For the Herald of Truth CONSECRATION.

This is one of those Scriptural terms not so well understood, and much less carried out in our lives as it should be. The giving of our bodies a living sacrifice, boly, acceptable unto God, requires too much of a sacrifice of self to be very popular with the great mass of believers of the present day, as well as among some of our ministers. It is much more pleasing to the mind of man to seek after such texts of Scripture that more nearly harmonizes with our own experience or way of thinking, and deduce therefrom such comfort and consolation as will harmonize with the half and half heavenly and worldly minded, while the commands "to be holy be cause God is holy" and to be perfect as our Father in heaven is perfect and the consecration text referred to above are only referred to in a sort of meaning less manner, and sometimes not considered worthy of the prayerful meditation and study they merit.

A complete consecration is necessary for every child of God in order to be efficient in His service. "Ye are not your own; ye are bought with a price." If we are not our own, how can our time, talents and possessions be? And then we are to "glorify God in our body and spirit, which are His." This we cannot do short of a full and complete surrender, because we cannot prove what is "that good, and perfect, and acceptable will of God," without first complying with the conditions given; that is consecration, a full surrender. The idea that all we here pos sess and call our own is to be consecrated to the Lord's use, is repulsive to the worldly minded. But does the Lord really require this of His followers? He surely does.

We must be willing to yield all to Him, not only by word, but from the

We might ask, to what purpose does God require this of us? In order to make us better and more faithful stewards, and bring us to where we can better prove what belongs to God, and that we may become willing to give more freely of His own for His glory. In Abraham we have an example of

consecration, and of God's purpose in testing His faithful servant.

Abraham was so desirous of doing God's will that he did not consult his own interests, but obeyed God to the extent that he became willing to sacrifice his own son.

This test was sufficient to prove Abraham's faithfulness. God could entrust him with anything, and gave

His faithful ones now as then? Why rank had detected Nero's slaves on not? He needs faithful servants now as their own property with tow and well as then, and if He requires less of us, and we are not willing to lay all on can we be connted among the faithful ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"

To be faithful in the unrighteous mammon does not mean to lay up earthly treasures for ourselves and children, but faithful as God's stewards in nsing the means entrusted to our care in such a manner as will meet the divine approval.

God's glory must be first, all things held subordinate to His honor. This brings us to where God can use us, and trust us with the true riches, viz., eternal life through His Son, Jesus,

THE BURNING OF ROME.

Had it not been for one crime with which all ancient writers have mixed np his name, Christianity might have left Nero on one side, not speaking of him, but simply looking and passing by, while he, on his part, might scarcely so much as have heard of the existence of Christians amid the crowded thousands of his capital. That crime was the burning of Rome; and by precipitating the Era of Martyrdom, it brought him into immediate and terrible connection with the Church of Christ. Whether he was really guilty or not

of having ordered that immense conflagration, it is certain that he was suspected of it by his contemporaries, and has been charged with it hy many historians of his country. It is certain, also, that his head had been full for years of the image of flaming cities; that he used to say that Priam was to be congratulated on having seen the ruin of Troy: that he was never able to resist the fixed idea of a crime; that the year following he gave a public recitation of a poem called Troica, from the orchestra of the theatre, and that this was only the burning of Rome under a thin disguise; and that just before his flight he meditated setting fire to Rome once more. It was rumored that when some one had told him how Gaius used to quote the phrase of Euripides-

"When I am dead, sink the whole

earth in flames!" he replied, "Nay, but while I live!" He was accused of the ambition of destroying Rome, that he might replace its tortuous and narrow lanes with broad, regular streets and uniform Hellenic edifices, and so have an excuse for changing its name from Rome to Neropolis. It was believed that in his morbid appetite for new sensations he was quite capable of devising a truly artistic spectacle which would thrill his jaded astheticism, and supply him with vivid imagery for the vapid antithesis of his poems. It was both believed and recorded, that during the terrors of the actual spectacle, he had climbed the Tower of Mæcenas, had expressed his delight at what he called "the flower and loveliness of the flames," and in his scenic dress had sung on his own private stage the "Capture of Ilinm." It was said that all attempts to quench the fire had been forcibly resisted; that men had been seen hurling lighted brands upon various haildings, and shouting that they had orders for what

torches, and had not ventured to touch them; that when the wind had changed, God's altar (as he did his son), how then and there was a lull in the conflagration it had burst out again from bouses and obtain their reward? "If therefore that abutted on the gardens of his creatnre Tigellinus. At any rate, the Romans could hardly have been mistaken in thinking that Nero might bave done much more than he did to encourage the efforts made to extinguish the flames. It was remembered that, a few years earlier. Claudius, during a conflagration, had been seen two nights run ning, seated in a little counting office with two baskets full of silver at his side, to enconrage the firemen, and secare the assistance of the people and soldiers. Nero, certainly, in this far more frightful crisis, did nothing of the kind. Even if some of the rumors which tended to implicate him in baving cansed the calamity had no better foundation than idle rumor, or the interested plots of robbers who seized the opportunity for promiscuous plunder, they acquired plausibility from the whole color of Nero's character and conversation, and they seemed to be justified by the way in which he used for his own advantage the disaster of his people. For immediately after the fire he seized a much larger extent of ground than he had previously possed and began to rear with incredihle celerity his "Golden House," a structure nnexampled in the ancient world for gorgeous magnificence. It was in this amazing structure, on which the splendor of the wbole Empire was recklessly squandered, that Nero de-

> But whether Nero was guilty of this nnparalleled outrage on the lives and fortunes of his subjects or not, certain it is that on July 19, A. D. 64, in the tenth year of his reign, a fire broke out in shops full of inflammable materials which lined the valley between the Palatine and Cælian Hills. For aix days and seven nights it rolled in streams of resistless flame over the greater part of the city, licking up the palaces and temples of the gods which covered the low hills, and raging through whole streets of the wretched wooden tenements in which dwelt myriads of the oorer inhabitants who crowded the lower regions of Rome When its course had been checked by the voluntary destruction of a vast mass of buildings which lay in its path, it broke out a second time and raged for three days longer in the less crowded quarters of the city, where its spread was even more fatal to public buildings and the ancient shrines of the gods. Never since the Gauls burnt Rome had so deadly a calamity fallen on the afflicted city. Of its fourteen districts four alone remained untouched; three were completely laid in ashes; in the seven others were to be seen the wrecks of many buildings, scathed and gutted by

clared, with a smirk of self satisfaction.

that now at last he was lodged like a

human being!

Amid the sheets of flame that roared on every side under their dense canopy of amoke, the shrieks of terrified women and the wail of infants and children were heard above the crash of falling honses. The incendiary fires seemed to be bursting forth in so many directions. that men stood staring in dumb stupe faction at the destruction of their prop-

helpless amazement. The lanes and alleys were blocked up with the concourse of struggling fugitives. Many were suffocated by the smoke, or tramp led down in the press. Many others were burnt to death in their own burn ing houses, some of whom purposely flung themselves into the flames in the depth of their despair. The density of the population that found shelter in the huge many-storied lodging bouses increased the difficulty of escape; and when they had escaped with bare life, a vast multitude of homeless, shivering hungry buman beings-many of them hereaved of their nearest and dearest relatives, many of them personally in jured, and most of them deprived of all their possessions and destitute of the means of subsistence - found themselves huddled together in vacant places in one vast brotherhood of bope less wretchedness. Incidents like thes are not often described by ancient au thors. As a rule, the classic writers show themselves singularly callous to all details of individual misery. But this disaster was on a scale so magnifi cent, that it impressed the imaginations of men who often treat the anguish of multitudes as a matter of course

human feeling, yet policy and necessity would have induced Nero to take what steps he could to alleviate the immediate pressure. To create discontent and misery could never have formed any part of his designs. He threw open the Campus Martius, the Monumenta Agrippæ, even his own gardens, to the people. Temporary buildings were constructed; all the furniture which was most indispensable was brought from Ostia and neighboring towns; wheat was sold at about a fourth of the average price. It was all in vain. The misery which it was believed that his criminal folly had inflicted kindled a sense of wrong too deeply seated to be removed by remedies for the past, or precautions for the future. The resentment was kept alive by the benevolences and imposts which Nero now demanded, and by the greedy ostentation with which he seized every beautiful or valuable object to adorn the in sulting splendor of a palace built on the vet warm ashes of so wide an area of

Even if he had been destitute of every

the ruined city. Nero was so secure in his absolutism he had hitherto found it so impossible to shock the feelings of the people or to exhaust the terrified adulation of the Senate, that he was usually indifferent to the pasquinades which were constantly holding up his name to execration and contempt. But now he felt that he had gone too far, and that his nower would be seriously imperilled if he did not succeed in diverting the suspicions of the populace. He was perfectly aware that when the people in the streets cursed those who set fire to the city, they meant to curse him. If he did not take some immediate step he felt that he might perish, as Gaius had perished before him, by the dagger

It is at this point of his career that Nero becomes a prominent figure in the history of the Cburch. It was this phrase of cruelty which seemed to throw a blood red light over his whole character, and led men to look on him as the very incarnation of the worldpower in its most demoniac aspect-as worse than the Antiochus epiphanes of

Daniel's Apocalypse-as the man of Sin whom (in language figurative indeed, yet awfully true) the Lord should slay with the breath of His mouth and destroy with the brightness of His coming. For Nero endeavored to fix the odious crime of having destroyed the capital of the world upon the most innocent and faithful of his subjectsupon the only subjects who offered heartfelt prayers on his behalf-the Roman Christians. They were the defenceless victims of this horrible charge: for though they were the most harmless they were also the most hated and the most slandered of living men .-

"HERE I AM, MOTHER," BY THORPE GREENLEAF.

In 1884 I was in one of the Objo river counties of western Kentucky, and for some weeks stopped at a hotel where a young civil engineer had headquarters. Harry Gendrin was one of those mel low, open natures who have popularity for a birthright, and was soon a favorite in the town and hotel. He liked to come into my room and sing. His voice was a deep bass; my room-mate, Manis, sang a part that I was never musician enough to name; Harry's room-mate, Jervis, sang a rich tenor; and I tried to carry the air. We sang "Suwanee River," "Old Kentucky Home," and such pieces occasionally, but the old bymn tunes were best adapted to our say that we made some good music on "Old Hundred," "Sessions," "Coronation," and like pieces.

On one occasion we sang, "Where is my Boy To night?" and at its conclusion Harry said:

"If you care to hear the story I will tell you where I first heard that song." "Tell it by ail means," said the rest of

us. "I will have to begin by saying that until recently I was a pretty reckiesa chap. My father has always been a railroad prospector and surveyor, and I have been with him in camp ever since I was a mere kid. He is a good man.... I never hope to hear anything that will satisfy me as well as my mother's voice in the church, at Evettsburg.

"Father was not careful enough about my companions in camp and soon I had drifted a long way from the right. But I learned his business, and when I was about eighteen years old he nut me to work on one of his jobs. The pay was not large, but it was nearly all clear money and I was too young to understand the proper disposal of so much. I got into the habit of spreeing when I went to Evettsburg, or when father was not in camp. I managed to conceal the most of my bad conduct from him, while mother never suspected my wild ways, although her pastor and three. fourths of the congregation were well acquainted with my shortcomings.

"Well, when I was about twenty, we reached a point in a job where we had been two weeks in the rain and mud. and got to the end of a section one Thursday noon. Father said that we would have to lay off until the next Monday morning because his plans for the next section were not matured. I determined then and there to put in the best part of the next three days at the two o'clock freight bumped and

banged me forty miles to Evettsburg. Here I disappeared in a saloon down town, and was soon oblivious to surrounding events. The saloon-keeper was careful that my whereabouts should be kept quiet, and bundled me into bis own living rooms when I became unable to care for myself.

"Father staid at his job preparing the next week's work until Saturday afternoon, when he went to Evettsburg, to be present at meeting at seven in the evening. His train was delayed, and he went directly from the depot to the church. By a strange destiny, it seemed, mother was selected to sing, "Where is my Boy To-Night?" for evening service. "()n the way home father asked for

me, and mother replied that she bad not seen me. They both became very uneasy, father with an inkling of the truth, and mother with all sorts of nameless dreads. As I did not turn up that night father started a private policeman on a search for me next morning before breakfast. He found me snd took me to a hotel, where a servant was to sober me up. The policeman then went to report, but as my father was not at home, the whole miserable truth came out to my mother. He said as he was leaving:

"'Mrs. Gendrin, I would advise you not to go to Harry to-day. He will be all right to-morrow morning, and you can see him before he starts back to camp. You would only be needlessly distressed at what you would see to-day, style of quartette, and I am obliged to and you can do him no good now. If possible. I will get him home to-night after supper."

"Mother promised that she would not try to see me until I should be sober. and went to the morning service. Father came to me early afternoon, but I was sleening heavily and he thought it best not to disturb me. When I awoke, about five o'clock in the afternoon, I was duly sober, but had a raging headache. When I learned that it was Sunday I knew that my spree was at an end, so I called for a cup of strong coffee. While drinking it I heard from

the policeman that mother knew every

thing. "I was terribly cut up about it, and my mother's sorrow-laden face arose before me with great distinctness as I sat on the edge of that hotel bed. What with that face and my conscience, you can easily believe that the next hours were simply awful. Then the church bell rang, and at the sound I

aroused myself and said: "'Mason, I'm going to church."

"Where at, Harry?" "'At the First Cumberland."

"'You are in pretty rough shape for

"'Ves but I haven't time to go home and put on more suitable clothes. I will sit under the gallery behind a column and will not be noticed. You must go with me to steer me safely past the rum shops, for it is very important that I keep straight, as I have to go to work again to morrow.

"Mason smiled, but answered that he would go with me.

"I had on my corduroy surveying togs and a wool shirt. The servant brushed me up, but I must have looked pretty rough when Mason and I slipped quietly into a side entrance, and took seats in a secluded corner, but near the pulpit and Evettsburg, on a great old jamboree. choir. I was greatly agitated by entirely So I walked back to the terminus, and new sensations, and felt that a critical point in my career was at hand.

when I entered, but in twenty minutes the immense auditorium was packed. for Dr. Darby was then in the height of his popularity and drew immensely.

HERALD OF TRUTH.

"After the opening prayer my mother rose to sing. This was my principal reason for coming, but I had no idea of what she was going to sing. She had sung it a time or two, and it was now by request of several that she was to sing it again. She would, if possible, have avoided it after the morning's developments, but as she had been announced she must, perforce, sing what surely lacerated ber soul at every word. As I have aiready told you, it was the first time I had heard it.

"At the first line, 'Where is my wandering boy to-night?' the audience, who knew all the sad truth, was wonderfully affected. Mother did not dream that I was present, but supposed I was yet in the botel. All her gentle, patient, loving nature stood revesied in the painful moan of those first words. Oh, how I hated myself for making it possible that she should sing those words from the heart. I dropped my head in my hands, and rocked like a tree shaken by the wind.

"Every word struck deeper and deeper into my soul. I began to pray. I asked God to forgive me for bruising that tender, loving mother's heart. I called myself an ingrate, a matricide, for her tones impressed my incoherent brain with the thought that she was dving. The refrsin, peculiarly composed, as you know, gives the impression of a wail, and when she reached it the second time, I thought I should shrick

"Then I remembered that I had sinned, not only against mother, but against God. I asked His pardon and got it, just as she reached the last

"Go for my wandering boy to-night; Go search for him where you will; But bring him to me with all his blight,

And tell him I love him still. "Then came the refrain:

"'O where is my boy to-night? O where is my boy to-night?"

When she sang that second 'where' with all the emphasis her genius, her longing, her mother-heart could give it, the agony of her soul seemed so great that it irresistibly drew me to my feet, and I walked up the aisle toward her with my arms outstretched. Further words died on my lips. For the briefest moment silence reigned, then I sobled like any child.

"'Here I am, mother.

Mother came hastily and folded me in her arms. Then Dr. Darby seized one hand, and father took the other. The congregation burst into the dox ology, Praise God, from whom all blessings flow,' and I think they sang it about ten times while they were shak ing hands with me.

"All that was more than two years ago. I date a different life from that night."

"But you have never heard the song under quite such dramatic circumstances, Harry."

"I am not so sure about that. I heard my own words to my mother repeated last summer under vastly different circumstances, though perhaps you will say they were as remarkable as what I bave just related.

"Last summer I was making a horse back survey' in south-eastern Kentucky A local preacher by the name of Logan. was guiding me, and I was to stay at bis house one night.

"Several days previous be had come upon a party of gamblers in the woods. His son Thomas was one of the num her but he had impartially reported all of them to the grand jury; they had heard of it, and had been in blding ever since With Spartan-like determination he had resolved that bis son should suffer with the rest, but his wife was deeply grieved at the circumstance, and felt indignant that a father should im molate a son in any such way.

"I knew nothing of these facts when Mr. Logan and I reached his house. I could see that all relations were not thoroughly cordial, but could not sur mise the disturbing cause.

"After supper we sat in the soft June moon-light, and Mr. Logan asked me to sing. Mrs. Logan was sitting farthest out in the vard near the 'office. as the boy's building in some Soutbern front vards is called

"After several other pieces, I thought of 'Where is my boy to-night?' My mind reverted to that blessed Sunday night in Evettsburg, and my mother's longing seemed to fill my own soul, so that the singing was particularly expressive. We were in a 'cove,' where rocky precipices hung near, and my words seemed to climb the cliffs and enter all their gloomy crevices and caverns with the wild, despairing query of the weird refrain. I don't think was 'stuck on my own voice.' but I could not help knowing that I was singing well, and I felt a fine exhilaration in the surroundings.

"Mr. and Mrs. Logan were facing me and did not see what I saw as I started on the last stanza. A young man walked from the shadow of the fir tree to the office. He lifted his finger in warning to me, and I proceeded with the singing as though nothing had hap pened, but watched him parrowly, al though I could not believe that he meant harm when acting so openly. He stood still in the shadow of the office until I finished.

"There was silence for a moment then Mrs. Logan arose in a bewildered way, tossed her arms wildly and moaned, not loud, but with searching, penetrating force. Oh, where is my boy to-night?"

"The figure in the shadow cried aloud the words, 'Here I am, mother!'

"She turned as Logan and I sprang to our feet. 'Tomniy! Tominy!' she murmured, as the strong, young fellow folded her in a filial embrace!

"Logan said, as severely as possible Young man, do you know that you are wanted by the grand jury?"

"'Ves. father, but the song I just heard and mother's heart-breaking wail determined me to stand my triai and pay the penalty like a man. I was skulking near the house in order to get provisions to keep me until after the court would adjourn. Now I will stay here to-night, and to-morrow I will go to town and plead guilty. Then I shall never gambie again, please God."

"'Amen,' said the father, and the son added, 'Mother, you will never again have to ask in earnest, 'Where is my boy to night?""-Union Signal.

IMMORTALITY OF THE SOUL.

WHAT THE EARLY CHRISTIANS SAY.

But since sensation remains to all who have ever lived and eternal punish ment is laid up (i. e., for the wicked), see that we neglect not to be convinced and to hold as your helief that these things are true. For let even necromancy * * the evoking of departed human souls, let these persuade you that even after death souls are in a state of sensation. -Justin Martyr, A. D. 110 to 165 Auto, Nicene Eathers, I. 169.

The immortal soul dwells in a mortal tabernacle.-Mathetes, A. D. 130. I. 27. By these things then it is plainly de-

clared that souls continue to exist .-Irenaeus, A. D., 120-202. Irenaeus had been talking about the rich man and Lazarus. Luke 19.

It follows from this that the soul is immortal. -Clement of Alexandria, A. D. 153-217, Vol. 11, 466.

We however so understand the soul's immortality as to believe it "lost" not in the sense of destruction, but of punishment, that is in hell. The soul then we define to he sprung from the breath of God-immortal.-Tertullian, A. D.

If then on the one band you suppose them not to exist (speaking of the souls of the dead), we shall have to prove the doctrine of the soul's immortality, which is to us a doctrine of pre-eminent importance -Origen, A. D. 185-254, Vol. IV 479

If any one indeed venture to ascribe essential corruption to him who was made after the image and likeness of God, then in my opinion the implous charge extends even to the Son of God Himself .- Origen.

Moreover it is believed not only among Christians and Jews but also by many others among the Greeks and harbarians that the human soul lives and subsists after its separation from the body. Origen 4, 612.

It can neither decay nor be destroyed: it can only be fashioned into greater perfection when the hody returns to it. Cuprian, Vol. V. page 280.

I should diligently bear witness and publically declare that our brethren who are freed from this world by the Lord's summons are not to be lamented since we know that they are not lost but sent before * * that the black garments should not be taken upon us here when they have already taken upon them white raiment there,-Cuprian, Vol. V.

The soul has this excellence of immortality that it cannot be slain.-Cains. U. 636.

For there is a place whither the souls of the just and the uninet are taken conscious of the anticipated dooms of future judgment.-Novatian, V. 612.

THE WIDOWS OF INDIA.

BY MARY GAMERTSFELDER.

In India, a Hindoo woman can not be said to have reached the lowest depths of degradation until she becomes a widow. Hindoo sacred law reaches its climax of cruelty in the rules it lays down for the control of a woman after her husdand has died. She may be young and beautiful, she may belong to a wealthy and powerful family; it matters not: custom is a relentless as death. and now it concentrates its weight of woe to crush her completely down.

One of the Hindon sacred books says: "It is unlawful for any man to take a hegged,-"O Christian lady, pray your

jewelless woman," whose eyes are like God for us. We are already widows the weeping cavi-flower; being deprived and this woe is ours for life. We beg of her beloved hushand, she is like a hody deprived of the spirit. She may have only been a betrothed infant or a child of a few years. It makes no difference. The Shasters teach that if a widow burns herself allve on the funeral pile of her husband, even though he had killed a Brahmin, that most beinous of deeds, she expiates the crime. For long centuries widows have been a literal burnt-offering for the redemption

Another law is laid down after the following fashion: "On the death of their attached husbands, women must eat but once a day, must eschew betel and a spread mattress, must sleep on the ground, and continue to practice rigid mortification. Women who have put off glittering jewels of gold must discharge with alacrity the duties of devotion, and neglecting their persons, must feed on herbs and roots, so as barely to sustain life within the hody. Let not a widow ever pronounce the name of another man."

We here give an extract from a dream as related in the little pamphlet called: "The Voices of the Women;" by Mlss Emma J. Cummings, M. D. A procession of all the women in

heathendom passed before the dreamer. The last to come before her were the degraded women of India. A cold ter ror was settling upon the dreamer, and she looked for some escape from the place, but even as she looked before her were flashing jewels, rich silks and costly apparel. With eyes as bright as her jewels, a woman cried passionately: "Would you like to know our story? We were born in far off India. We were all married before we were ten, some of us before we were three years old. We were taken to our husband's home to be slaves to his mother, to cook his food and send it to him, awalting outside our portion from whatever he might leave. In sickness no physlcian must see or touch us; we are taken out and laid by the Ganges, the sight of whose holy waters is to cleanse our sins. After death the same sacred stream will receive ou. ashes. Forbidden to sew or read, our only occupation is to quarrel with our associate wives: and so we live with no purpose and die with no hope. But we are the favored ones in fair India: ours is the enviable lot von shall see our unhappy sisters. to whose condition we may be reduced

at any moment." Suddenly there appeared a company of the most sorrowful faces. Here were no jewels or silk, hut scanty cotton garments, uncombed hair, and eyes heavy with woe. Their speaker stepped forward and tremblingly said,-"We are widows. When our husbands died, our ornaments were stripped from us and we hecame slaves to all about us. We may never change our condition, but must live on, sleeping on the floor with but a mat beneath us, eating but one scant meal a day, fasting twenty-four hours once a fortnight, eating apart from others forbidden even to see others happy. We must have no society and no one must show us a kindness Blows and curses are our portion and death our only release." As her voice ceased a company of little girls presented themselves, the oldest under six. They lifted pleading hands and raised beseeching eyes to the dreamer as they

you spare one thought, utter one little prayer for us, for we number eighty bousand under six years old." Eighty thousand pairs of eyes looked wistfully towards the Christlan lady for a mln ute, but suddenly a volce said,-"It is useless: her Savior said, "Suffer little children to come unto me,' but she is not Interested." The faint hope died out of their faces and they all vanished.

That Christian lady like many others. was not interested in foreign mission work. She had neither time nor money to spare. The next morning she confessed all her pride and Indifference to her Savlor, and He forgave ber. She promised her Savior that henceforth His cause should be hers, and that she would give to women of other lands as freely as she had received from Him.

India has about 21,000,000 widows, nearly 100,000 of them under nine years of age. The command is to preach the Gospel to every creature. These women and girls are dying incb by incb, without a ray of Gospel light. The bitter cry of the Hindoo widow's prayer ls: "O God, let no more women be born in this land." What are we enlightened Christian people doing to help them?-Ev. Messenger.

TRUE ARMS AND FORCES OF DEFENCE.

"While the Romans carried on war against the Volsci, they made themselves masters, not only of the field of battle, but of the enemy's camp. Among the prisoners were discovered some Tusculaus, who confessed they had aided the Volsci by order of the public, and the authority of their magistrates. The Senate, on this report. thought it necessary to declare war against Tusculum, and charged Camillus with that expedition. The Tusculans opposed the Roman army hy a method that made it impossible to com mit hostilitles against them. When the troops entered their country the inhabitants nelther ahandoned their places, nor desisted from cultivating their lands. A great number of citizens, dressed as in times of peace, came out to meet the generals. Camillus having encamped before the gates, which were open, and desiring to know whether the same tranquility prevailed within the walls, as he had found in the country, entered the city. All the bouses and shops were open, and all the artificers were intent upon their trades; the schools resounded with the voices of children at their books; the streets were full of people going backwards and forwards on business, without any signs of terror, or even amazement, and not the least trace of war was to be seen. Everything was tranquil and pacific Camillus surprised at such a sight, and overcome by the enemy's patience, caused the Assembly to be summoned by the magistrates. 'Tusculans,' said he, 'you are the only people who till now have found out the true arms and forces capable of securing them against the anger of the Romans. -"Doddridge's Works."

END OF FOUR GREAT CONQUER-ORS

The four conquerors most conspicuous in the world's history, are Alexander, Hannibal, Cæsar, and Napoleon Bonaparte. What was their end?

Alexander, after climbing the dizzy beights of bls ambition, bis temples bound with chaplets dipped in the blood of millions looked down upon a conquered world, and wept that there were no other worlds for him to conquer, set a city on fire, and died in a drunken revalry and dehanch

Hannibal, after baying, to the astonishment and consternation of Rome. passed the Alps, and put all her armies to flight stripped "three husbels of gold rings from the fingers of her slaughtered knights," and made her very foundations quake, fled from his own country, bated by those once who exultingly united his name with that of their god, calling him Hanl-Aal, and died at last by polson ad ministered by his own hand, unwept and unbonored.

Cæsar, after conquerlng eight hun dred citles, dyeing his garments in the blood of millions of his foes, and pursu ing to death the only rival be ever had on earth, was miserably assassinated by those he considered his nearest friends, and in the very place which it had been his greatest ambition to reach.

Napoleon Bonaparte, whose mandate kings and popes obeyed, after spreading everywhere the terror of his name-after deluging Europe with blood, and clothing its nations in sack-cloth, closed his days in banishment, on a lonely island, literally exiled from the world.

What comments on the evanescence of human greatness, especially the great ness won by the sword! These men all stood for a time on the very pinnacle of what the world calls greatness, and each in turn made the earth tremble by their tread or their hare word; yet they severally died a miserable death-one by intoxication, or by polson mingled with his wine; another by his own hand, a spicide: a third murdered by his friends: and the last, a lonely exile! How wretched the end of such greatness!-Angel of Peace,

THE BEST YET IN STORE.

The ancient passover was but a prophecy of something better-that which we have now-Christ our pass over sacrificed for us. So the Lord's Supper is but the picture of something which will be infinitely better, being with Chrlst Himself.

Look forward then ever to the heav enly blessedness. After the night's toil of the disciples on the sea, our Lord had a meal ready for them on the shore. So He gives us these precious meals along the way, feeding us with His

How eweet it is when we are wears with toil, or with sorrow, or with struggle, or with disappointment, to find a fire of coals hurning, and fish laid thereon, and bread all made ready for us, by a Savior's thoughtful love.

But that is not the best. When the long night of painful, weary toil is over, and we come near the shore and the morning begins to break, we shall see the hlessed form of Jesus standing on the heavenly side watching us, waiting to receive us. And when we reach the shore we shall find there ready for us a feast of beavenly gladness. Earth's communions, sweet as they are, are not the hest that we shall have. We shall slt down at the "Marriage Supper of the Lamh" by and by, and that will be best; for it will be eternal blessedness. We shall go out no more forever.

MISSIONS.

1898

MISSION NOTES.

Our Father is still very near to help and bless.

We are glad, too, to tell of some very Inspiring results of the work that He is permitting us to see,

You who are interested in and praying for the work, know to some extent how we long to see some visible manifestation of God's real accentance of the work, and some results in the salvation of some of these lost ones.

We can report to you a number of souls who have, we believe, really accepted Christ as their own personal

A little over a week ago we had a little meeting for prayer and edification with a number of our German friends. In talking about the experiences of the new life into which she had entered. one sister said. "A lady recently told me that I was committing an awful sin because I did not attend mass and confess my sins to the priest. I told her I confess my sins to Him who Is above all." Her husband, too, has accepted Jesus. In his testimony he said, "God is now the architect of my life, and Jesus is my foundation."

Our hearts go out in grateful praise to Him who sends His Spirit to accompany the faithful teaching of His word. Our desire is that as we further teach and visit and pray with these dear ones. His Spirit may still direct and control and that they may be led out into the full light of the Gospel.

We think of about one year ago when we first met Mrs. M. She was then telling us of some of her experience in her religious life. She had just come to the conclusion that the church helped people only when they paid for it, and she felt that prayers offered for one only when they were paid for, could be of no real beneft.

She longed for something better. Her soul seemed so hungry. Our hearts went out to the dear Father to reveal Himself to her and to her husband. We praise Him for His goodness.

Another lady said to one of the broth ren recently, "I am so glad I accented Christ. I only wish I had started ten years sooner."

Will you who know the worth of Father's throne, that He may make them willing to follow wheresoever He would lead; for you know the life in Ilis service is a failure without His Spirit to comfort and to keep.

We remember that we have heard people say, "It would be hard to organize a church of our faith in our vicinity, and among this class of people " Why should it be? Is not God able to save and to keep all who believe in His name? Will not His word If obeyed and carried out, transform lives in Chicago as well as any where else? (Certainly.)

We have often heen touched by the way these people appreciate their newfound joy in the Lord

One mother with a fourteen year old daughter came forward one evening. some time ago. The Lord revealed Himself to them, and they seem to realize the forgiveness of their sins and their acceptance with God

The next Sunday evening Elsie came to the children's meeting, hringing with ber a friend of hers, saying, "This is my of S. Dakota, Yoder and Wenger of "go," and, as she goes, to preach. Com- world." - Gospel in All Lands.

friend. She wants to come to the meet- Obio. Sisters Manda Wenger of Orrings and give her heart to Jesus now, ville, Ohlo, and Sarah Steinman of Ind .: too." So the Influence of the Savior's love is carried about.

Elsle's mother was telling bow much happler home is since the Lord Jesus is with them. "Our hearts are changed and we are all so happy," said she They are very poor; but they managed last week to save enough money to buy a Bible, and they eagerly read and study the new found treasure; for it is God's own will and word.

We have lately had many things to encourage and help, as well as some trying times.

There is much poverty now, a great many people are out of work; conse quently they have scarcely the means to keen want from the door

There are also a good many sick Some of them have no one to take care of them, so, of course, the sisters find many opportunities for being really belpful in the small affairs of daily ministry.

One bome where poverty rules, esnecially touches us. The mother is very sick and the father is trying to get work. The oldest hoy, aged nine, tries to take care of the mother and the three smaller children. The baby seven months old, is but a mere skeleton, and continually crying from hunger They had nothing for it but a small quantity of poorly cooked oat-meal One little girl was crying for bread, and there would be none for her until Willie would go out and beg some more.

It'was a very stormy, hlustery day when I started out to find them and take to them the medicine which the doctor had prescribed; but I was so glad I went, for here, surely, was a needy

It was not hard to find something to do, for here was work on every side. The mother was suffering intense pain, and was very weak because she had eaten nothing for a long time.

I did what I could to help them. It was freezing cold; but when I wanted to fix the fire I found that their whole supply of coal amounted to one piece ahout as large as a gallon jar.

Here again you may imagine how glad we were that there was some money at hand "to use as we see fit." For two weeks we have gone regularly to this home and helped as we could. prayer remember these dear ones at the The mother is improving, the father has some work, and we hope for better things for them.

Of late a number of donations have come for the poor, and the work here. We thank the kind donors. Among them are Bro, and Sister D. Hooley, Sister Sarah Steinman, and Brother Tschetter of South Dakota, Mrs. Ellis. one of the ladies who attends our meetings here, also remembered us

Thus the dear Father supplies our needs

Last week one day our pocket book was again entirely empty, and as it was so cold we were almost sorry.

In a short time Bro. Yoder came to the kitchen where Sister Mary and I said to be ultimately responsible for their were, and gave us our monthly allowance for the housework, so we again had what we needed for the time being. Of late we have had a good many callers.

People passing through the city stop for short visits.

We enjoy these visits. Among them were the hrethren Tschetter and Wipf

Bro. J. S. Coffman of Elkhart, Bro. and Sister Good of Sterling, and Bro. D. G. Lapp of Nebraska.

Bro. Lapp preached for us on Sunday evening.

Bro. Coffman expects to leave this week to do evangelistic work in Nebraska.

We must yet acknowledge a box of provisions from Bro. D. P. Yoder, Smithville, Ohio. May God bless those who so kindly remember us. May we ever continue faithful to

flim Remember us at the throne of grace

The Mission Workers. Per SISTER LINA.

168 W. 18th St., Chicago, Ills.

GOING AND PRAYING

I can't so out to the distant lands Where the heathen live and die, Who have never heard of the children's

Above the bright, blue sky; And I can't go yet to tell the news Of the Saylor's love to man But I'm quite, quite sure that when God says

I'll go as fast as I can!

I can't give much, for I am not rich: So I mean to collect the more, And also give what I really can Out of my little store; 'il give my pennies, my love, my prayers,

And ask God to bless each play That is made for the good of the heathen

1'll pray as much as I can. -Exchange

THE MISSION OF THE CHURCH,

The primitive church was to begin its work at Jerusalem; but, "beginning at Jerusalem" did not mean staying there until the city was completely Christianized. If so, the apostles, especially the brave, wise I'aul, made sad havoc of the divine command. They tarried at Jerusalem only until they became endued with power from on high, and then they became witnesses unto Chris everywhere, even unto the uttermost parts of the earth.

Of course, a man's first duty is to the unsaved of his own household but their presence does not clear his skirts of the blood of his neighbors if he makes no efforts to save them. The home church must save the "home heathen," but an earnest, honest effort along this line does not relieve her of the responsibility to the real heathen. The very same argument urged against the foreign work would apply with equal force against the domestic fields and carried to its logical conclusion would tear down the pulpit, break down the church, and stop all personal effort to save men.

The mission of the church is to carry the Gospel to every creature. She is not responsible for the way it is received, only so far as that is effected by the way in which it is carried. The sovereign wills of men fix their destinies. and neither God nor the church can be damnation. But the church is responsihle for the propagation of the Gospel, for it has been committed unto her, and she dare not cease her labors until every ear has heard the good news of glorious salvation and every eye has seen a crucified Savior.

It is not for the church to question.

mission includes mission the great com mission of the church is a concise state ment of her mission. Momentons words these: "Go" "all the world," "every creature."-Rev. Henry Trawick.

BOUNTIFUL GIVING.

I. God loves a cheerful giver. He would have every man give as it is ln his heart to give, to give as far as be can without grudging or of necessity but do it of a set, careful "purpose. The gift that comes unwillingly has no reward. But get the habit of cheerful giving, of sowing the seed with a full hand, "for God loveth a cheerful giver." It may be but two mites, but if it be the widow's two mites, "all she had," none could do more.

2. God will give us "a sufficiency" as we give to others. "God is able to make all grace abound toward you." Plato's ideal of life was not wealth, but a sufficient amount for needs and for doing good. This is l'aul's use of the word sufficiency, and that God will so prosper and bless you that you will have money to give to the needy, and so "abound to every good work" without needing hein from others.

3. God will increase the fruit of your giving. "He who supplies seed for the sowing, and bread for the eating, will supply and multiply your seed sown, and increase the fruits of your alms giving." Lange As God makes the earth fruitful with sun and showers so that its large harvests produce seed and bread. so He will bless the liberal man with a greater amount of seed to sow and then make it produce more, and so He will add to your power to do good, and He will increase the evident amount of good done.

4. God will increase your joy in giving Having been enriched so that you can he more bountiful, you will have a joy in giving that will make you thankful. A. D. l'ail, D. D.

IDOLS AND CHRIST

Dr Griffith John an eminent English missionary in China sends to a mission band in England the following story from Ilankow:

"A little boy who had been to a Chris tian school had made up his mind that he would worsbip idols no more. Some of his relations determined to force him to worship them. They beat him, but it was of no use; he only became more determined in his mind that he would never worship them again. One day they took him to a temple and tried to force him to go on his knees and knock his head to the idol, but he stoutly refused

"At last they threatened to throw him into the river which was flowing near by. 'Throw me,' said he, 'if you like; but I will never worship wood and stone again Jesus is the true Savior and I will worship Him only,' They took hold of him and pitched him into the water. One of his relatives, how ever, rushed after him and picked him up again. When out of the water the first thing he said was, 'You have not succeeded. While in the water I never prayed to the idols; I only prayed to Jesus.' A brave little boy that! May you all be as brave: brave for God brave for Jesus: brave for the mission but to obey Christ. Her business is to ary cause; brave for the salvation of the

March 1, 1898.

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Wissonri.
Kansas and Nebraska.
Nebraska German.
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(°Amish Mennonite.)

Monthly Calendar for March, 1898.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

② 8; § 15; @ 22; **)** 30.

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Elkhart, Ind.

NOTE.-By express or freight the Gnagey History will cost 50 cents, but when ordered by mail send 6 cents additional for postage.

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Every minister, Sunday school worker, and Bible student should have a copy of "Journeys of Jesus and His Twelve Disciples," by A. D Crabtre. It has 700 pages, with many illustrations, and contains much information not generally known. It is having a large sale at present. Price, postpaid, cloth \$2.25; sheep \$3.25; half morocco \$3.75. Order a copy now.

A New Book .- Reference has been made several times in these columns to a new book on Bible Doctrines, by Bro. Daniel Kauffman, of Versailles, Mo. The book is now so far under way that we can say to our readers that we expect to have it completed and ready for sale early in April. The title of the book is, "MANUAL OF BIBLE Doe- in any form.

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HOW A SMOKER GOT A HOME.

I began to chew at the age of twelve. A few years later I commenced smoking. The practice grew upon me till I was smoking a large portion of the time except when asleep. At length I united with the Church and shandoned the filthy habit of chewing tobacco, and soon after also gave up smoking.

I now deposited the money I had been so long squandering for tobacco, in the Seamen's Bank for Savings. I will tell the boys what I did with it, that they may see how unwise and inexpedient it is to commence the expensive demoralizing habit of smoking or chewing to-

We had long lived in the city, but the annual visit of the children to their grandfather's made them long for a home among the green fields. I found a very pleasant place for sale. There were over two acres of land, with abundant shade and fruit trees, a good garden, a fine view of Long Island Sound, near the academy, churches, and schools, and a convenient distance from New York. The cigar money was drawn upon to purchase the place, and it is mine.

I wish the boys who are tempted to smoke could see how the children enjoy their new home, as they watch the great steamers, and the vessels with their white sails as they course along the Sound. Sometimes over a hundred are seen at one view.

My smoking was moderate compared with that of many, only six cigars a day at six and a quarter cents each, equal to \$136.50 per annum, which, at 7 per cent. interest for fifty years, amounts to the small fortune of \$55,476,82. This has afforded means for the education of my children, with an appropriate allow-

ance for benevolent objects. Great as this saving has been, it is not to be compared with improved health, a clear head, and steady hand at the age of over seventy-five years, and entire freedom from desire for tobacco

SUBSCRIBE for the Herald of TRINES." The contents of the book are SUNDAY SCHOOL LESSONS.

LESSON XI.-MARCH 13. THE WHEAT AND THE TARES. Matt. 13: 24-30, 36-43, [Read Matt. 13.]

GOLDEN TEXT .- He that soweth the good seed is the Sen of man .-Matt. 13:37.

INTRODUCTION. TIME.-A. D. 28; autumn; the second year of the ministry of Jesus.

PLACE.—The sea shore near Caper-

THE CONNECTION .- Jesus spoke the Parable of the Sower by the seaside to His disciples and a miscellaneous multitude of hearers to illustrate some great spiritual truths (13: 1-9). The disciples came to Jesus privately, and requested an explanation of the parable, which He freely and fully gave, explaining also other truths growing out of it (13:10-23). DAILY READINGS.

M. (Mar. 7.) The Wheat and the Tares Matt. 13:24-33 T. The Wheat and the Tares.

Matt. 13:34-43 Matt. 13:44-52 W The separation. Matt. 25:31-40 T. Comei Matt. 25:41-46 S. The book of life. Rev. 20:6-15 S. Home of the righteous. Rev. 21:1-

LESSON XII. -MARCH 20. JOHN THE BAPTIST BEHEADED. _Matt. 14:1-12.

Read Matt 14:13-36 Memory Verses 6-10.1

GOLDEN TEXT, - Keep thy heart with all diligence; for out of it are the issues of life.-Prov. 4:23. INTRODUCTION.

TIME.-A. D. 29. March or April, He had been imprisoned about one year before.

PLACE.-Macherus, a strong fortress and castle on the borders of Arahia, nine miles east of the northern end of the Dead Sea

PARALLEL SCRIPTURES,-Mark 6:17 -29: Luke 9: 7-10.

HEROD.—Herod Antipas was the son of Herod the Great. He first married the daughter of Aretas, king of the Nabateans of Arabia Petrea; afterward, when sojourning with his brother Philip In Rome he contracted an incestuous marriage with Philip's wife, Herodias, who was his own niece. The daughter of Aretas anticipated the divorce planned by Herod, and begged to be sent to Macherus, from which she escaped to one of her father's camps.

WHY JOHN REPROVED HEROD,-(1) Herod's course was bringing untold evils upon the people. Aretas, indignant at the affront Herod had put upon him, had declared war; and at the very time of John's reproof, preparations for war were actively going on. John sought to stop the flood of horrors the war would roll upon the people. (2) In accordance with John's method, he could not effectively denounce the sins of the people if he let sins in high places go unreproved. (3) Unrebuked crime in high places teaches, indorses, and propagates crime among the people. It tends to make it fashionable and safe. -Peloubet.

DAILY READINGS. M. (March 14.) John the Baptist Be-Matt. 14:1-12 headed. neaded.
T. Herod mocks Christ. Luke 23:1—12
W. Angry with the truth. Jer. 26:8—15
T. The searching word. Acts 24:22—27
F. Boldness for truth. Luke 3:7—20 Luke 7:19-28 S. The martyr's reward.

CORRESPONDENCE.

FROM ROANOKE, ILLINOIS. - The young brother Nicholas Roth, of Milford. Nebraska, paid the church here and at Metamora a visit that was appreciated very much. He arrived here on Thursday, February 3rd, from Flanagan, where he had been visiting the church for some time. He presented some plain truths for our consideration at the Roanoke church, Friday evening, and, also preached an edifying sermon on Sunday. Sunday evening he conducted services at the Metamora church, leaving for his home Monday morning, via Wayland, Iowa, Such visits are always appreciated, and we trust our dear brother will keep on in the way he has started out and continue to grow in ing nicely. grace.

WEST LIBERTY, OHIO.-Greetings In the name of Jesus. We were lately favored with a visit from Bro. Noah Metzler, of South West, Ind. While with us the brother held a number of meetings. The meetings were well attended and we believe lasting impressions were made. The brother encouraged us in the way of salvation, and that we may be strong in the faith, active in the the work, obedient to the promises, and a shining light to those around us.

During the meetings twelve souls expressed their willingness to accept salvation through Christ, which is so freely offered to all. Let us pray earnestly for the salvation of souls and for the good work to continue. The hrother's work was much appreciated by many May the blessings of God rest and shide with all His children. COR.

FROM FULTON Co., OHIO.-On the 5th of Feb., 1898, Bro. J. Kurtz, from Ligonier, Ind., arrived here and remained with us one week. We feel thankful to God for the time of spirit ual refreshment that we were permitted to have while the brother was with us. He preached several very interesting sermons to us. The brother encouraged us in the way of salvation, that we must be strong in faith, active in the work. obedient to the promise, bright and shining lights to those around us, as Christ was also a shining light, and that we should be true in following His footsteps, which is the will of God. He also instructed the sinner to seek salvation in time of grace, before the door of mercy will close on hlm. We feel thankful for the brother's visit and hope many more may call on us to encourage us on our way to heaven.

CONESTOGA, ONT., FEB. 16, 1898.-Pre. J. M. R. Weaver, from Newton Kansas, held meetings at Chr. Eby's. Berlin, North Woolwich, and at Floradale: and David Garber, from Orrville. Ohlo, held meetings at Snyder's, Bloomingdale, and at Cressman's, Breslau. Twenty-five persons confessed Christ May God bless the further efforts of the HIRAM WERER.

LARNED, KANSAS, FER 11 1898 ... To the readers of the HERALD: As we take up the HERALD OF TRUTH there are always some things for which we look first; so perhaps some one is looking for something from Pawnee county. First, in reference to our Sunday school I will say that we reorganized; the same offiput in again. The school is in good working condition, also the Bible read-We have meeting every two ings. weeks; our workers were somewhat scattered, but we are getting them together again. Our superintendent Aaron Zook, and wife, just returned from Texas, and D. S. King and wife, from Missouri. Two of them are vet in Nebraska, and one in Harvey county. We are expecting Bro. Weaver here this spring to hold meetings, and we ask the brethren and sisters elsewhere to remember us in their prayers, realizing the great need of work everywhere. We have fine weather generally, excepting a snow storm a few nights ago, but no frost under it. The wheat, etc., is do-

MILLERSVILLE LANCASTER CO PA -On Fehruary 1st a deacon was ordained at Petershurg church. There were nine brethren in the lot and it fell on the voungest member. Bro. Amos Kauffman. May the Lord sustain and bless him, that he may go forth rejoicing in the work, and that much good may be done through the brother.

BIRCH TREE, SHANNON CO., MO .-

The church at this place has again been

permitted to enjoy a season of refreshing for which we owe thanks to our God, who "ruleth all things well." Sunday, February 13, communion services were held Bro Daniel Kauffman la. hored with us the first two weeks in Fehruary. The weather was very favor able for this season of the year and with the exception of a few nights the attendance at the meetings was good. One precious young soul gave her heart to God, and united with us. While we longed to see others forsake sin and turn to the light, yet we do not feel dis couraged hut still pray that the good seed sown may vet vield fruit. Every time our brethren visit and work in our midst our doctrine is spread still farther and people generally seem to be interested in it, as it is as yet new to very many. Words fail to express our ap preciation of help from other fields as it belos us so much to stand up boldly in defense of the doctrines once delivered to the saints. May God send forth more laborers and may the church everywhere strengthen her ministers by earnest prayer and words of encouragement.

We would be very glad to have those who may be seeking homes, come and see our country. Land in our immediate neighborhood is selling fast. Other people are taking tracts of land which we were desirous of seeing our own people settle up. Our congregation now numbers twenty-three members including brother and sister Miller and daugh ter, who live about fifteen miles distant. We have services twice a month. Bible reading every two weeks, and Sunday school every Sunday, Pray for us breth ren and sisters and aid us whenever you COR. can.

LETORT, LANCASTER CO., PA.-On February 3, 1898, a deacon was ordained at the Masonville meeting house. The church had chosen eight brethren, and the lot fell on Bro. Daniel S. Witmer God grant that he may be a true and faithful beloer in His vineyard; and may we, as Christians, not neglect our duty to pray for one another. The text cers and teachers we had last year were and was commented on by the Bishops cart and badly injuring his hip

Isaac Eby in English, and Jacob N. Brubacher in German, Bro. Eby filled an appointment the evening previous, preaching from the text 1 Thess. 1:5. This is the first time he has visited us; and we hope it may not be the last, There are six applicants for membership COR.

OKOTOKS, ALTA, N.-W. TER, FER 1

1898,-We are still living in the same

place. Our post office is as above. We

had a very wet year, and a bountiful harvest. Wheat, thirty to forty bushels per acre; oats, forty to seventy bushels per acre; and we have ready sale for everything we have to sell. I read so much in the HERALD OF TRUTH about some of our people wanting a good location in which to settle a colony of our people. I think they can not do better than to come here and see this country. They can get free homes for themselves and their children. I have had a seven years' experience and can now say that it is a grand country to live in. We are here, we may say, in the midst of the great mineral resources of the world, and near the main line of the Pacific Railroad, and a direct line toward the much talked of Klondike. Many times I have thought if people would be so earnest in seeking for the heavenly Klondike, what a nice world this would be It has now been seven years since we heard the voice of a Mennonite preacher. We hope our kind heavenly Father will send one of His laborers to visit us sometime in the near future. We are thankful that we can read His word, even if we cannot associate with our brethren. E. W. BRICKER.

PARADISE, LANCASTER Co., PA.-Ordination services were held at this place Thursday, Feb. 10th, Bro. John M. Kreider, of this congregation, having been unanimously chosen by the church in Marion county, Mo., to serve them as minister of the Gospel, felt moved to respond to the call, and was accordingly ordained. Bishop Isaac Ehy spoke from Luke 10; 1-20. Bro. Kreider and family expect to leave for the West in the near future. The prayers and best wishes of a host of friends will accompany brother and sister Kreider to their new field of lahor.

It is expected, the Lord willing to hold baptismal services here Sunday, Feb. 20th. Thirteen applicants, most of them young people, will be received into the church. There are also a number of applicants to be received at Hershey's church, and a number at Red Well, one of the stations of the Lancaster Co. Sunday School Mission. Our Sunday school is being kept up through the winter for the second time. We meet every two weeks immediately after church services. While the attendance is not so large, the interest seems to be the same as at any other time of the year. The Hershey and Kinzer schools are also "evergreen," and we can all testify that winter schools are not a failure. Our Bible class meets every Sunday evening, and is both interesting and instructive

JACOB II MELLINGER

FROM KANSAS, FEB. 4, 1898,-Bro. Jacob Landis, near Canton, who has been quite sick, is recovering: D. S. Holdeman, near Newton, recently had a se-

Pre. George R. Brunk, from near Canton, has so far recovered that we have hones that he can soon he out again and preach.

Pre. George Lambert and wife were with us, and Bro. Lambert filled an appointment on the 3rd of February, in our meeting house. He snoke from John 6:28, 29. From these words he gave us some idea about the work of God, and also made many interesting references to what he experienced in India. All seemed deeply interested.

Bro. Yoder, from Milan Valley, Okla homa, writes us that their new meeting house is so nearly completed that they can hold church services and Sunday school in it. We had preaching in the new house once by Bro. S. Hetrick.

R. J. HEATWOLE

FROM JOHNSTOWN, PA .- On the 27th of Dec. 1897, the brethren and sisters from abroad began to gather at the Stahl church, in order to hold a Bible conference, as per previous announce ment. The conference was interesting and edifying, and was continued until Jan. 7th. On the following Sunday ten persons were received into church fel lowship by water baptism, and later on ten more were added at the Blauch church, and on Sunday the 29th of January ten were received at the Weave church. At the latter place one had heen received at her home a few days previous. This indeed gives us reason to rejoice and be glad and thankful to God for Ilis mercy and goodness. May He keep all these precious ones faithful in Ilis word and in all His command ments. LEVI BLAUCH.

JOHNSON CO., IOWA .-- Bro J. S. Short maker, of Dakota, Ill., arrived in our midst Feb. 1st, and remained with us one week. On the last evening one soul decided for the higher life. The sermons were edifying, to the cause of the Master. May the brother be blessed in the work yet before him in our state COR.

LOGAN, MICH. FER 7 1898 - We feel thankful to our heavenly Father for the time of refreshment that we were per mitted to enjoy during the past week while Bro. Amos Mumaw, from Wakarusa, Ind., was with us. The brothe came to us on January 29th, and will leave for his home again to-day. He held meetings in the Bowne church and at the Caledonia church. We be lieve that these meetings were enjoyed by all, the saints being encouraged on the way heavenward and the sinner warned to flee from the wrath to come. It seemed almost incomprehensible that on the last evening there were not some dear souls ready to turn to Christ. The house was well filled and it seems to me there must certainly have been some precious souls that felt the need of a Savior; but it seems they are not willlng to accept the offers of salvation May God have mercy on poor lost souls who have no mercy on themselves. May the brothers and sisters earnestly pray to God that this part of His Zior may yet he built up. Bro. Henry Weldy also paid us a short visit since our last report, and held three meetings. We feel thankful for these visits and hope selected for the occasion was Acts 6:1-8 rious accident, being thrown from a many more may call on us to encourage us on our way.

SUNDAY SCHOOL ITEMS.

West Liberty, Ohio, Feb. 2, 1898.-As this is our first report of the Sunday school at this place, we wish all the Sunday school workers God's hlessings. On January 1st the Suuday school at Bethel church, West Liberty, O., was reorganized and the following officers elected. Superintendents, J. P. Bontrager and C. II. Byler; treasurer, J. A. Ililty; choristers. S. II. Plank and Lizzie T.Detweiler. Our Sunday school in the past year was well attended and a good interest manifested. May God still add an interest and increase to our S. S. May our Fathor bless the efforts made to win souls for His kingdom.

MOUNT ZION, MORGAN CO., MO., FEB. 8, 1898.—The church here met for the purpose of reorganizing our Sunday school for the coming year, and chose the following officers: Superintendent, John R. Driver; assistant, John Detweiler; secretary and treasurer, Maggie Driver. We feel thankful for the blessings we have received from God's hand in the past. Our prayer is that God may hless the work in the coming year, and that all His workers may look to Him for direction in the important work. Cor

For the Heraid of Truth. WHO SHOULD BE A SUNDAY SCHOOL WORKER, AND WHAT IS HIS SPHERE IN WHICH TO WORK?

BY MAY GEHMAN.

When speaking of a Sunday school worker, we picture in our minds an earnest Christian, deeply engaged in working for Christ and the church, through the Sunday school, upholding it, loving it, and praying for it. Such is the true Sunday school worker; and when asked who should be such a one, we readily respond: Every Christian church worker. No one can he a real worker in the Sunday school. who is not also a worker for Christthe Sunday school is Ilis just as much as the church the one being only the outer court of the other. To be sure the school is increased in size and interest by those who do not profess Christ; but if these same ones get deeply interested, they will sooner or later become followers of llim; and herein lies the aim and work of the school, that is, bringing souls to Christ.

Then admitting that every member of the Sunday school is to a certain ex tent a worker therein, I repeat, every Christian should be a worker. As to the sphere in which to work, it is so vast, that it is much oftener underestimated than over reached. By the term sphere, we understand a circuit of influ ence, or the space in which a work may be properly carried on. To illustrate more clearly, we may represent this particular sphere as a circuit with the church and Sunday school as its center. This may be said to consist of three concentric circles: The inner one, or center, the Sundsy school proper, the second the home, and the third the field. In each one of these circles, the earnest worker will find vast opportunities to exercise himself.

Having outlined our sphere, which, as before stated, is seldom overdrawn, we may now follow as nearly as possible the work which may be accomplished

on the number and value of members of which it may consist. All organizers are desirous of a large attendance, but they must depend greatly on their coworkers to increase the number.

One may depend on the attendance of the church members, as a rule, but here and there are families who hardly ever enter a church or Sunday school, either because they do not care for anything of the kind or because as they say they are too poor. Both of these difficulties may be removed with love and patience on the part of the Sunday school worker. Too often it is the case that we do

not really know how many there are in our own neighborhoods whom we might win into the Sunday school, if we but tried. The zealous worker will visit every family within the reach of his school, rich and poor alike, treating them as Christ would have us, in all kindness and Christian love. This may seem hard to do sometimes, but when we remember that they are all Christ's, that He Himself went about doing good, and that "the hattle is not ours, but the Lord's," the difficulty vanishes. It is not required that one must talk religion, as commonly expressed, and nothing else. Not every person may be approached alike in conversation, and if the power of the Spirit be lacking, there will undoubtedly be failures. Therefore, it is all important that before one starts out from his home he enter his closet and ask the Lord to keep the door of his lips, and that all he may say and do may be to His bonor and glory. Then prayerfully trusting, one need not fear that He will not direct their conversation with those whom they may meet. Oftentimes it will not trend as one thinks it should, but we need only to give ourselves wholly to the power of the Spirit and God will take care of the rest. Whatever the subject discussed, there is little doubt but that one will feel disinclined to gossip and inclined to speak of the Sunday school and to invite attendance. One should be sure that every one in his vicinity knows that there is a Sunday school near and that they will be cordially welcomed

Next comes the home work. Every day will see something to do here. If one has his Sunday school at heart he will almost constantly be thinking how he may better do his part in it, and praying for its betterment. Some time each day will be spent in the study of God's word, and kneeling before the throne of Grace, seeking His divine aid and guidance. The Sunday school les son should be studied especially well, references looked up, new points of in formation gained, and in short as much light as possible secured on it. I am not speaking of the Sunday school teacher particularly, whether one is that or not, the work is much the same: but usually the work of the teacher or superintendent is more extensive at home; as for instance preparing illustrations, programs, questions, etc. Many times, sad to say, one's daily duties are so great that it seems almost impossible to find time to read the Bible. However, if one takes time, rising an hour earlier in the morning, if necessary, the blessings which will follow will be such as to make him never again wish to deny himself time to seek wisdom through

In planning the organization of a God's word. His home duties will be Sunday school, one naturally calculates more quickly and better done, and more cheerfully as well. With Christ as the watch-word the heart sings above even the lowliest task.

HERALD OF TRUTH.

When Sunday comes, our worker, lnstead of taking an extra nap that mornlng, because it is Sunday, will rise even earlier than usual so that he may be in time for school. What is more, he will not have an unusual amount of tasks to perform that particular morning, hut will let all unnecessary work remain untouched, and as far as practicable have his work arranged in such a way as to facilitate an easy accomplishment of that which is necessary.

A few minutes before the hour for Sunday school to open should find every member present; each one can exert an influence in this direction hy being on time himself. It will be the delightful privilege of each one who has come "filled with the Spirit," to heartily join in the singing and prayer, and other evereises in which all have a part Whether one be a pupil or a teacher, he should endeaver to know when to speak and when to remain silent. I say this because many times one or two pupils, or the teacher, will do all of the talking while the remaining part are silenton the lesson subject at least this should not be permitted. A teacher can remedy it by directing the questions to each one, and trying to draw out the answers from the class, instead of answering them himself Of course where only two or three papils have the lesson prenared, these will necessarily do most of the answering, and the pupils themselves can remedy the matter only by seeing to it that each one himself is prepared on the lesson. Encouragement to this matter rests greatly with the teacher

If we had but one way in which to distinguish the active energetic worker from those who should be such but are not, we could make that distinction at the close of the exercises in Sunday school. We will not see him engaged in idle gossip with a friend, nor yet discussing business matters with some officer of the school: he reserves that for other days; but we may find him shaking hands and speaking with the timid and the strangers, giving words of encouragment here and there, and especinviting the new ones to come again. This is the one who returns to his home feeling that the Lord will bless the Sunday school.

Not all who are zealous for the pros perity of the Sunday school have the privilege of attending one themselves even calling upon others to urge them to do so: on account of ill health. or other disability. We might call these the home workers, and many times their influence is greater than that of the outside workers. Their prayers may many times be the means of great hlessings upon the work of others

Every one of us should be Sunday school workers. As another has said, "Every redeemed one is called, by per sonal effort, to be a witness for God. It is but half a dedication if the offering of my lips to speak for God, is not in cluded. God has redeemed us for the rescue of other souls. To this end He will bless us. Though we are weak, we will be of good courage, in Ilis time we shall reap.

Dimple Mo.

REPORT Of the Quarterly Meeting of the Menonite S. S. Mission, held at Kinzer. Lancaster Co., Pa., on Saturday, Jan. 15, 1898.

March 1,

Notwithstanding the fact that a heavy rain was falling on the morning of the 15th, by 9.45, the hour of opening, the new meeting house at Kinzer was comfortably filled.

The meeting was opened by singing 'To the Work," and reading, by Bish Isaac Ehy, from Deut. 11, and prayer.

General Superintendent Mellinger made a few remarks, expressing hi pleasure in finding so many gathered notwithstanding the inclemency of the weather. He called to the chair, Bro John M. Kreider, who acted as moderator during the day.

The secretary read the minutes of the last meeting, which were approved.

Bish. Isaac Eby then preached from Phil 4:5 The tenor of the sermon was calculated to show that he who rushes enthusiastically into some new work, without having his enthusiasm tempered by forethought, consideration and moderation, is likely soon to "wea out," while those who enter the work more moderately and calmly, weighing their words and actions as they go, wil he found carrying their work to a suc cessful end. He spoke of the work of the mission, and the accessions to the church that were being had in these seemingly out-of-the-way places, and mentioned his own successful experience in speaking personally to those under conviction.

After the singing of a hymn Bro. Amos Hoover gave an address on "Personal Privileges."

Privileges are granted by those in authority to those under them. Privileges entail responsibility. Privileges enjoyed, are not always privileges improved The Jews were the most highly favored people of antiquity, but they prided themselves in their privileges and did not improve them. Let us not condemn them, lest we bring condemnation on ourselves. We hear the Gospel preached, taught and sung. Around us are those who do not have this privilege, but it is our privilege to take the Gospel to them. And as it is our privilege, it becomes our duty. When Christ was transfigured with Moses and Elias, before Peter, James and John, these disciples thought it was good to be there. But we find it was better for them not to remain there. There was work for them to do in the valley. The other disciples had found a demon whom they could not cast out. They needed Christ's help. We cannot remain at the communion table: we must go out to our work Let us not forget that demoniac boy. We have those same demons yet. We find him in the drunken sot, we find him in the sin enslaved wretch that sells herself for bread. It is our business to east them out-by Christ's helt we may. Keep your one hand on Christ and with the other touch the perishing soul, and thus you become the medium through which Christ's love is conducted to the sinner.

Song, "While the days are going by." Bro. A. D. Wenger gave another adlress on the same subject as the preceding speaker. He based his remarks on Acts 20: 35.

Privilege means personal benefit. The secret is when we make others happy we make ourselves happy. We owe our all to others. It makes us happier to give something than to receive some thing. Our greatest privilege is giving the Gospel to others. Bro. Wenger dwelt particularly on the privilege of giving. Glving of our means, giving our love, giving the Gospel. He gave some good lessons and some beautiful thoughts.

Song, "Down in the valley with my Savior I would go." A short extemporaneous address was

given by Bro. Samuel Hess. He was deeply impressed with the importance of carrying life to those in depravity. He spoke of the position we as Christians hold between God and the

The chairman of the committee which had been appointed at the last meeting, to consider a plan for bettering the condition of the dependent people on the Welsh Mountain, gave their report.

The committee had had several meetings, and had fully considered the work to be done. They recommended the establishing of an Industrial Mission on the mountain, to be under the control of a board of twelve directors, who shall be elected annually at a meeting of the S. S. Mission. Their recommenda tions were fully discussed later in the day and the first board of directors was appointed by the superintendent of the S S Mission

The Industrial Mission will be a separate organization from the S. S. Mission, hut shall give reports of its work at the public meetings of the

During the noon recess lunch was served in the basement of the church and at 1.30 the meeting was again called to order and the exercises began hy singing.

In the forenoon the singing had been from Gospel Hymns. In the afternoon it was principally from the old Men nonite hymn book entitled "Psalms. Hymns and Spiritual Songs." Prayer by Bro. Ahram Metzler Jr.

Some matters of business were attended to, after which the hymn "His Love" was rendered, followed by an address on the subject, "Our acceptance of God's Revelation to Peter," Acts 10,

by Bro. Ahram Metzler, Jr. Peter was zealous, but he did not understand that God wanted the Gentile world saved. He was honest, but some what selfish. God wants man to become a medium to save man. He wants to save some soul through you and me But we are often like l'eter, too selfish to believe that, "of a truth God is no respector of persons." Peter prayed and the heavens were opened, God gives revelations to day in answer to prayer. Peter's work was opposed by his Jewish brethren; but when God works through man, something will be done. Search the Scriptures and be guided by them.

Song, "Work to day for Jesus." Address by Bro. C. M. Brackbill on the same topic as the previous speaker. Peter had been inspired to work for

the Master long before this His vision on the house top threw a new light on the old truth. I'eter learns that salva tion comes from God Gul chauses the hearts of men. Peter says, "()f a truth I perceive that God is no respector of persons." How shall we make the application if we discriminate between races and nationalities? God discrimi nates only between the godly and the ungodly.

Song, "Send the light,"

Superintendent Mellinger appointed for the Ronk Sunday school A A Ressler superintendent, Phares Buckwalter, assistant. For Lancaster North St. Mis sion school, B. F. Herr, superintendent, D. Z. Lantz, assistant. On account of some uncertainties the superintendents for Monument and Red Well schools were not appointed. These appointnents will be made later.

After singing "Thine Alone," "When shall we meet again" and "Praise God from whom all blessings flow," and offering of the Lord's Prayer in concert the congregation was dismissed.

In the reports or these meetings, of coarse, only a few of the leading thoughts thrown out by the speakers, can be given. In order to enjoy the abundance of the good things presented and get their full benefit, one must necessarily be present and participate in the spirit that pervades the meetings and inspires the speakers. This day will long he re membered by those present as a day full of "good things" for the soul.

AMOS A. RESSLER, secretary.

A WOMAN'S PRAYER

O Lord, who knowest every need of mine, Help me to bear each cross, and not repine; Frant me fresh courage every day: Help me to do my work alway

O Lord. Thou knowest well how dark the way, Gnide Thon my footslept, lest they stray. Give me fresh fallh for every honr, Lest I should ever doubt Thy power, And make complaint

Give mea beart, O Lord, strong to endu Help me to keep it simple, pure; Make me unselfish, helrful, true In every act, what'er I do. And keep content.

Hein meto do my woman's share To keep content.

-Anna R. Roldwin

Clean minds are necessary for clean hearts. Indecent and sensational liter ature are sure poisons for the mind. The popular novel of the day contains many germs that will breed contagion and death. The impure thoughts are the symptoms of contagion and soon bring forth the unboly acts which are the evidences of approaching death The mind fed on the light sensation of the novel cannot flourish on the plain and substantial truth of the Bible The brain stored with the irreverent or obscene story of the otlice, work-room or club, can not retain the simple but saving tale of the cross. The mind filled with the stock reports or scan dals of the Sunday paper, can not aid in the puritication or protection of the heart by thoughts concerning God dur ing the morning hour of worship. The mind buried in the thoughts of Satan can not contemplate the purity of Christ. -Christian Intelligencer.

AN INDIAN'S CONVERSION

I remember the conversion or one of the most remarkable North American Indians I have ever known. He was known throughout the whole extent of the Northwest as a most terrible warrior. One day he happened to look into the home of our Indian clergyman, and he heard him reading the words. "The blood of Jesus Christ cleanseth us from

all sin." The Indian said, "Read it again." It was read again. He reached out his hands and said "My hands are covered with blood: can I become a Christian?" With tears running down his cheeks, the clergyman told him the story of Christ the Savior of the world: and then to test him, he said, "Let me cut your hair."

The Indian always wears a scalp-lock for his enemy when he is on the war path. "Yes," said the Indian, "I am in earnest; if I can be a follower of Jesus Christ I can suffer anything.'

His hair was cut. His men jeered at him and called him a fool. It stung him almost to madness. He rushed home and threw himself on the floor. His wife, who was a Christian, put her arms around his neck and said, "Yesterday no man in the world could call you 'coward,' cannot you he as brave for Him who dled for you?" He afterward said, "My wife lifted me on to my feet."

I have known many brave servants of Christ; but none, I think, more devoted to Ilim than that man who I verily believe was brought to Christ by earing that one passage of scripture. Bishop Whipple

THIS LIFE AND THE FUTURE CONTRASTED.

What is life" a dream as passing fair But like a bubble bursting in the air A flower just opened in the sun, But wilted, withered, ere the day is don A vapor swiftly floating in the sky Thal vanished as it caught our eye,

A fragrant perfum ; borne upon the gule, That's gone before we could its sweet A bright pinioned warbler but just ditting by

A hnd just hursting when the cruel frost Steals all its beauty and its fragrance s lost, Strains of sweet music floating on the air. Soon lurned to moans and wallings of despair A glowing smile white flashing o'er the face, Suddenly to glistening tears give place,

As white-crested billows so gleefully play. While chast'g each other in the rock-hound bay With a rush, a shont, a leap and a bound One moment, the next He scuttered around-So life in the bright golden halo of youth, With rapture elated: unquestioned its truth. On the Irls of hone mounts up to the skies Till the phantom bursts, an I all beipless lies

But is this life? To taste one little sip From off its sparkling, flowly g brim And bursting from the moistened lip Onegush of gladness? one sweet hymn-

When lo! the scene is changed, the vision Aloue upon a desert waste, Youth's budding bopes all blighted Life's bitter dregs unhiest to laste?

O no! by Laz'rus' tomb of sorr, w Jesus wept, in pity for our woe And bade us from its light to borrow A healing balm, our grid's foreg

Whoso're believes o : me. He said Still on repentance pardon's nigh

And so by Him the victory's won-O'er death, hell and the gr O'er death, neu and the grave: With sin, death's sting's forever gone Our life renewed by Him who gave. O priceless gift of God to man.

The guerdon of a lile with 11 im When we is wonders learn to scan Then does our life but just begin! This is our chrysalis state below

Hedg d in by darkness, far and uear.
As we thro lis transilious go.
New heavens arise, these disappear.

And then our griefs are but the throws Of spirit longings to be free To leave this world of toll and work Aud be forever, Lord, with The

Eve hath not seen, our bath not heard Nor unregen'rate heart conceived, The wondrous things God halb prepared For those who've trusted and believed -Mary R. Wing, Carpenteria

"WHERE IS MY BOY? BY MARY D. BALFOUR. Thus asked the mother, o'er her buried child Teil me, oh God, I ask, in accents mild,
Where is the one, I fondly call'd my child,
Where is my boy? Free from all suffring, hear the Father say Where dwells no night, but one eternal day, In my 'sweet home,' your little one doth stay,

I have your boy a scraph, mid the bright angelle band, Crown on his forehead, harp within his hand, Here in this happy, far off happy land,

not distrust me; calm your every fear, Each setting sun hus brings the moment near, Wnen from the portal, thon the call shalt hear,

Walk then in faith: my grace is thine each day

But through the ages, as ibey roll along, Give God the glory,—make Christ your song, Who conquer'd death, sin, and every wrong, And kept your boy

AFRICANER, THE PEACE-MAKER

Africaner was the chief of a tribe of Hottentots, and the terror of the country in which he lived. He attacked the vil lages, burned the farm-houses, and car ried away the cattle. He was a skillful soldier and very strong. He attacked a Missionary-station, and burned the chapel. He was called the "wild lion of the desert." But he heard the gospel preached. The Holy Spirit changed his heart. He laid aside his weapons of war, and became a pious, useful, and peaceful man. After this he met Berend, an old chief. They had not seen one another for twenty-four years, and then they had met as enemies. Then they fought for five days with great loss of life. Now they met as believers in Christ; the Gospel had turned their enmity into love. They asked forgive ness from each other for former injuries. knelt together in prayer, and then united in praise to God. Africaner was now known as "the peace-maker," He heard of two parties of Hottentots who were ready for battle. He hastened to the spot, and implored them to put away their spears, and to live in peace, "What," said he, "have I now for all the buttles I have fought, and all the cattle I have

SELF-WILL is not self-denial. They are as opposite in their uature as the poles. Nevertheless, the latter is often mistaken for the former. The Episco pul Recorder puts it thus: "The Chris tion who feels quite satisfied that he is divinely guided, and that he is walking in the very path God has selected for him, with bland indifference to the judgment of his fellow Christiaus, may wel pause and ask himself whether he is not in some measure following the dictates of his own self-will. Independence of hu man judgment is a very good thing, but it is also a very comfortable thing, and may easily lead us juto error and spirit ual pride," Only when our decisions and acts are prompted by an all-commanding desire to do the will of the Lord rather than to gratify sellish ambitious and self seeking whims are we safe,-Religious Telescope.

THE Son of God was born like a pauper, lived like a vagrant and died like a felon in order that the poor, the outcast and the sinful may have hope in llim, and in order that lle might touch the lowest levels in human society and make them fit to dwell with

FINANCIAL REPORT OF THE MENNONITE EVANGELIZING AND BENEVOLENT BOARD.

FOR THE MONTH OF JANUARY, 1898. RECEIPTS. Evangelizing.

Biehn S. S., Ont., \$ 5.15 20.00 C. Eby Cong., Ont., "Twenty." Ont. 7.00 West Liberty S. S., Kan., Elkhart Cong., 21.72 Margaret Smith, 5.00 1.00 M E Geell Isaiah Christophel, 1.00 C. Ehv's S. S., Ont., 16.98 Chr. Brubacher, .25 A Sister, Sterling, Ill. 5.00 Weaverland S. S. Pa. Ezra Good, 250 1.00 F I and M. E. Smucker 2.00 D. E. Landis, 1.00 Abram Weldy, 2.00 1.50 L. H. Shank. Total Chicago Mission Peabody Kan. S. S., A Friend Hubbard Ore. J. T. Nice. Friends, Lancaster Co.; Pa.,

811110 29.95 2.00 8.00 Sunday School Union, Logan and Champaign Cos Ohio. 21.29 Elkhart S. S., 4.95 J. S. Augspurger, 3.00 A Brother, Creamery, Pa., 5.00 J. Z. Detweller, 2.00 Naomi and Lizzie Herr, 2.00 A Sister, Sterling, 111., 5.00 Mennonite Cong., Flanagan, Iil., 20.00 J. H. Fisher.

Weaverland S S Pa

Intercourse S. S., Pa.,

(A. M.) Aibany, Ore.,

D. E. Landis. 1.00 Anna Stanffer 3.00 1.00 N. H. Eby. Noah Hoover, J. K. Fisher. 1.00 A Sister, Maytown, Pa., 2.00 John D. Showalter, Isaiah Christophel, 1.00 Sister Martin. 1.00 1.00 Christian Conrad. A Frieud, Ont., 1.00 John Wipf, 1.00 N. Gerber. For Window light (returned), Total.

Armenian Orphans. J. T. Nice. Orphan's Home Hettie Burkhart. India Mission. Wideman's Cong., Ont., Foreign Missions General. Goodland Cong., and Union School House Goodland Ind 2.00

Sunday School Union, Logan and

Champaign Co's, Ohio,

Oak Grove S. S., West Liberty, O., 6,31 A Sister, Sterling, 111. N. H. Eby. 1.00 843.48 Total. DISRUPSEMENTS Evangelizing. S. S. lierner, for his district, Geo. R. Brunk, work in Ohio 5.95

J. G. Wenger, for work in his district. Noah Metzler, to Logan Co., Ohio, 8.50 C. C. Beery, from Tenn to Mich. 1000 Jos. R. Loneka, work in his district, 30,00 111.60

Total.

HERALD OF TRUTH.

.84

.15

865 97

2.50

9984 68

8177.57

Chicago Mission.

Total.

SUMMARY.

RECEIPTS.

Total

SUMMARY.

DISBURSEMENTS.

Total.

A FEW PROVERBS.

An empty cistern furnishes no water.

A full reservoir (no matter how large)

The mind that never takes in can

The person that is not increasing is

The mill will never grind with the

Don't expect to become great to-mor-

You are either a child of God or you

are a sinner; there is positively no mid-

If you would be rich, work for God;

He says one soul is worth more than all

the world. "Let him know that he

which converteth the sinner from the

error of his way shall save a soul from

death, and shall hide a multitude of

He that hideth hatred with lying lips,

cannot help others to perfectness. A

wishy-washy Christian(?) is a detriment

to the cause of Christ. Be symmetrical.

life: the fruit of the wicked to sin.

He that refuseth reproof erreth.

"He that is wise winneth souls."

An empty reservoir will drown no one.

without an inlet will soon run dry.

G. L. BENDER, Sec'y.

Rent

Postage.

Car fare.

Broom.

Starch.

Coal.

Gasoline,

Stove polish

Window glass,

Calcimining,

Gas fixtures,

Domestic work,

Evangelizing,

Chicago Mission,

Orphan's Home,

Evangelizing,

5.00

14.00

Chicago Mission,

never give out.

water that is past.

row, and neglect to day.

decreasing.

dle ground.

sins." Try it.

-Selected.

Armenian Orphans.

Foreign Missions, India,

Foreign Missions, General,

Medical Dispensary.

Envelopes.

Living,

Freight and Express,

Sunday School Tickets.

LOVE IN THE CHURCH.

BY MARY E. FISHER. This is an expression that is indeed full of meaning. If there was always love in the church between all the members, there would be much more good accomplished. In John 3:16 we read: "God so loved the world, that he gave his only begotten Son, etc.: I believe if we all had the love for God and the church in our hearts, as we should have, and ask Him to give us grace and strength we would be more willing to suffer the persecutions and trials that so often come into the church to disturb 6.00 our peace.

We read in one place of man being weak; and this surely must be true, as when only small difficulties arise in the church, we are so ready to think and say: "I can not live this way, I believe will leave the church;" or something in that line, and we are not even willing to suffer so much. How small this is compared with the love which Christ has had for us. Should we not then be more consecrated to God and His service and be at peace with each other, and truly there would be love and unity in the church

Love to God renders its possesso patient in trouble; slow to anger; ready to forgive injuries; teaches him to deny himself to mourn over the afflictions of others, to bear with their infirmities, to have more love to our fellow-men; makes a heaven below and prepares him for heaven above. And the thought comes to me. How can there be love in the church when we have no love for God? In 1 John 3:16-18 we find, "Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren.' 'Let us not love in word neither in tongue, but in deed and in truth." For, if God so loved us, we

ought also to love one another. Again, in John 13:35 we find, "By this shall all men know that ye are my disciples if ye have love one to another. Just consider, how good it is, how delightful, and pleasing to God, for brethren and sisters to live in unity and love! The more we live in peace and love with one another, the happier we shall be ourselves, and the greater benefit we shall derive as a church. How unnatural it is for people to be continually contending and devouring one another. It is natural for a wolf to kill a lamb; but very unnatural for lambs to kill or even wound each other. If there is happiness on earth, it certainly is when a church and all connected with The labor of the righteous tendeth to it are working together in love and harmony, and encouraging one another on the strait and narrow way. To dwell together in paradise below, till removed to paradise above.

and he that uttereth a slander, is a fool. In the multitude of words there want-Oh, that we could all feel as the poet, eth not sin; but he that refraineth his

lips is wise. . . . The lips of the righteous "For Christ and the church willing offerings feed many; but fools die for want of make, Time and talents and gold, for the dear wisdom (Prov. 10:16-21),

Master's sake;
We'll remember the best we can bring to Him,
1s the heart's wealth of love, that will never If you want to get people sanctified, you must first be sanctified yourself. The husbandman that laboreth must first be partaker of the fruit." Then New Paris, Ind. you can say, Come on, not, Go on. You can't expect the people to be any better than their model. "Ye are the light of BRING THE CHILDREN HOME. the world," and if ye are imperfect you

A mother died in one of our Eastern cities a few years ago, and she had a large family of children. She died of consumption, and the children were brought in to her when she was dying.

As the oldest one was brought in, she gave her her last message, and her dy ing blessing; and as the next one was brought in she put her hand upon his head and gave him her dying blessing; and then the next one was brought in and the next, until at last they brought in the little infant. She took it to her bosom and pressed it to her loving heart, and her friends saw that it was hastening her end; that she was ex cited, and as they went to take the little child from her, she said: "My husband, I charge you to bring all these children home with you."

And so God charges us as parents to bring our children home with us, not only to have our own names written in heaven, but those of our children also, -Selected.

THE love of God gives us a concern for the souls of men, rather than the prosperity of man.

FINANCIAL PEPORT OF THE HOME AND FOREIGN RELIEF COMMISSION.

FROM JAN. 22, 1898 TO FEB. 22, 1898.

Contributions.	
John H. Iless,	5.00
A Friend, Inman, Kan.,	10.00
Bible Class, McVeytown, Pa.,	6.4
Hettie Burkhart,	2.5
Elizabeth A. Miller,	.60
John D. Showalter,	2,2
Quiring Cong., Mt. Lake, Minn.,	25.0
"No Name,"	1.0
John A. Blough,	.5
L. A. Blough,	.5
A Brother, Newville, Pa.,	1.0
A. Luginbill,	1,0
A. L. Eshleman, and wife,	2,0
Louisa C. Snavely,	12.0
A Brother, Wooster, Ohio,	4.0
Mrs. Dan'l Roth,	15.0
"Unknown,"	5.0
Katie Lapp,	1.5
Johannesthal Cong., Hillsboro, Ks	., 18.1
John H. VonSteen,	20.0
Lovina Ernst,	.2
Garden Twp., Mennonite Cong.,	
Moundridge, Kan.,	30,6
John Smith,	10,0
Bruderthal Cong., Hillsboro, Ks.,	36,5
Neu-Alexanderwohl Cong.,	
Goessel, Kan.,	200,0
Mrs. Anna Hedrick,	5.0
Jos. Shantz,	1.0
Mrs. C. Reiss,	17.2

First Mennonite Cong., Newton, 57.00 15.00 P T Nickel Sunday School, Buhler, Kan., 7.00 'Ungenannt," Berne, Ind., 1.00 D. R. Shaum. 5.00 A Sister Mt. Lake, Minn. Neu-Alexanderwohl Cong., Goessel, Kan. Total.

213.37 Emmethal School, Goessel, Kan. 11.33 4.00 John Steffen, 757.83 Previously acknowledged, 1 172 11

Received for Specific Purpose Jacob J. Pauls, Inman, Kan., to maintain one orphan 10 yrs, @ \$15.00 per year. 81,322,11 Balance on hand.

No Disbursements. Gratefully acknowledged Home and Foreign Relief Commission. A. C. KOLB, Treas.

A WICKED FASHION.

1898.

Woman has ever been proud to be called "the gentler sex," but some of them-many of them, we are sorry to say -seem unworthy to be thus classified. In sponse to the movement inaugurated by the Audubon and similar societies the fashion of wearing the plumage of birds to decorate feminine headgear became for a while unpopular. Its place was taken by equally effective arrangements of flowers and ribbons. This season, however, the old barbarous fashion has come back with renewed force. The tyranical milliners have decreed that their slaves shall wear not only plumes and wings, but the heads and body-feathers of birds. The style has become so prevalent that one species of small owi, indigenous to New England, has become practically extinct, simply through the demands of the fashion for this one season.

Tastes vary, of course, but in many cases this style of ornamentation is ridiculous in the wearer, as well as lamentable in its general consequences to the feathered race. We have seen hats where the head and autire chin of the bird were used, which had all the impressive effect of the domestic hen sit ting on a nest of eggs. To all rightminded persons the sight of head-gear of this kind suggest thoughts which are far from complimentary to both the taste and the nature of the wearer. To wear such millinery implies one of two things, either that the wearer is lacking in gentleness of heart, which should be the first characteristic of the true gentlewoman, or that she lacks the courage to resist the dictates of an absurd fashion: in other words, that she is a moral

There may be some women who are simply beedless in this matter and would not be guilty, if they knew what suffering their thoughtlessness entailed - Ex.

A SADDENING SIGHT.

"I saw it one morning," writes an Indian missionary; "it was within the temple of the sun-god. I was pass-ing along the road, and had just reached a large tank where people bathe them selves and wash their clothes when I heard the voice of a man singing in the adjoining temple. We approached and entered the door. There, lying flat on the ground hefore his idoi god, banging his head on the floor, was a man He was singing most earnestly, and his voice was not unmusical.

Presently he rose, and, standing on one leg before the idol began to sprinkle it with water. After this he rapidly walked around the outside of the temple, sing ing all the time, and then again turned to his position before the idol. Shortly after this he raised from the ground a little brass vessel, in which were curds and left to offer these in another temple to Mahadev (the great Hindu god). This was part of his every morning's work before going to the Kucheri (law court). where he is government clerk in a high position."

He was a well-educated man, and vet full of the debasing ignorance of idol worship. Education is not enough to save the heathen. Nothing but the Gospel of the grace of God can do it. O for the time when this glad Gospel shall be preached everywhere!-The Gospel in

HERALD OF TRUTH

Purity is one of the essentials to life. Pure air, pure food, and pure medicines.

are needed for the body. Pure reading, pure thinking, and pure acting are quite as needful to the boy life in order to produce a strong, wellrounded, and effective manhood. It is a notable fact that the world's greatest men were once the world's claanest and purest boys.

Young Moody was a country boy who came to Boston to make his way. He had been well brought up at home and he did not depart from his training. It is doubtful whether he had many bad habits to give up at his conversion. It is very seldom that a man who has been a wicked debauchee before his conver sion attains to any great eminence or usefulness. I know this is contrary to the usual opinion, but unfortunately I think the usual opinion has but little evidence in its favor. Read the boy life of Washington, Lincoln, Grant, and Garfield of our own country, and of the grand old man Gladstone, of England. for proof.

The heroes of the Bible were not men who wasted youth in drunkenness and lust and then turned to God. Almost without exception they appear to have led clean, wholesome, and self-respect ing lives from their youth up. The sins of Paul were not vicious, outbreak ing sins, but simply conceit and pride of position and of his opinions. There is something about drunkenness and lust that eats out the very vitals of character. Burns had it about right in his thought when he said, "It hardens a' within and petrifies the feeling."

The men who have wrought most mightily for God and the race, and whose names stand highest on the scroll of honor have been sound men. not the eaten out hulks of manhood Let our boys keep themselves pure and clean .- Selected.

THERE are 30,000 pupils in mission schools in China. In Calcutta, India. there are two educational institutions at which 600 and 1,000 pupils respect ively attend.

Mouse than 400 000, volumes of Serinture were issued in China last year. There is an increased demand for entire Ribles and the purchasers desire well bound copies for which they are willing to pay full price.

IN LOVING REMEMBRANCE

of Fannie S., wife of John B. Reist, who died Jan. 13, 1898, aged 47 years, 9 months and 27 days. Death has robbed us of our mother Whom we loved and cherished dear: It was mother, yes dear mother, Can we help but shed a tear?

Over ten years dear mother suffered, But she meekly bore it all: Never in complaint she murmured, But awaited God's last call.

The Gospel was her joy and care E'en to her latest breath; The truth she had proclaimed so long Was her support in death.

Mother thou hast left us lonely Lonely in this world to roam; We may truly ask the question, What is home since thou art gone?

Parted! yes, and never more Here thou'lt fill that vacant chair; Parted from us here below Where a thousand tears do flow

IMPORTANCE OF PURE BOYHOOD. Human hands have tried to save thee, Tender cares were all in vain; Hoiy angels came and bore thee From this weary world of pain.

Mother, dear, you were our comfort Loved by all the hearts at home, But the angels coming quickly Gently whispered, Mother come

O dear mother, when we meet you In the joyous realms above, Gladly will we haste to greet you All our hearts aflame with lov All is dark within our dwelling,

Lonely are our hearts to-day, For the one we loved so dearly Has forever passed away. Oft let us think of what she said

And sleeping in her lowly grave

MARRIAGES.

RICH-SLAGELL.-On Jan, 13th, 1898, at the home of the bride's parents in Lyon Co., Kansas, Bro. Benadict Rich, of Rocky Ford, Col., and Sister Salome Slagell. May God hless this union

NAEZIGER-BURKHOLDER -On the 10th of Feb., 1898, near Archbold, Ful-ton Co., Ohio, by Bishop Christian C. Stuckey, Bro. Jacob Nafziger to Sister Stuckey, Bro. Jacob Natziger to Sister Caroline Burkholder. May their voy-age through life be richly blessed and may they ever live faithful until their earthly pilgrimage is ended.

LAPP-WALTER. On the 5th of October, 1897, at the residence of the bride's parents, Dea. George and Maria Walter, near Chalfont, Bucks county, Pa, by Bish. Henry Rosenberger, Bro. Joseph L. Lapp and Sister Sallie Wal-ter, both of the same vicinity.

ALDERFER-WALTER-On the 25th of January, 1898, at the same place, by the same minister, Bro. Abraham Alder-fer and Sister Ella Walter, sister to the above. Both of the same vicinity. May God bless both these bridal pairs, and give them a joyous and happy life and make them bright and shining lights in

SLONAKER-KISSLER -On the 2nd SLONAKER—KISSLER.—On the 2nd of Feb., 1898, in McEwen Co., Tenn., by C. C. Beery, David B. Slonaker and Delphi R. Kissler, hoth of the same place. We wish them a prosperous and banny life.

DEATHS.

Widment—On the 4th of Feb., 1898, near New Albany, Oregon, of pineumonia, Fanine, diaughter of Christian months. She leaves father, mother, three brothers and three sisters to mourn her early death. Fanny was a bright, obedient girl and beloved by all who knew her. She was sick only nine coing to die. She was suick only nine coing to die. She was suick of the state o going to die. She was ouried Feb. 6th. Services by J. D. Mishler from Heb. 9:27, and Aaron Baltimore from Jno. 11:1—29.

Weep not for me, my parents dear, Since I must go and leave you here; With Jesus I shall happy be, O parents do not weep for me.

My brothers, do not mourn for me In heaven I hope you all to see,
Where parting words are heard no more, But dwell fore'er on Canaan's shore. Dear sisters, do not grieve for me,

While I am in eternity; But be content and trust in God. And you'll receive a great reward Weep not for me since 'tis in vain In heaven I hope we'll meet again, Where we can then together be Forever in eternity.

BRENNEMAN .- On the 25th of January, 1898, near Safe Harbor, Lancaster Co., Pa., Catharine, widow of the late Co., ra., vatnarine, who of the late Christian Brenneman, aged 55 years. In the forenoon while performing her household duties, she was stricken with paralysis, lingering until evening. when death came to her relief. She when death came to her relief. She leaves two sons and two daughters to mourn her departure. Her hushand preceded her to the spirit world last April. She was a consistent member of the Mennonite church for several years. Funeral services were held at the Masonville M. H., being conducted by J. K. Brubaker and Abram Witmer. May our sister's sudden death be the means of bringing us nearer to Christ.

ESCH .- On the 23rd of September, ESCH.—On the 23rd of September, 1898, in Lagrange Co., Ind., Christiana, wife of Jonas Esch, aged 37 years, 8 months and 6 days. She was a faithful member of the Old Am. Mennonite Ch. and was a faithful and active house. keeper and a devoted wife. She lived in her married life nineteen years and eight months. She was the mother of sixteen children, twelve of whom sur-vive her. She seemed to have a presentiment during her sickness that she would soon be taken away. Shortly be-fore she died she called her husband. fore she died she called her husband, and as he came near she threw her arms fround him and said, "I am going home." He asked her, "Will you leave us?" She answered with a smile, "Yes, thanks be to God." As the children came weeping around her, she said to them, "Weep not for me; be obedient." Then she closed her eyes and the pirt to book its right. The husband was much grieved over her de pand was much greved over her departure, but we have the blessed hope that she passed away from the earth at peace with her God. She was buried on the 25th in the presence of a large congregation of friends and relatives who gathered at the home of J. E. Bontrager where funeral services were con-ducted by D. S. Kauffman and J. Bon-trager from John 5:20-30 and Heb. 4.

FROEIIR.-On the 8th of Jan., 1898,

in Souderton, Montgomery Co., Pa., sister Anna Froehr, aged 19 years, 6 months and 16 days. Anna was a kindhearted, pleasant, and faithful girl. She was an attentive and industrious Sunday school scholar, where she will be especially missed, About three weeks before her sickness she was for weeks before her sickness she was for-cibly convinced that she was not at peace with God, and that her condition was not good. She gave her heart to God, and was converted. She lived for Christ, which she manifested by her de-votion to God, and her simplicity of manner. She took sick on the 24th of manner. See took sick on the 25th of December with Ia grippe and typhoid fever, and suffered for about ten days. On the 10th of January she was hap-tized and received into church fellowship. She had a presentiment that she would not be restored to health; she would not be restored to health; she also said she saw heaven opened, and beheld heautiful angels, but they told her it was not yet time for her to re-main there. Before she was baptized she desired to have the hymn. No. 115 in Hymns and Tunes sung. After she was baptized they asked her if she had was baptized they asked her it she had another hymn she wanted sung; she re-plied by asking for No. 169 in Gospel Hymns, "Lord Jesus, I long to be per-fectly whole." She joined in the singing for our dear Anna was a good singer; then she ssid, "This has been the most then she said, "This has been the most beautiful day of my life." The last day that she lived she began to sing the beautiful hymn, No. 126, Hymns and Tunes. She sang two verses, and fell asleep. She was buried on the 13th, at the Sonderton Mennonite M. 11. on the Sonderton Mennonite M. II. on which occasion Bro. M. R., Moyer spoke at the house, and Josiah Clemspoke at the house, and Josiah Clemmer at the meeting house from the text: I Pet. 1:21, 25. Many tears were shed in deep sympathy, but we need not mourn as those who have no hope. She sleeps in peace.

THOMAS.-On the 26th of Jan. 1898 in Conemaugh township. Somerset county, Pa., of consumption, Lovina, wife of Bro. Silas Thomas, aged 31 years, 6 months. She was buried on the 28th at the Thomas Mennonite church Funeral services were conducted by Funeral services were conducted by sam'l Zimmerman and L. A. Blongh, She was a faithful member of the Dun-kard Church for a number of years. She appeared to be very patient during her affliction, and we believe she died in peace. She left a sorrowing husband and two children: four children pre

ceded her to the future world. May J. K. was also a faithful member of God bless her husband, children and

KREIDER.-On the 3d of Nov., 1897, near Wadsworth, Medina Co., Ohio, of kidney trouble and old age, Tobias Krelder, aged 76 years, 7 months and 9 days. Bro. Kreider leaves a wife, one son, and four daughters to mourn his departure. We trust and believe their oss is his eternal gain. He was a faith-ul member of the Mennonite Church for years. Interment took place on the 7th. Funeral services were conducted by Ira Buchwalter. Text. John 6:68.

Brauch - Barbara beloved wife of

Levi Blauch, of Johnstown, Pa., and daughter of Isaac and Susanna Yoder, was born May 17th, 1857, was united in marriage with her surviving husband Nov. 8th, 1874. Both united with the Mennonite church May 16th, 1875. On the 27th of Oct. 1897, in the evening she took a lighted lamp filled with oll, and started down the cellar way, when her feet slipped and she struck the lamp sgainst the wall, breaking it and scat-tering the oil over her garments. They caught fire and in a minute her whole body was aflame. Her skin was literally roasted and her sufferings cannot any roasted and her sunerings cannot be described; but she bore it all with Christian patience, calling upon God for mercy, and upon her friends for help. In her sad condition she suffered seven days, when inflammation set in and death came to her relief. On Thursday (Nov. 4th) she bade farewell to her husband and children, and also to her father and sisters, kissing each one and asking them to meet her in heaven.
On Friday morning (Nov. 5th) she ate
a hearty hreakfast, and rested well. and
telling her friends not to weep for her,
but rather for themselves. She also said to her husband, "You need not weep, for all is bright and clear before me; only take good care of the children, and meet me in heaven." At half past ten o'clock she passed away, leaving us the blessed consolation that with her all was well. She was a bright shining was well. She was a bright siming light in the church, a good companion, a beloved mother, and we need not mourn as those who have no hope. She reached the age of 40 years, 5 months and 18 days. She leaves husband, son, daughter, father, three sisters and a brother. Buried on the 7th. heen a regular attendant at church, Sunday school and Bible reading. Funeral was largely attended. Services by Jonas Blauch and S. G. Shettler from Jno. 16: 16.

MILLER,-In Stark Co., Ohio, Mickel MILLER.—In Stark Co., Onlo, Mickel Miller, born in France, July 16, 1827, died January 12th, 1898, aged 70 years, 5 months and 29 days. He was united in matrimony to Barbara Graber in 1857. This union was blessed with fourteen children, ten of whom are living to mourn their father's departure In his youth the deceased was united with the Am. Mennonite Church and was a consistent and faithful member with the Am. Mennonite Church and was a consistent and faithful member and a loving brother until called by his Master, Interment in the Am. grave-vard. Funeral services by Mickel Sloneger and John Somer in German and S. B. Stuky in English. Text, and S. B. Stuky in English. Tex Isaiah 38: 1, 2. John Somer,

SCHROCK. - Near Orrville, Ohio, Fronica Schrock. She was born March 29th, 1819, died Jan, 29th, 1898, aged 78 years and 10 months. Deceased united with the Am. Mennonite Church in her youth. But soon failing in health she became an invalid in her mind for about 60 years. Interment at the "Oak about 60 years. Interment at the "Oak Grove" cemetery. Funeral services by Benj, Gerig and J. S. Gerig. Texts, Eccl. 12:1 and Job 30:23. Truly we may say, "Remember thy Creator in the days of thy youth, while the evil days come not nor the years draw nigh wherein thou shalt say, I have no pleas

NISSLEY .- On the 5th of Feb. Lau-NISSLEY.—On the oth of Feo, Lan-caster Co, Pa, John K, Nissley, of East Donegal Twp., aged 64 years. He was a son of Pre. Peter Nissley, who was a prominent minister in the Old Mennonite Church for many years, Bro,

the same church. He died in the General Hospital, where he had undergone an operation for a chronic disease. Bro. Nissley was an active worker in all measures that were for the general good. He was for many years a member of the school board of his district, and also served the people in other works of a similar kind. He was an extensive traveler, and had visited every state and territory in the United every state and territory in the order States. Only a few years ago he made an extended tour through the West, North west and the Pacific slope. As a neighbor he was held in the highest respect, and his death will be sincerely respect, and its death will be sincered; lamented throughout the large circle of relatives and friends. His wife died nine years ago, and three children survive him. Peter, living on the old homestead; Sarah, wide of Clayton I. Nissley; and Maria, widow of George Clayton and Maria widow of George Clayt R. Risser, late of Paris, Ill. He was buried at the Graybill meeting house on Wednesday. His funeral was largely attended. Bro. Nissley was a warm friend of our church paper, the HERALD OF TRUTH, and also of the Publishing use and its interest, at Elkhart,

DETWEILER.—On Jan. 30th, 1838, near Louisville, Clay Co., Ill., Margaret near Louisville, Clay Co., III., Margaret Detweller, aged 72 years, 2 months and 18 days. She was a member of the Dunkard Church. She was faithful to the end. Towards her last she repeat-edly said, "Glory to God! Glory to God! Jesus bear me up." Buried at the Golder graveyard. Funeral sermon by Joseph Meyers. Text, 1 Thess. 4: 13, 14.

RICK,-At her home, near Morrison, Ill., Margaret Dora Rick, born in Baden, Ill., Margaret Dora fices, Dorn in Bader Germany, April 23, 1823; died Feb. 9th, 1898, aged 74 years, 9 months and 16 days She was united in marriage with Philip Rick, in the year 1844. They emigrated to America in 1875. She leaves a husband and five children to nourn their loss. Two children have preceded her to the spirit world. Buried on the 12th at the Mennonite church in Ustick. Funeral services were con-ducted by Jno. McCulloh and Jno.

MILLER.- Near Morrison, Ill., Feb. MILLER.— Near Morrison, III., Fee, 15th, 1888, of spasms, Clarence Leroy, son of Emil and Sarah (Steiner) Miller, aged 6 months and 7 days. Buried the 17th at the Mennonite church in Ustick. Funeral services were conducted by John McCulloh and John Nice.

HOSTETTER.-On Saturday, Jan. 22. 1898, near Manheim, Lancaster Co., Pa., of beart failure, Bro. Josiah Hostetter, aged 52 years, 9 months and 18 days. He leaves a sorrowing wife, an aged mother, two sisters and six brothers, He was buried on the 25th of January in the Kauffman Mennonite grave-yard. Funeral services by Jacob Snavely, Abraham Horst and Jacob N. Brubacher, Text, John 14: 1-3, Peace to his ashes.

Booz.—On the 26th of Dec., 1897, near Souderton, Montgomery Co., 12a., of heart disease, Eve, daughter of Harris and Anna Booz, aged 7 months and 13 days. She was buried on the 13th at the Souderton Mennonite grave-yard, on which occasion Pastor Fetters preached at the house, and 12c. M. R. Moyer at the meeting house, from Rev. 3.20

YOUR.—On the 29th of May, 1897, near Nappanes, Ind., at the home of her daughter in law, Polly Yoder, of the Infirmities of old age, Sister Rachel Yoder, widow of Elias Yoder, aged 89 years, 5 months and 28 days. She was as well as usual until within a few days of her death, and was active for her age. She was a faithful sister production of the control of the con YODER.-On the 29th of May, 1897,

yard. Services were held by D. J. Johns of Goshen, Ind.

of Goshen, Ind.
[This notice was not sent in for publication until last week, one of the daughters requested that it should appear in the Herald of Truth.] H. J. RINGENBERG.

SMITH.—On Tuesday morning, Jan. 25th, 1888, the spirit of Magdelena Smith, wife of Bish, John Smith, passed quietly away. Magdelena Schertz was born Dec. 1, 1813, and died at the age of 51 years, 1 month and 24 days. She of 51 years, I month and 24 days. She had been a long and patient sufferer with consumption nntil death finally released her. She leaves he husband and, to mourn their loss, but what is their loss can be reckned as her gain, as for her it was only a stepping out from a world or pain and sorrow, to one of everlasting bliss. The end came peacement of the patients of fully, conscious that a bright home was prepared for her in the new Jerusalem. Short funeral services were held at the house and at the Roanoke church, Jan. 27th, where a large concourse of friends and relatives assembled to pay their last respects to the dear departed. Services were conducted by Samuel Gerber less were conducted by Samuel Gerber.

HORST.—On the 22d of Jan., 1898, near North Lawrence, Ohio, after two weeks affliction of lung fever, Daniel S., son of John B. and Elizabeth Horst, S, son of John B, and Elizabeth Horst, aged 4 years and 4 days. Buried at the Pleasant View graveyard. Funeral services conducted by I. J. Buchwalter, from James 4:14 and J. Tyson from Luke 18:16, 17.

One by one earth's ties are broken. One by one earth's ties are broken, As we see our love decay; And the hopes ao fondly cherished Brighten but to pass away. One by one hopes grow brighter, As we near the shining shore; For we know across the river Wait the loved ones gone before.

Another little lamb has gone To dwell with Him who gave; Another little darling Is sheltered in the grave. God needed one more angel child Amidst His shining band, And so He bent with loving smiles And clasped our darling's hand,

And clasped our darling's haule.

NotZINIEL—On Jan. 17, 1888, four miles south of Archbold, in Henry Co., (bio, John J. Nofzinger, aged 61 years, 5 months and 15 days. He was suddenly called to eternity; his death being caused by unloading a saw log. He was when the log commenced rolling and caught him, crushing his head and body. He was instantly killed. He was born A.g. 2, 1898, and united in matrimony with Anna Ricker Jan. 30, children, two of them and the dear mother preceded him to the spirit children, two of them and the dear mother preceded him to the spirit world, leaving nine children to mourn the sudden departure of the dear father to eternity. He was buried on Wednes day the 19th. Funeral services at the Amish Mennonite church were con-ducted by D. J. Wyse from Mark 13:33 -37, and C. S. Stuckey from Mark 13:33
-37, and C. S. Stuckey from Matt. 24:
44, where a large concourse of friends
and relatives congregated to pay their
last tribute of respect to the departed
brother. May God bless the dear ones who mourn his death.

BERLINCOURT .- On the 24th of Jan., BERLINGUERT.—On the 24th of Jan., 1888, near Nappanee, Elkhart Co., Ind., by scalding, Bertha, daughter of David and Annetta Berlincourt. aged 2 years and 7 months. The mother had set a psil half full of hot water upon the floor and did not have time to speak to floor and did not have time to speak to the child till she and her doll fell with her left arm into the scalding water. She suffered forty-eight hours, when God took her spirit to dwell with Him. Funeral services by Jas. H. McGowen, from 2 Kings 4, latter clause of 26th

DERLINCOURT. — Near Nappanee, Elkhart Co., Ind., at the same residence above named Annetta (maiden name Lantz) wife of David C. Berlincourt. of rose rash and premature birth with a

1896, aged 27 years, 2 months and 14 days. On the 25th of January she attended the funeral of Bertha; the day being very stormy she took cold. On being very stormy since cook could. On the 25th she took sick and suffered 12 days until God released her. She leaves a sorrowing husband, one son, two daughters, father, mother, three brothers and two sisters to mourn their loss Their loss is her eternal gain. Three Their loss is her eternal gain. Three children have preceded her to the spirit world. May God comfort the sorrowing husband in his deep affliction. She was a member of the Amish Mennonite Church. Funeral services were held at South Union, by David Burkholder in German, from Rev. 18:11, and Jas II. McGowen in English, from 1 Cor. 15, part of 36th and 3fth verse.

ITEMS.

-THE city of New York contains more Jews than Pal-stine, more Catho-lies than Rome, more Irish than Bel-fast, and more Germans than Bremen and Hanover with Lippe and Waldeck included. Upwards of ten million galincluded. Upwards of ten million gal-lons of beer are consumed annually, and the annual arrests for drunken-ness are reported to be upwards of 100,000. Truly, here is a great mis-sionfield for the Christian Churches in and around this great American me

- A Inwieu Rappi of Cleveland () recently advocated before a large congregation the adoption of Sunday as the Jewish Sabbath. His remarks caused no little agitation and the trus caused no little agricultura and the true tees of the synagogue are discussing the propriety of asking him to resign from his charge on account of his bold stand taken on the Sabbath question. Other Jews, however, share his opinions, but as it seems they are more influenced in the matter by policy than by principle. Adopting the Christian Sabbath does not yet make them Christians.

SHAKER RELIC DISCOVERED.-In the old Shaker settlement at Sonyea, N. Y., a peculiar relic has been dis-covered. It consists of a stone about covered. It consists of a stone about 21/241½ feet and four inches thick which is covered with inscriptions, force that bety cannot be deciphered. But the words "The Lord's Stone," and the date, "1817," are sufficient to identify the stone as connected with the worship of the Shakers. It was found by workmen in excavating for a build safe of the Shaker meeting fours. The ing that is to stand directly on the site of the Shaker meeting house. The stone is approsed to be a sort of "kirs-ing stone." It has been turned over to the Historical Society of Month Morris and will be preserved in a glass case No doubt some process can be devised by which the inscriptions can be deciphered more fully. The characteristic reticence of the Shakers has made information in regard to them difficult to obtain, and anything of the nature of a historical relic will be highly prized.

-Torching the question so perplex -TOTCHING the question so perpea-ing to many young people, young men especially, of donbtful amusements, and of work on the Sabbath day, D. L. Moody writes as follows in the Ladic's Home Journal: "I have always found that any young person who truly seeks "first the Kingdom of God, and His infirst the Kingdom of God, and Ilis-righteousses, has little time or incli-nation for socalled doubtful amuse-ments. And in an experience of over-sion who made the Kingdom of God his first thought who was ever at a loss for direction. The trouble is that men are tempted by the world's allumements, and they are an ambie to withstand the cur-rent of popular opinion. But I wouldn't give much for a man who isn't willing to have principles that cost in the control of the control of the con-less of the cost of the description of the Subath in their busi-ness daties, or the question of these ness duties or the question of their ccupation or amusements is con occupation of amusements is constantly annoying them, is proof that they do not believe that they are consistent with their faith. What young men want to-day, I truly believe, is not so much conviction as conrage."

e Royal is the highest grade baking pow known. Actual tests show it goes one third further than any other brand, It was the Word that did the work,

1858.

METEOROLOGICAL RECORD. The Times is again indebted to Mr. Moses B. Weaver, Goshen, Ind., for interesting meteorological observations during the year 1897.

The following statement gives the number of days in each month that were clear or cloudy, or had snow or

(lear	Cloudy	Rain	Snow	
January	3	13	3	12	
February	2	19	2	5	
March	4	13	59	5	
April	4	115	N	2	
May	. 9	13	9		1
June	7	17	6		
July	7	17	7		-
August	12	12	7		8
September	17	11	2		
October	12	16	3		
November	4	14	8	4	1
December	2	18	4	7	1
Total	83	179	118	35	4

On January 1st 2d and 3d the thermometer was 60 degrees above z with thunder on the 2nd. There we blizzard on the 22d, and "sundogs" the 23d and 20th. On the 24th the mer-cury dropped to 10 below, on the 25th to 20 below and on the 25th to 17 below February had a thunderstorm oth with the thermometer 50 while "sundogs" appeared in the skies on the 26th.

March had thunder on the 5th, 8th, 9th and 19th, with the mercury rang-ing at 50 above on the 8th, 60 on the 9th, and 63 on the 30th. April had ice from a quarter of an

inch to an inch in thickness on 7 mernings from the 10th to the 20th, and thunder on the 23d and 24th.

thunder on the 23d and 24th.
May had thunder on the 8th and 9th,
and frost on the 25th and 31st.
June had frost on the 8th, while on
the 15th the mercury was 98 above.
July had eight days on which the
mercury was more than 100 above, rising to 111 on the 8th and 107 on the 9th

On four other days the mercury ranged from 95 to 98.

In August the thermometer recorded 100 above on the 2d, and 96, 90 and 94 respectively on the 3d, 8th and 28th. September had 100 above on the 9th 10th, 11th and 12th, and 102 above on the 8th, 13th, 14th and 15th, while on the 18th, 20th and 21st there was frost. On the 15th of October the mercury

was 90 above, while on the 14th of No vember it dropped to 14 above. In December it was 62 and 60 above on the 9th and 10th, and 2 and 4 below on the 23d and 24th, with "sundogs"

A World of Trouble lifted from your Chicago, Ill,

POINTS ON THE BEATITUDES. Our King lived all that He taught to others. In His teaching, human eloquence, imposing attitude and impressive gestures were wholly absent.

not the human channel through which It came. He had chosen twelve to propogate His doctrine, and now in the presence of the multitude, He made them an object lesson, Would that every church would make the leaders object lessons before the people, else how can they be true epistles known and read of all men. Religious men in those days (and I may say to-day) were honoring leaders who were particular about observances, who tithed the minutest property, whose devotions were long and conspicuous, and whose charity was given only to be seen of men, and who left out the weightier things of the law, judgment, mercy and faith. "Beware of the leaven of the l'harisees." All these things are swept away by this sermon. Eligibility for membership in this kingdom depends on character only. And if men bring not forth the fruits of this character, they have not the least memorial in the kingdom of our Lord.

Our King has given us eight charac-

teristics: The poor in spirit. The humble people who are conscious of their needs, not the scribes and Pharisees, whose bearing towards others was anything but humble. Those who consider themselves great, who have a self satisfied spirit, the people we call know-it-alls. cannot be helped, for they set up a barrier in their own hearts, which shuts out the kingdom.

comes when a man grieves over his monials, wrong doing and wants to abandon it. Our cares, trials and sorrows, our King has told us to cast on Him, and if we practically trust our King, we "shall be comforted."

The meek. The world admires those who stand out for their rights and insist upon being treated with deference Our King's idea of blessedness is of another kind. And we see His people gentle, humble, unobtrusive, modest, seeking not their own but the good of others, learning of Ilim who was "meek and lowly in heart." The promise is sure: "They shall inherit the earth," and shall be partakers of His glory when the "kingdoms of this world have become the kingdoms of our Lord and of His Christ."

"They who hunger and thirst ofter righteousness." This is to those who passionately desire to be righteous. They "shall be filled!"

The merciful. Unlike the ungrateful servant whose lord forgave him a debt of ten thousand talents (Matt. 15:23), the child of God knows what our King means when He says, "I will have mercy and not sacrifice.

The pure in heart. These see God by faith, in this world, full of corruption as it is, and hereafter they will see Him face to face. But impurity is as smoke hiding Him from view.

The peacemakers, also, who go out shoulders, by the timely use of the old and in among men casting the oil of di Swiss-German remedy, Dr. Peter's vine grace upon many troubles between BLOOD VITALIZER, in cases of sickness, man and man. They are embassadors A little paper, called "The Surprise" of the "meek and lowly Jesus," drawtells all about it. Sent free to any ading men to reconciliation through God's dress, by sending a postal card to Dr. dear Son, who said, "If they ask to for-Peter Fahrney, 112-114 So. Hoyne Ave., give, forgive them." These are truly the children of God.

They who are persecuted for rightcousness' sake. A glorious reward is promised to all such. "Theirs is the kingdom of heaven." Blessed promise. "They who will live godly in Christ Je-"They who will live godly in Christ Jesus shall suffer persecution." And the ataunch apirit that will atand for the truth is a qualification for the "abundant entrance" into His kingdom. has raised cases which doctors said would die; i



printed It cui-tains a full and complete line of poultry sup-plies at very lowest prices. Tells how to op-erate an incubator successfully. Tells will about raising chickens and how to make money at the business. Ever-ttiling mide plain and easy. Dou't fall to send for one, price only 4 centa in stamps. Address.

TO OUR PATRONS.

We have raised Soy (or min himida) for three years and are fully convinced of its merits as a delicious and beneficial beverage (used as coffee) for man as well as a most excellent feed for best results and greatest comfort. stock-especially for milch cows it has no equal; can be fed as hay or grain. It is planted the latter part of May and yields well in any soil.

We have a quantity of nice seed for sale at \$2.75 per bushel. We have it also roasted for family use. It is put St. Louis -Buffalo, Detroit and Chicago, up in pound packages, 12 pounds for \$1.00. All orders will have prompt at-They that mourn. True blessedness tention. Send for circulars and testi-

THE SOY COMPANY Box 480. Goshen, Ind.

LEHMAN'S INDIAN Silence that dreadful cough by using Lehman's most distressing cough, cure croup, and it con-tinued subdue any tendency to consumption. It

Need we ask more from God?-M. E. H. in Pentecost.

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THE WABASH RAILROAD. THE ERFE REC INING CHAIR ROUTE

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will cure a cough by loosening it, assisting the lungs and litroal to throw off offending matter which causes the cough, thereby making a speedy

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Semi-Monthly

ELKHART, IND., MARCH 15, 1898.

VOL, XXXV. No. 6,

glad to aid in this work and we hope

sufferers. We herewith acknowledge

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ARRAM B. KOLB Editor.

Entered at the Post Office at Elkhart, as

Contents of this number. rmon tical Thoughts on Christian Apparel ration from the World Separation from the W My Trip to the East Contentment Passing Thoughts Helps to Bible Study Our Influence Points for Reflection Debt.
An Explanation Desired
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are doing
Did the Apostles Compose the Creed?
The Great Choice
Acceptable Prayer
Marriages and Deaths

EDITORIAL NOTES.

A word fitly spoken is like apples of gold in pictures of silver. Prov. 25:11.

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer. Ps. 19:14.

Be ye steadfast, unmoveable, always abounding in the work of the Lord. forasmuch as ye know that your labor is not in vain in the Lord. 1 Cor. 15:58.

Meetings at Yellow Creek .- The series of meetings conducted by Bro. J. S Coffman at the Vellow Creek M II in Elkhart Co., Ind., resulted in four confessions. May the Lord preserve and sustain them in their purpose to serve God.

The Mennonite Publishing Co has just added to her already ample machinery two new Century Presses, at a cost of nearly \$6,000. These presses are entirely modern, and capable of doing the best work more rapidly than any machine now on the market. The one is as large as any regular press made. For fine book work and fine job work these presses cannot be excelled.

Our Family Almanac for 1899 .-It will now soon be time to look after remind our readers of the fact, and ask them to notice the names and addresses. of the ministers and the places of meetings and if they find any incorrect, G. Cassel, of Philadelphia, is secretary please write us at once so that our lists will be corrected.

Also if any one has a good article of Commissioner. D. K. Cassel was the pleased to contribute, and forward it to any kind, suitable for the Almanac, we author of a history of the Mennonite the proper distributing committee. All

Dr. Dowie, the faith-healer, of Chicago, in a recent issue of his paper. said: "Never pray to Jesus. You have dents connected with the history of our to contribute something to the Cuhan no more right to pray to Jesus than you have to pray to the Virgin Mary." Stephen, who knew a great deal more about the Gospel than any of our modern divines, just before his death, prayed thus: "Lord Jesus, receive my spirit." Acts 7:59. Paul prayed to Jesus, and said, "Lord, what wilt thou have me to do?" This ought to settle the question, and we can keep on praying to Jesus as well as to the Father and the Holy Spirit.—Exchange.

India, the Horror-Stricken Empire, is the title of the new book that will be out in a short time, giving a complete account of the famine, the plague and the earthquake of India and especially, giving an account of the Relief Work. by the Home and Foreign Relief Commission, under the direction of Bro. Geo. Lambert The work done by this Commission was strictly the relief given to the sufferers of India by the Mennonite people, and we feel very sure that our Mennonite people will read it with interest. The book will contain also a brief account of the work done for of Trinity church, Bro. iiunsicker India by the Chicago Board of Trade Relief Committee. The book already has a large sale, and will be published in English and German. For further information apply to the Mennonite Puhlishlug Co., Elkhart, Ind.

Daniel Kolb Cassel well-known as a Mennonite historian and genealogist, died on Saturday, February 19th, 1898, at his home, 4333 Germantown avenue, Philadelphia, of paralysis. Daniel Cassel was born April 22, 1820, in Upper Salford township, Montgomery Co., Pa. 11e was the son of Jacob Cassel, a weaver and farmer, and descendant of Hupert Kassel, a weaver, who came to this country from Germany about 1715, and was one of the early settlers of Germantown. On February 16, 1845, he was married to Elizabeth Kolb, daughter of Bish, Jacob Kolb, of Harleysville, and he leaves her and three sons, one of whom, Abel and manager of the Dairymen's Pro- concluded to make an appeal to our tective Association, and a deputy Food people and receive what they may be

shall thank you very much to send it in. Church, published in the English and moneys received will be acknowledged German languages, and also of several in the HERALD OF TRUTH. We are Genealogies, His works contain a coljection of many valuable facts and Incl- many will be glad for the opportunity people, and their settlement and development in this country.

become Ursinus College.

Relief for the suffering Cubans.

The suffering among the Cubans again

awakens our sympathies and demands

our help, that they may be relieved.

The Christian people certainly do not

lack in opportunities to manifest the

sincerity of their profession. Jesus

says: "For ye have the poor with you

always: and whensoever ve will, ve may

As noticed in the last issue of the

HERALD OUT people, especially those in

the East, have been stirred up to active

suffering people, and still there is oppor

tunity for further help, and as several

small amounts have been handed in to

us for these Cuban sufferers, we have

work and sent substantial aid to these

do them good," Mark 14:7.

A Friend. Died in her one hundredth year .- A Brother in Elkhart. Elizabeth Hunsicker, widow of Pre. A Sister in Elkhart. Ahraham Hunsicker, who in September last, entered upon her one hundredth A SERMON. year, died on Friday evening, Feb. 18th, BY J. F. FUNK. 1898 at Collegeville, in Montgomery (Delivered at Elkhart, Ind., Jan. 30th, Co., Pa. She is survived by seven of her ten children. There were 55 grand-Text:- Verily, verily, I say unto you children, 79 great-grandchildren and 13 If a man keep my saying, he shall never great-great-grandchildren. Of her 157 see death. Jno. 8: 51.

descendants 127 are living. The hus-This is a declaration of our Lord Je sus Christ. Those of you who have band was a minister of the Mennonite read the word of God have learned Church in his earlier days, but in the that the great work Jesus had at that schism of 1817-8 he sided with the time was to overcome, if possible, the progressive party, and through the evoprejudices and the enmity of lijs own lutions caused by misunderstandings of people His own nation. Christ came into the world in a manner that brought various kinds, a second division took the prejudice of liis own people (the place and a still more progressive party Jews) especially against liim. it is concentrated their forces in Ahraham true that they were looking for the Hunsicker as their leader, and aftercoming of the Messiah, for their fore fathers and the prophets had declared wards founded "Trinity Christian Church" at Freeland, which in recent that He would come. But they had a very mistaken idea of the Man, of His years has become Trinity Reformed work, and of liis kingdom. Their idea Church. Some years before the building was that He would establish a temporal kingdom, and lift them up again, and give them a place with the nations of established an educational institution, the earth. They had fallen into a deunder the name of "Freeland Seminary." gree of formality from which it was where the writer spent a part of his hard to bring them up; and looking for school days. This institution has now such a King and such a kingdom, it was hard for them to understand that

> He was born of poor parents His father was a carpenter, a common labor ing man, it is home was in Nazareth, a despised place that was looked down upon with contempt, so much so that it was said of it, "Can any good come out of Nazareth?" His associates and companions were common people, the pool ishermen of Galilee, the tax gatherers etc ile Himself confessed that the

this man was their promised Messiah.

With all these things presenting themselves before them, need we won der that prejudices were high against ilim when iie told the people that lie would give them life, and that if they believe on Him they should never die When He said to them, "I am the bread that cometh from heaven," and, "except ye eat the flesh of the Son of

wild beasts and the birds of the air were better condition than He, for said He, "The foxes have holes, and the birds of the air have nests; but the Son of man has not where to lay his head.

life in you, and cannot be my disciples", Why, they looked upon Him as a madman, and said, "He has a devil!" And yet all these things are possible and are rue, because He who declared them has the power to perform them.

Now let us briefly look at some of the sayings of Christ. He says in our text, "Verily, verily, I say unto you, if a man keep my saying, he shall never see death." Now, is this true? Do we, with all the knowledge we have of the Bihle, and of divine things, do we believe ceived into church-membership, or bethat this is so, that a man shall not die? ing baptized, and calling upon the When we look around us we see that men are dying on every side. Almost Christians. I met a man some years every day we see a funeral procession, ago, in Michigan, who is not a Christian. moving on toward the cemetery to lay down some dear one beneath the clods of the valley, there to rest until the resurrection morn. Our friends, like the falling of autumn leaves, pass away, and yet the Savior says: "If a man keep my saying, he shall never see death." Here seems to be a contradiction, and it would be if this death meant the natural death. But let us see what death He speaks of here.

There are different kinds of deaths. In the early ages of the world, in the garden of Eden, God said to Adam concerning the forbidden fruit, "In the day thou eatest thereof thou shalt surely die." Adam did eat the forbidden fruit, and had to pay the penalty. He fell. He died, and yet he was alive. He died a spiritual death, not a natural death, in his body he still lived; hut that divine Spirit of purity, innocence, and righteousness, which was created in God's own image, departed from him, and he became sinful.

Death is a condition. In the garden of Eden it was a condition of purity, uprightness and sinlessness, consequently, happiness. When he transgressed God's law, condemnation and sin came and he was brought into that condition in which every "imagination of his heart is evil from his youth."

The apostle says, "For ye are dead, and your life is hid with Christ In God." Death here means a dying unto sin, unto the vanities and nurighteousness of the world, and living a life for Christ, a life of purity and holiness,

In the book of Revelation we read of a second death. This death means that condition which will banish the sinner forever from the presence of the Lord, and from the life of eternal glory. But over those who have been made alive in Christ, who have partaken of the ilesh of the Son of God, and have drunk His blood, have passed from death unto life, the second death shall have no power. It is appointed unto all men to die, but this natural death is no more death when we are made alive in Christ it is only the gateway through which we enter into that eternal bliss.

Let us look at some of the savings of Christ which bring us into this condition, into Christ, into communion with

When the Savior began His mission, after His haptism, after John had been cast into prison, He came and spake the same words to the people that John the Baptist had spoken before Him, say-"Repent, and believe the Gospel. for the kingdom of heaven is at hand." This is one of Christ's sayings, and one of the most important doctrines of the word of (iod, and one which seems hard for some people properly to understand. Many people have an idea of

mistaken one. It becomes us to understand more fully what this word means, and what it has in store for us. When we speak of true repentance we need to understand that we must first come to a knowledge of our sins, and that is where many people make the mistake. They do not get to see their sinful condition. They make this too much a natural matter, like the stepping out of one room into another, or stepping out of the world into the church. Being rename of the Lord does not make us I admonished him earnestly in regard to this subject, and he said, "The Scripture says, 'Whosoever calletb on the Lord shall be saved.' I pray. I call upon the name of the Lord, and so I shall be saved." And yet that man had not the first letter of a Christian life, of Christian love, and consecration to God; he did not understand at all what it means to be a true Christian. He had not repented, he was not converted, he had no conciousness of sin. There are many others in this world who are just deceiving themselves like this man, hecause they do not understand the force of the word repentance or conversion,

and have no consciousness of sin. Repentance, conversion, and forgiveness of sin are all very closely related to one another. The knowledge that we are sinful, and being sorry for our sins are the first step to repentance. When we indeed feel sorry that we have done wrong, and grieved our dear-Lord, turn to Him and ask Him to forgive us our sins, direct us in the right way, and are willing to consecrate ourselves, body and soul to His cause, then we have true repentance. Repentance leads to conversion, if it is the right kind of repentance, but if not, it will not lead to that which is good. It led Judas to destroy bis own life. The Savior speaks about this matter of repentance when He speaks ahout those Galifeans whose blood, it was told Him, Pilate had mingled with their sacrifices. Jesus said unto them, "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay; but, except ye repent, ye shall all likewise perish." He gives them to understand that except they

they shall not fare any better. Again, in Matt. 18, the Savior speaks about this to His disciples when they contended among themselves as to which of them should he the greatest in Christ's kingdom, when it would be established. He tells them except they would become as little children they could not enter His kingdom at all, So, likewise, the apostles when they preached on the day of Pentecost, and the people cried, "Men and hrethren, what must we do to be saved?" Peter

turn away from their unrighteousness

said, "Repent, and be haptized," etc. So from these instances we can understand that there is a difference between repentance and conversion, and yet they belong together. Jesus also gives us a special lesson on conversion when He converses with Nicodemus

man and [drink his blood, ye have no what repentance is, but a very faint or who came to Him by night and desired to learn more about His doctrine. Jesus said, "Verily, verily, I say unto

you, except a man be born again he cannot see the kingdom of God." Then afterwards He said, "Marvel not that I said unto you, Ye must be born again." This being born again, means the same as conversion. When we are converted, God receives us, we are changed in our hearts and we become children of God. We enter upon a new life, the old life is put away, the new life accepted and made practical in all that we do. So there is a change brought about in our hearts by the Holy Spirit, and we enter into spiritual relations with our Savior, and have fellowship with Him. Jesus speaks of His relation with His Father, saying, "I in my Father and he in me," so we, if we truly believe, are living in Christ and He in us. He says, "Behold, I stand at the door and knock, if any man open unto me, I will come in and sup with bim and he with me." When Christ is in us, and we in Him, we have really love God, dear brethren and sisters, we will also love one another. This is one of the grand teachings of Christ, Love to one another.

Now, then, if you have not truly repented of your sins, and been adopted into the family of God, you are not saved, even though you belong to the church, been baptized, and observe communion, washed the saints' feet, etc., or if you have even given to the poor, perhaps given a great deal toward charitable causes and institutions; you may indeed have given until your name has become famous, but if you have not the love of Christ in your heart, if you have not charity, your religion after all is only as "sounding brass, or a tinkling cymhal." That is just the way with those who profess Christianity and have not the love of God in their hearts and no love toward their brethren. If we say we are Christians, and love God, and have a hatred, an envious and unkind feeling toward our brother or sister, we are hyprocrites, liars, and know not God, for, "How can we love God whom we have not seen and hate our brethren whom we have seen?" There is something in this that we need to take into our hearts and think over.

This idea that people can be Christians, and show themselves sinners and think and act like the ungodly, unconverted sinners do, is gross deception. It is not the service of the Lord Jesus Christ; no, we have not so "learned

We must walk in the light." Jesus says, "Ye are the light of the world." 'If we walk in the light as he is in the light, we have fellowship one with another; and the blood of Jesus Christ his Son cleanseth us from all sin." When we get into this condition, we are God's children; we need no more be afraid of death, for death has no more dominion over us; the darkness of the grave will have no terrors for us. Like a brother once said when he was almost ready to cross the River, "I have looked at myself when the last moment comes, and my friends stand around my bedside weeping for me, and the breath goes out and the cold clay is left; I have looked at myself in the coffin, the lid closed down, kind friends bearing me away and sinking me down into the grave; the cold clods hiding my form from them forever; but none of these

things move me; my trust is in Him who was raised from the dead, ascended into heaven, and standeth at the right hand of the Majesty on high. My trust is in Jesus who died on the cross, who gave His flesh and His blood for the redemption and salvation of the world."

Oh, my friends, when we have come into this blessed, close communion with God and one another, when we are dead to the world, and the world to us, when our affections are set upon heavenly things, when we are trying earnestly and in all sincerity to serve God, to work out our soul's salvation in the accepted time, in the day of grace, daily living in God by feeding our souls bread from heaven, our life hid with Christ in God, then death shall not make us afraid. When we come down to the dark waters of the valley of death, we look forward to a glorious redemption, knowing "in whom we have believed," and trusted, knowing we have "passed from death unto life," and that there is a crown, and a robe, and palms of victory for us over there, fellowship with one another; and if we and that Jesus stands ready to receive us, at our coming, into eternal Glory.

> For the Herald of Truth PRACTICAL THOUGHTS ON CHRIS-TIAN APPAREL.

> > BY L. H. SHANK.

Teaching us that, denying ungodliness and worldly lusts, we should live soherly, righteously, and godly in this present and who gave himself offer under the solution. Titus 2:12, 14.

It does seem to us that this text suggests all that is necessary to have us under such restraint of mind and hody, in words, deeds, and appearance, that we would have to be daily asking and watching ourselves with prayerful hearts, and consulting God's people whether we appear to the best advant age for God and the good of humanity.

Sometimes we see people having plenty of this world's goods, hending every energy to increase their posses sions, leaving to another class of individuals the care of the poor and other charitable work, professing to be very pions. We hear them sing-

"Lord I care not for riches, Neither silver nor gold."

How many of these people that would make us believe that they are resting under the full force of this sentiment are at the very moment holding up to some holy eyes a part of the serpent of vanity-it may he some fashionable collar, or cravat, gold watch chain, "clergyman's cloth," big sleeves, padded form, or costly array of any kind. Better do as the Apostle says, "Let him labor working with his hands the thing which is good that he might have to give to him that needeth. Eph. 4:28.

How many times has your neighbor. dear sister, who is sitting near by you in your church, and who has no doubt had some serious misgivings as to who would be the most readily accepted of the two (you or herself), if the Lord should suddenly appear to take His jewels home, and when there was no doubt as to herself not being in the proper condition of meekness, given a sigh of relief when she saw some superfluities about you? She could then say with an air of satisfaction, "I know I am not perfect; but my plain neighbor-Christian has inconsistencies too." How many efforts would you have to make to erase the influence of those inconsistencies from her mind? Dear reader; Do we think as much about these things as we should? Do we think practically? Do we think soberly and ighteously as we should? Are we as willing, after all, to bear the reproaches of Christ as we ought to be? Do we know what the reproaches of Christ are, or are we not up-to-date on this line? Are we so far gone after the ways of the world that we do not seek closely

1898

after this subject? Dear reader! Do look closely after the promises that lie beyond for those who are willing to bear meekly the reproaches of Christ. Can we not do as Moses did, esteem the reproaches of Christ of far greater riches than the treasures of Egypt (pleasurable things of the world)l Every principle that Christ gave to His followers as a rule of life if closely followed has a reproach.

The truly Christian life is a faithful stewardship, caring for the Lord's money, walking meekly hefore men, condescending to men of low estate, not minding high things as the wealthy and honor-seeking do. Are you not doing this when you are doing what the Savior forbids you to do in Matthew 6:31, 32? Have you noticed, dear reader, that this sixth chapter of Matthew treats of the subject hypocrisy or deception, and do you not know that every particle of superfluity of apparel that you have about you indicates that you are doing that to please some one on earth and that you are not making proper use of the Lord's money?

Man's first object for clothing the body was to hide shame. "God made them coats of skins and clothed them," The sacred record does not tell us for what purpose, but it was plainly not for ornamentation.

Paul urges (1 Tim. 2:9, 10) "that women adorn themselves in modest apparel, with shamefacedness and sohriety, not with braided hair or gold or pearls or costly array: but which becometh women professing godliness," who think with the text, "soberly and righteously." Peter follows in the same line when he says (1 Peter 3:2-4), "While they behold your chaste conversation coupled with fear. Whose adorning let It not be that outward adorning of plaiting the hair and of wearing of gold or of putting on of apparel; but let it be the hidden man of the heart in that which is not corruptible, etc."

These references show us that they all had the same object in view,-take no thought for personal appearanceand all offer the same influence, economy for benevolent purposes, steering clear of show (hypocrisy) or personal

Some seek to justify themselves by accusing us of formalism. We are ready to admit that formalism is the same thing as hypocrisy, counterfeit. If we have not the law of the Spirit of Christ in our hearts, it amounts to nothing better than formalism, or counterfeit religion. It is equally true that they who live after the vanities of the world, who live in a way that it is impossible to tell them from the world: leck themselves with all the superfluities, show a reckless disregard for the comforts of others, have little more than a counterfeit religion,

Let us follow the apostle Paul's advice to the Corinthian brethren when discussing the lawfulness or unlawfulness of contamination with worldly things (1 Cor. 10:31-33). "Whether, Lord's day in idle conversation.

therefore, ye eat or drink or whatever ye do, do all to the glory of God. Give none offense, neither to Jew nor Gentile por to the church of God. Even as I please all men in all things, not seeking mine own profit, but the profit of many that they may be saved."

Briefly stated, the reasons wby we as Christians should preach and practice plainness and simplicity of attire are as follows:

1. Obedience to the word of God requires it.

2. A vast expense can thereby be saved and the money put to useful purposes.

3. Economy of time and our own health demand it. 4. It lessens the liability to tempta-

tion. Barnett, Mo.

For the Herald of Truth. SEDADATION EDOM THE WORLD.

We read of separation. The Apostle Paul was writing to the church at Corinth with all the saints

which were in all Achaia: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulations that we may be able to comfort them which are in any trouble, hy the comfort wherewith we ourselves are comforted of God," 2 Cor. 1; 3, 4, These lessons were written for all God's people.

Let us he true and faithful to our Heavenly Father, who is so merciful that when we are in trouble and call upon Him He will comfort us, if we walk by faith, not hy sight.

"Therefore if any man he in Christ, he is a new creature: old things are passed away; behold, all things are hecome new." "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you and ye shall he my sons and daughters, saith the Lord Almighty." 2 Cor. 17:18.

If we are born of God, we have renewed our life, and walk as the children of the light before all men. We have many professing Christians at the present time who never had a change of heart, or heen renewed in their minds, as the apostle teaches us, and consequently they live as other sinners do. They have no family prayer, and do not even ask a hlessing at table or thank God for the food they eat. In their houses, and in their way of living we cannot see any difference or distinction between them and those who make no profession. Their deportment, their attire, their conversation are all in perfect accord with the people of the world. This, it seems to me is a strange form of Christianity. I sit here from day to day by myself alone, reading God's great Book, and this teaches me that the child of God must not hide his light, hut must show to the world that he is one of those who are following Christ. The Savior teaches us that we, who love the Lord and are consecrated to His service, are the light of the world.

I have all my meetings to myself. Not a Christian person has entered my door for three months. But my neighbor has plenty of company every Sunday, to spend the hours of the hiessed

Pray for an aged mother in Israel. that God may sustain and keep her through her old age, until God shall call B. C. B.

MY TRIP TO THE EAST.

Juniata, Adams Co., Neb., Feb. 22, 1898 .- To the readers of the HERALD OF TRUTH: Greeting.

After an absence of eleven months I returned home safely, and found father and mother, brothers and sisters all enjoying good health; thanks be to a kind Heavenly Father who has watched over us and preserved us.

It would no doubt be of interest to many of the readers of our paper to learn something of my experiences during my long absence from home.

I started on May 21, 1897. I bad made a trip through Kansas during March and April, holding meetings at different

The first place I stopped at, after starting on my trip, was at Morrison, Illinois. I attended the Illinois conference there, and we enjoyed a real spirit-

ual feast. After the conference I went to Sterling, Ill., and had some meetings there Bro D D Miller of Middlehury. Ind., was at Morrison the following week, after which he came to Sterling and I again went to Morrison; after spending a week there I came back to Sterling. Bro. Miller then went south, and I went to Freeport, Ills., where I labored a week, and the Lord was with us and blessed His work to the salvation of souls. I went to Chicago, and spent a little

time at the Home Mission. There I saw many things that made my heart ache. I saw there how low humanity can sink in sin, and what a work Satan is doing, and what misery his captives are in. Praise be to God, that there are those among His children who are willing to give their lives to His service, and reach out and help fallen men and women. When one sees these children gather around the workers, just hungry

for a kind word, that they do not get at home, hearing nothing but cursing, and other bad things, it makes one feel sad, indeed. It seems as though one can see in some of those bright faces that the Spirit of God is operating upon their hearts, and when they sing on the streets the hymns they learned in the Sunday school and other meetings at the Mission, it is encouraging for these workers still to go on. I stopped at the Mission again on my way home, and I was glad to notice a marked change for the better, in the order, attendance, and attention of the scholars in the school, which they gave to the exercises and to the speaking. Heaven alone will reveal all the good which is done at the Home Mission. May these workers not grow weary in well doing, and though they may sometimes think their labors seem all in vain, let us remember that the Lord wants us to sow the seed, and He will give the increase. He says, "My word shall not return unto me void." Let us look to Him for our reward, for heaven?

From Chicago I went to Elkhart, Ind., where I remained over Sunday, and from there went on to Medina ('o., Obio, where I spent a week.

From this place I proceeded on to Bucks Co., Pa., the place of my birth, and where my kindred live. Here I remained three months, visiting friends,

and preaching God's word as He gave me grace. It did my heart good to meet my old uncles and aunts, and cousins whom I had not seen for nineteen years. I felt to praise my heavenly Father that I was permitted thus to meet with my dear relatives again, and enjoy such seasons of refreshing.

After many joyful seasons together the time came again to take the parting hand, not expecting to meet many of them again on this side of eternity, but the comforting thought comes to me that in heaven there will be no "goodbye"-no more parting scenes there.

From here I went to Lancaster Co., Pa., where I was an entire stranger, personally, but I found that we were one In spirit, and spent about three weeks visiting the different churches in that county, and also spent a few days in Lebanon county. In Dauphin county I preached once in each one of their meeting houses.

It makes me feel sad when I see places where the church is declining, and their numbers growing less each year. It is a sad thing when the church is carried into the gravevard faster than it gains members. When we see a condition of things like this, we see the necessity of special efforts being made to revive the work. In places of this kind where there was once a strong congregation, where our forefathers labored hard to plant a church of the non-resistant doctrine, and worked hard from early morn till late at night to leave something to their posterity, if they should now be resurrected, and see the condition of things, how grieved they would be.

Brethren, let us arouse ourselves. shake off our fears, and look up to God for strength to light the great soul destroying enemy-sin. Although we may sometimes think we are too small or too little to do anything, we have the promise (Isa, 61:22), "A little one shall become a thousand, and a small one a strong nation."

From Dauphin county I went to Cumberland county and labored there about two weeks. After this I attended the Bible Conference, in Somerset Co. where we spent the time very profitably studying God's word. May we live to enjoy many more spiritual feasts like that. Indeed it was manna for the soul, and better equips us for the work of the Master. In meetings of this kind we are made stronger, and shod anew with the Gospel of peace, which we so much need in our work, to bring conviction to the hearts of sinners, and

comfort the saints. From here I went to Juniata Co., to labor with the churches there, and the Lord was with us with convicting nower and many souls were convinced of the error of their ways, and many confessed their sins and accepted Christ. May the blessings of God rest upon them all. May they consecrate their lives to Him. When we think of the great plan of salvation, and what Christ has done for the human family, we cannot sufficiently praise Him. "O, that He says, "Great is your reward in men would praise the Lord for His goodness, and His wonderful works to the children of men."

After leaving Juniata county, I made a short visit with the brethren at Elkhart, ind., where I spent some pleasant hours talking over the work, and also visited one of our young Nebraska brethren, who is attending school at that place. While our young brethren

are striving for knowledge, may they also get wisdom, so that they may be useful to men, and also labor for the

From here I went to Chicago, and as above remarked I made a short visit there with our mission workers; I found them enjoying good health, and holding fast to the word of God.

After spending a few days there, I returned home, and since that time I have been thinking of the many friends, and the pleasant and encouraging hours I spent with them, and now I feel to praise the Lord for His kindness, and thank the brotherhood for the love they manifested towards me all through my

May God's rich blessings abide with us all. We shall all be rewarded for all our efforts to promote His cause, when lle comes to "make np His jewels," ask an interest in the prayers of all God's people, that He may give me grace to work for Him, and do His will. I remain your brother in Christ.

DANIEL G. LAPP.

For the Heraid of Truth CONTENTMENT.

II. WATSON,

Two souls sat by the wayside of life, viewing the stream of humanity which was rushing by in vast multitudes. Each new face which came within the rauge of their vision bore the unmistakable stamp of care and suffering, and pitiful looks were ever and anon cast n their direction

"Why is this awfulmisery so indelibly stamped upon every feature that we see?" asked the less experienced soul; can nothing be done to alleviate the sufferings of these poor people? Must they go on down life's dreary way with that awful look of woe upon their faces? Can we not help them?"

"My dear brother," replied the older soul," do you not know that these poor people are happiest when they are miserable? The louger the face they wear and the louder their wail, the greater is their coutent."

How true this is of the mass of hu mauity. Take away their cares and troubles and they would be like fish out of water. Like the salt-sea sailor, the more trouble they are in the better they

For the Herald of Truth. PASSING THOUGHTS.

"For we know that if our earthly house of this tabernacie were dis solved, we have a building of God, a bouse not made with hands, elernal in the heavens." 2 Cor. 5:1.

The question with the apostle here is not whether this body shall die, or whether this earthly house shall be dissolved but he speaks of the time when it shall be dissolved. In another place he says, "It is appointed unto man once to die." And again, "we have no abiding city here; but we seek one to come. If then we must go down to the grave, and our lives in this world must come to an end we have the assurance that there is a building of God, a house not made with hands eternal in the heavens. Let us look at this house made without

This is a place that shall endure forerer. The earth and all material things shall pass away. But this building of God, this house not made with hands will abide. The material heavens, that is, the tirmament, the sky, and clouds

with all their hosts, shall pass away; but these are not the building of God not made with hands, to which the anostle refers. They belong to the material part of this world and as the apostle Peter says: They shall be rolled together as a scroll and shall melt with fervent heat.

Here there is nothing enduring, nothing permanent. The very best things have, the most substantial things that may be produced by human wis dom and human power, will not and cannot remain the same for any length of time. The most permanent and substantial building, even though it be made of stone, or iron, or steel, cannot be secured against the ravages of time; it will immediately begin to decay and in time must perish.

Even we ourselves, though created in the image of God, the noblest and best of all God's works, so fearfully and wonderfully made, are but the creatures of a day-one brief little day. "For what is your life? It is even a vapor that appeareth for a little time and then vanisheth away." "All flesh is grass and all the glory of man as the lower of the grass; the grass withereth and the flower thereof fadeth away.'

The child is born into the world, and as soon as it beholds the light of day it begins to change. The helpless infaut soon becomes a vigorous child; the vigorous child develops into a bloom ing youth; blooming youth grows into manhood, and manhood develops until he reaches the highest point, the mountain top, and the sun stands over him at high noon. Then the shadows turn the other way and he begins the gentle descent on the decline of life and goes ou down, until he drops into the grave and the place that once knew him shall know him no more forever.

Thus man dieth and wasteth away. Thus according to the decree of God man returns to the dust of the earth from whence he was taken. Thus this earthly bouse, this tabernacle of clay must he dissolved, broken down, to be rebuilt in the morning of the resurrection, when all that are in their graves shall hear the voice of the Son of God and shall come forth, when this corruption shall put on incorruption, and this mortal shall put on immortality, and death shall be swallowed up in victory. "Swift to its close ebbs out life's little

day: Its joys grow dim, its pleasures pass

away; Change and decay in all around I see,-(), Thou who changest not, abide with

HELPS TO BIBLE STUDY.

BY J. B. SMITH.

The word Bible is derived from biblos, the Greek word for book. Used as a title it means The Book. When Sir Walter Scott was about to die be said to his son in law, "Bring me the Book." "What book?" asked Mr. Lockhardt. The Book-the Bible. There is only one Book," The Bible has also very significantly been called, The Book of pooks. When we remember that it has God for its author, salvation for its end, and truth without any mixture of error for its matter, we readily recognize the appropriateness of its title. Since in it is declared the will of God to man, we need not wonder that people are asking

the question, "How may I get a thorough knowledge of the Bible?"

In the first place, no one can intelligently study the word without knowing both its general and sub-divisions. Paul directed Timothy "rightly to divide the word of truth"; we, too, must heed Paul's advice. The Bible has not only the two general divisions, the Old and New Testaments, but each of these has its divisions. In Luke 24: 44, Christ gives those of the Old Testament as Law. Prophets and Psalms. Under the term Law, may be embraced not only the Pentateuch, but also the twelve books following, in which is given the history of the execution of the Law. The poetry of the Old Testament is contained in the next five books, while the seventeen that follow give prophecies concerning Israel, the Christ, and His kingdom.

The New Testament has four divisions, viz:-Biography, History, Epistles and Prophecy. The four Gospels are blographical. They do not aim to give a complete biography of Christ, only sufficient to prove that "Jesus is the Christ the Son of the living God."

While the Cospels tell us in whom to believe, the Book of Acts, which includes the historical part of the New Testament, gives instructions to the one who already believes and inquires what to do to become a Christian. The third division embraces twenty-one Epistles, beginning with Romaus and ending with Jude. This part tells us bow a Christian should live, besides giving instructions to churches, officers. preachers and evangelists. The Book of Revelation, the fourth division, gives a description of heaven, the reward of those that overcome, and also contains prophecies concerning the trials and riumphs of the Church.

The student should seek such familiarity with the books of the Bible that their names, groupings and contents can be instantly recalled. These items are all important. The knowledge of the names of the Books in their order is indispensable. If each subdivision is taken up separately, this knowledge may be easily acquired, thus avoiding many inexcusable embarrassments which we too often see, when for instance, a would-be Bible student is looking in the Old Testament for the Book of Hebrews

Another important feature that must be kept clearly before the mind in the study of the Bible is its division into Ages or Dispensations. These may be thus defined, (1) The Patriarchal Age, extending from the Creation to the giv ing of the Law at Sinai. (2) The Jew ish Age, from the giving of the Law to the decent of the Holy Spirit. (3) The Christian Age, from the decent of the Spirit to the death of the apostle John.

The characteristic of the first age is the family, the family revelation, fam religion and family government. The characteristic of the second is the nation a national religion and a na tional covenant. The characteristic of the third, the race; a world-wide relig-

ion and message God spoke in the first age to families through patriarchs; in the second to the nation, through Moses; in the third He speaks to all the world through the Son to the end of time. Thus we see that man has not always been governed by the same laws, neither has be always had the same forms of worship. Many commands enjoined upon the Jews de

not apply to us, who live under the Christian Dispensation. Take for instance Luke 18: 18. The answer to that question is no longer to be taken from the twenty second verse but from Acts 2:38 Read also Matthew 5:21-48.

Thus far we have confined ourselves principally to the mechanical part of the This, in itself, has but little value, nevertheless it forms the back ground to the thorough comprehension and understanding of God's word.

It is the subject matter, however, about which we are more particularly concerned. "Here." as Stowell says "there is milk for babes whilst there is manna for angels; truth level with the mind of a peasant, truth soaring beyond the reach of a seraph." It is here that we find the utterances made by boly men of God who "spake as they were moved by the Holy Ghost." 2 Pet. 1:21. The law of interpretation requires that one place himself in the same condition and mood as the author was in when he wrote. Siuce the Bible was written by men that were influenced by the Spirit, we must have the Spirit to guide us in its interpretation. "Spirital things are spiritually discerned."

The reason that the Ethiopian did not understand the Scriptures was because he did not have a guide. It was the Snirit that moved Philip to draw near the chariot that made them clear to him. It is the Spirit that searcheth "the deep things of God." 1 Cor. 2:10.

Again, in order to understand the Rible one must learn to love it. Since it is peculiarly adapted to man's needs, it follows, that the more one reads it. the more will he love it. Love for God's word is the key to the door through which we may gain an insight into many of the deep truths which he buried within this great treasurehouse of God. The most successful Rible student therefore is he whose "de light is in the law of the Lord."

Some one has said, "God helps those that help themselves." This applies very forcibly to the Bible student While the Spirit is needed as a guide to interpretation it remains for us to "study the Scriptures." The Spirit can only do His work for him who is willing to study the word faithfully and persistently. The following snggestions, we believe, will serve as an aid to successful Bible study. In the first place a knowledge of history is absolutely necessary. The plan of the Bible is historical. It is not logical nor scientific. Redemption is historically unfolded in its pages; it should be historically studied. One may doubtless get good out of a verse, a fact, or a character of the Bible, severed from its historical setting, but how much more when restored to its connections! If we would know Abraham or Moses or David or Paul, if we would comprehend the Abrahamic covenant, the scenes on Sinai and on Calvary, or the the sermon on Pentecost, we must know them as parts of a sublime whole,

A knowledge of profane history is also of great value. In order that we may correctly explain the manners, cus toms or practices referred to by the sacred writers at different times, it is necessary that we investigate the laws, opinions, and principles of those naions among whom the Hebrews resided for a long time or with whom they held a close intercourse, and from whom they borrowed some of their customs and institutions, notwithstand

ing they were forbidden to do so. Their history under the Judges as well as ln Egypt will suffice to Illustrate these facts.

1898.

The historical circumstances connected with each Book are also very Important.

A knowledge of the order of the different Books, especially such as are historical, will readily assist the student to trace the divine economy toward mankind, under the Mosaic and Christian dispensations. Not long since a minister of the Gospel ventured the opinion that Ruth was led to believe in the true God, while in the land of Moab, by reading the Psalms of David! Every Bible reader or at least every minlster ought to know that Ruth had died long before David was born. The titles of the Books are also

worthy of notice, because some of them

announce their subjects, others denote

the churches or persons for whom they

were written. For instance, Genesis

comes from the Greek "Genao, to be get." It is the book of beginnings We have the beginning of life; beginning of probation; beginning of sin; beginning of fear; beginning of sacrifice; beginning of punishment; beginning of death; beginning of redemption; etc. Exodus comes from the Greek Exodus, which means a going out. It describes the going out of the Israelites from Egypt. Leviticus was so called because it contains the laws and regulations pertaining to the Levites, the priestly tribe among the Israelites. lu Numbers we have the numbering of the children of Israel. Deuteronomy is derived from two Greek words Deuteros meaning second and Nomos, law. Lit erally then the title of this book is the second law and it was so called because it contains a repetition of the Law of Moses. These five Books together are called the Pentateuch. This word is also from two Greek words, Pente, five, and Teuchos, a book, hence the word literally means five books. The consideration of the place where a book was written is likewise of great importance. The first Psalm being written in Palestine, the comparison of the ungodly to chaff driven away by the wind, will become more evident when it is recollected that the threshing floors in that country were not under cover, but were exposed and in lofty situations, in order that the wheat might be more effect. ually separated from the chaff by the wind. A knowledge of the occasion on which a book was written will greatly help to the understanding of the Scrip tures, particularly the Psalms, many of which have no title. The twenty fourth Psalm serves as a good illustra tion. It is a ceremonial of the bring ing of the Ark to Jerusalem and represents the words of the processional march from the House of Obed Edom to the gates of the great city. The great company under the leadership of David halt at the foot of the high hill on which the city stood; and here the first six verses of the psalm burst forth in adoration to the Creator. In order that the rest of the Pssim may become fully intelligible to us let us here remember that the God of the Hebrews was known as "The Lord of Hosts." The procession has now marched up the hill and halts opposite the massive norch of the time worn fortress, and In full military form, summons it to open

"Lift up your heads, O ye gates; And he ye lift up ye ancient doors; And the King of glory shall come in Varders answer from within "Who is the King of glory?"

HERALD OF TRUTH

By the simplest of poetic devices the anthem keeps back for a time the great Name, and answers with other titles of

"The Lord strong and mighty. The Lord mighty in battle.' The watchword has not been spoken

and the gates refuse to open. The summons must be repeated. "Lift up your heads, O ye gates:

Yea lift them up, ye ancient doors And the King of glory shall come in. A second time is heard the challenge rom within:

"Who is this King of glory?" At last the great name is spoken: "The Lord of Hosts, He is the King

of glory!" At this word the gates roll back, the

procession enters, and Jehovah has taken possession of the city.

Closely allied to the subject of history and perhaps of equal importance is the study of blography. Studying the lives of such noble characters as Abraham, Joseph, Moses, David, Solomon, Daniel, and Paul can not help but have a helpful influence. "Being dead they still speak to us." The study of Bible characters in our Young People's Meetings as well as an occasional sermon along this line would prove very beneficial. In particular should we study the life of Ilim who "went about doing good."

The study of types will also be found very profitable. Just as the ordinances of the New Testament point back to Christ as the one that did come, so the types and prophecies of the Old Testa ment point forward to Christ as the coming Redeemer. The types may be considered as a shadow of things to come. The tabernacle was a type of the incarnation of Jesus. The laver typified sanctification or purity; the candlesticks typified Christ as the Light of the world; the shewbread typitied Christ as the Bread of Life; the high priest was always a type of Christ. Many other examples might be given Among Bible characters that may be regarded as types we quote the follow-

"Adam represents man's innate sin fulness. Abel represents atonement. Enoch represents communiou. Noah represents regeneration. Abraham rep resents faith. Isaac represents sonship. Jacob represents discipline and service Joseph represents glory through suffer-

For the Herans of Truth

BY JACOB MOOSE.

In reading the article in the HERALD TRIUII in reference to furnishing articles for its columns, I felt that I ought to use my talent in this direction I feel my inability in this work, at the same time I want to give my thoughts on some of the points that were presented to me in reading that article

We should use our influence in such a way that will encourage our young people who are not yet in the church, to enter upon this work and give their services to the Lord. Our younger brethren and sisters often have more influence in this direction, over their young companions, than older ones, and they should use these abilities that God gives them to bring them in. Instead

of harshly reproving them for being in this condition, or treating them with unkindness, or sometimes even with disdaln which often drives them farther away from God and the church, we should rather treat them kindly, and encourage them in the better way.

Our young brethren and sisters when they pass along the road, and meet children, they should speak to them in a kindly way, not call them "kids," or speak to them in an insulting way, be cause it is unbecoming and un-Christianlike to do so, and the influence upon the younger ones is not good. Persons that are prompted by the Spirit of God will avoid all slang talk and unkind words to others. We can, and we should, be kind to everybody. There are many people in the world whose lives are cheerless and sad enough without being intensified by unkind treatment from those who enjoy a more pleasant lot; and our own lives will be made glad, if we continually try to scatter "seeds of kindness" about us.

Our dear Savior teaches us to exercise kindness, patience, goodness and mercy to others, and says, "A new command ment I give unto you, that ye love one another." Then He tells us that He has gone to prepare a place for us, and will come again and receive us to Ilimself. What blessed expectations and hopes for the life to come have all those who live in Him, and for Him. They shall live with Him In that better and nobler world above. This fills them with joy continually.

My life in this world would be sad indeed if I did not have the hope of a better future home. My life would be much sadder than it is if I had not the hope of meeting a dear mother that has passed over the river more than thirty years ago. But the best that we can look and hope for in the life beyond is to see and be with our blessed Savior, who gave His life that we through Him might be saved, and made heirs with Him in glory. 'To him that overcom eth I will give to sit with me on my throne, even as I have overcome, and sit with my Father on His throne.

For the Herald of Truth. POINTS FUR REFLECTION. BY DANIEL KAUFFMAN.

"What success had you in your meet

"O wonderful! While we had no accessions, we succeeded in turning out twelve. We did a little work in the line of purification you see."

There is something in this that comnends itself to the consideration of those who have the interest of the church at heart.

How we may carry out the great commission (Matt. 28: 19, 20).

1. By prayer.

2. By personal work,

3. By consistent Christian living. I. By denying ourselves of all unnec essary expenditures.

5. By giving to the Lord what others give to the goddess of this world. 6. By allowing ourselves to be n

whatever way God may see fic. 7. By giving a hearty support to all

work designed for the spreading of the We speak of non-conformity in at-

tire. As a vague, indefinite question, designed as a dogma for church creeds,

it consists of husks. As one of the fruits of the inner life, it strikes the heart of religion. Non-conformity to the world in attire consists not in keeping out of the most glaring fashlons of the world, or in having just a few points In our attire different from the way the world appears. The prayer-head-covering is no part of the attire. It is worn for another purpose. Doctoring the coat-collar does not cover the whole question. Discarding jewelry and substituting something else just as fine will not fill the bill. Keeping the face shaved clean does not answer it all. Nor can this question be fully settled by doctoring any other part of our attire. We must go down deeper than that. We must sink to the heart. We must there find an aversion to all sin. In such a heart pride cannot dwell. Jewelry will find no place on the per son, for it is useless and vain. Other fineries and unnecessary articles of apparel would be kept away for the same reason. The fashions of the world would be shunned, for they are designed to gratify a proud heart. The appearance of the attire would show that th wearer prizes "the ornament of a meek and quiet spirit" rather than the "outward adornment of gold and of pearls and of costly array." If all church members were truly humble, there would be no danger in their conforming to the world in fashionable attire for their tastes would be essentially different. What a blessed thing it would be if we could a'l fully realize that "God resisteth the prond, but giveth grace to the humble.

Among the misunderstood teachings of the Gospel is non-resistance. Some people begin at the wrong end to grap-They begin ple with this question. with the nation, when they should begin with the individual. The Gospel i for individuals rather than for nations, Get the individual right and the nation will take care of itself. Hence every Christian should understand that God would have his heart filled with supreme love to God, and love for his fellow man as for himself. With this principle reigning in his heart, he will be meek and quiet and peaceable in his home, in his church, in his dealings with his fellowman, in all the departments of life to which he may be called. A man who is thoroughly saturated with the nonresistant principle is not given to quarreling either in home, church, society, or nation, is never known to "contend for his rights," nor encourage a worldly combat in any way. Nine-tenths of the people engaged in law suits or other carnal struggles deserve ten times as much censure for their hasty or careless words or their questionable business methods which brought on the conflict as they do for engaging in the condict itself. The man that would keep up a fuss till it comes to the point of a lawsuit or light (and then back down) has studied the letter and not the spirit of the Gospel. He lacks a great deal of being non-resistant.

During the past year a number of churches were built for convenience in worship by our people. During the coming year a few more will probably be built. Doubtless a number more would be built if the funds were available. Poverty is usually given as the cause for a failure to build where a church is necessary. Sometimes the poverty is real, sometimes imaginary. People ought to undertake the building of a church with at least the energy and sacrifice that is usually shown in the erection of a house or barn. In one instance I knew a man of ordinary means to contribute one hundred dollars, and over a month of carpenter work toward the erection of a church. When such a spirit is shown there usually is little trouble in securing enough means. One hundred dollars is not a large sum to contribute for a man with an average sized farm and practically out of debt, when such an important work as the huilding of a church is on hand. Where the congregations are small and the members poor, the surrounding congregations should extend liberal assistance.

There seem to be two extreme views with reference to the possession of worldly good. One class of extremists seems to think that God placed them here to collect the whole world (so to speak) as their heritage and to use the same for the gratification of their own carnal lusts. They want "every cent that is coming their way," and are not very particular as to the means employed to start these cents their way. All reference to covetousness is meant for somebody else, and whatever they lack in consecration and in scruples concerning business transactions is atoned for (in their opinion) by occagional contributions to religious pur-

Another class of extremists seems to regard it a Christian duty to he very poor. This view is objectionable for two reasons. 1. It affords an opportunity for those who are too lazy to provide for their families to pose as examples of remarkable piety; 2. It lessens the capacity of Christian people for contributing means for the support of the Gospel. We should avoid covetousness on the one hand, and indifference to opportunity on the other. The Bible teaches us to be industrious, but along with this industry we are to seek "first the kingdom of God and his righteousness, and all these things shall be added

For the Herald of Truth

BY II. WATSON.

The greatest bugbear of mankind is dobt. It is the leach that sans the blood of many a noble heart, and willing. It is the monster "of so frightful mien" that drags, with unrelenting hand, many a fertile mind and towering ambition to the portals of the poor house, and even to the grave, and, with scornful finger pointing, says, "There is your reward. Go thou and dwell therein!" Oh, the pitifulness of itl See the noble brow wrinkled with care, the shoulders stooped with a load they know not the strength to bear; see the fair head bowed with grief and the tottering step that makes the sympathetic tear half start-and all the direct result of this blighter of happiness and maker of woes-debt.

Debts are very easily acquired, but not so easily gotten rid of. How often we see the young and thoughtless spending a great deal more than they make, or can afford to, in order to keep "in the swim." If we could see the greater number of these in later years, when the cares of life have bleached their hair to whiteness, how many of them would we find occupying places

of trust and honor in the community ln which they live? About one out of a hundred. The other ninety and nine, are, perhaps, winding up a wasted life within the confines of an asylum for the poor and homeless, forgotten by friends and relatives, and left to end a miserable existence as a victim of deht.

Do we ever see the names of these poor deluded specimens of humanity enrolled upon the scroll of fame or engraved on history's page, or handed down from generation to generation as a name worthy of encomium? Can we say of them, as Anthony said of Cæsar, There was a man"? More often is the finger of scorn turned in their direction and hearts which may have with am hition hurned, are chilled and cold-

"O, wad some power the giftie gie us" that this one word could he stricken from our lexicon; that never more would our eyes behold or our ears hear the devasting power and awful ravages

Debt, walking hand in hand with despair and death, plucks from the human family many a happy heart and thrusts it into its cavernous maw, there to end in lamentations and hitterness an existence which otherwise would have been sweetened with the love of friends and family.

O, youth and maid, heware! Let not this monster once get his clutches fastened upon you. No matter how insignificant the debt may appear at first, it will grow upon you, and enlarge, until finally your whole being will he enslaved in its octopian folds and your respectability will he forever lost. Keep well within your present means, huying nothing which you cannot pay for on the spot, and I warrant you that you will have a lighter heart and happier mind than if your person he laden down with costly apparel, part of which is paid for and the other part hanging over your head as a deht. In the end you will be much better off, financially, and in the good will and respect of all with whom you come in contact.

For the Heraid of Truth. AN EXPLANATION DESIRED. BY DAVID BURKHOLDER.

In the HERALD, March 1, in the article headed "The proof that Jesus needs us." we find the following: "Was it not His (God's) design and permission that the forbidden fruit should he eaten by

Even Now if the writer means to say what this expression implies, he is certainly wrong. Look for a moment at the inconsistency of God commanding Eve not to eat of it under the penalty of death, when at the same time it was Ilis design that she should. Is God untrue: are His commands and designs

antagonistic? God forbid. Again, if it was God's design that Eve should eat the forhidden fruit, then it follows that it was also His design, purpose, intention and aim that she should be subject to all the miseries of this life which followed, as the result of the transgression. What kind of a father would we judge that man to be who would punish his child for doing that thing which he had designed it should do?

This is the way I look at this. Will ome one please explain?

Nappanee, Ind.

MISSIONS. For the Herald of Truth CITY MISSION WORK.

In presenting to the readers of this article, some idea of city missionary work, it shall, by the help of God, he the author's aim and object to show to you some few of the scenes which are almost daily met with in coming in contact with the poorer, as well as the greatly neglected class of people; some of their homes as well as a few of the ways by which they obtain a livelihood-Imparting to each scene, as nearly as it is possible, the true colors, which will enable them to stand out, to the mind's eve. as living, moving reallties which are not Imaginary, but which do really exist.

We would wish thereby to illustrate the great necessity of consecrated men and women engaging in this great work for our Lord and Master, being instruments in His hands for the saving of men's souls. To those who would say we cannot afford it, who are indifferent, or who by the pleasures of earth and her vain show of pomp, splendor, comfort and ease, have had for so long a time their ears stopped to the modern Macedonian cry (Acts 16:9), their eyes closed to the many sad, dark, wretched and lonely homes, where the sunlight of God's love, and the glow of heaven has never entered. May the all wise, all merciful Father in heaven grant unto you. His professed follower, one glimpse of sin as He sees it; grant to see these poor, ignorant children of His, for whom He gave heaven's richest and brightest jewel to enlighten, as He, the pure and Holy One, sees them. I now see, in my mind's eye, a child that has wandered away from the watchful care of its father and mother and has become lost in the great city. Oh the anxiety of those parents, the rewards offered, the diligent search which is instituted for the ost one, and when at the close of day, a poor worn out searcher returns to the father with the little one in his arms, the dear one all covered with dirt and rags, by having ofttimes fallen, and having been mistreated by others, instead of, as was the case in the morning a clean face, clean hands and neatly attired. But will this sad condition of the child lessen the father's love, or ln any way lessen the reward to the faithful searcher?

No. I hear you say, the reward will be the same as if the child were as neat and clean as it was on wandering away Then "Even as a father pitieth his children, so God pitieth them that fear him.

The reward that God offers to you my hrother, to you my sister, is eternal life, eternal happiness and hliss, to be with Him forever more, when earthly toil shall cease. But where are the los ones whom you have sought? Can we expect the reward if we are not faithful to the command? if we have not rendered our hest service to Him who has offered it? But you say we cannot all leave our vocations in life and flock to the cities, or sail to foreign shores to seek those who have gone astravl No. nor is it required of us that we should.

The patient hand that forged, link hy link the great anchor chain, was as truly an instrument for the saving of the great vessel from being dashed to pieces on the hidden rocks, as were the efforts are put forth on the part of the

sailors who lowered the anchor during

March 15,

If you cannot go, you can send a sub stitute or help support those already giving their all for this cause. "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth lahourers into the harvest," Luke 10:2.

Have we ever stopped to consider that every tick of the clock is telling that a soul, who has never heard of the love of Christ, is passing from the shores of time to eternity, to meet a just God, who has said, "Except a man be horn again, he cannot see the kingdom of God" (John 3:3), but "Whose ever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe ln him of whom they have not heard?" Rom. 10:13, 14. These mes sages in connection with Christ's last commission to His disciples, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15), places upon us a great responsibility, and no one is so poverty stricken that he cannot assist in furthering this most noble work. (Read Mark 12:42.)

The Lord has bestowed various talents unto each of us, and according as He has given us so let us render unto Him. If He has blessed us with the riches of this world, gold, silver, or houses and lands, let us use it to His name's honor and glory. If with the power of song or music, employ it as unto the Lord. If the gift with which to proclaim His everlasting truths, let us stand forth boldly and proclaim them, ever clinging closely to His precious promise, "Lo, I am with you alway, even unto the end of the world." Matt. 28: 20. Then if the Lord be for us who can be against us, or as Daniel March has most beautifully expressed in his poem:

"If you cannot speak like angels, If you cannot preach like Paul: You can tell the love of Jesus, You can say, He died for all."

But I shall have to come more directly to the conditions in which we find the class of people, amongst whom we are laboring. It is often the case that as we leave our homes and visit our larger cities, that on arriving we at once become so much enwrapped with the many heautiful things which are displayed all about us, that we are very prope to see and seek only the beautiful and pleasing things which present themselves to us; and as a result, leave the city with hut a very superficial view of real city life; and as there are two sides to every individual's life-the bright and the dark-so in the large cities, the bright side is displayed in all its magnificence on the exterior, hut, in company with some hrave and noble Christian, filled with the love of God, and who is devoting his life to the rescue work, let us enter some of the homes.

Without any degree of hesitation or timidity we shall proceed to show you some of the dark scenes and places which exist in our falr city of Chicago We will admit, that there do not here exist such dense masses of vice and degradation as are found in London or New York, but the conditions favoring the development of even a worse state of affairs are here, and unless strenuous

pentance," they will most assuredly be developed. There are localities named from and by those living ln and ahout them, such as the "Italian Quarter," the "Black Hole," Little Hell," the "Pollsh Quarter," the Arah tenement houses to be found off South Halstead, Third Fourth, Pacific and other avenues and streets, that almost heggar description. Tumble down, rickety, wretched frame houses, alleys full of reeking filth, the refuse of stables, ash piles, de caying vegetable matter, giving out foul odors and uniting with miasmatic cesspools, in breeding disease and death. Here you may see blear eyed, bloated bodied, dehased, degraded men and women; children who are utter strangers to soap, water and towel, and whose greatest enjoyment is to dabble in the mud and filth of the alleys. Inside, the houses are as vile as their

1898.

outer surroundings. Close, stuffy and stinking, without any attempt at ventilation; men, women and children crowded together as so many swine in a dirty sty, cooking, eating, drinking, smoking, working and sleeping, all in the same room. This picture is not one of beauty, nor is contact with the immediate locations anything but nauseatlng in the extreme. Yet they exist, they are here in our midst, and they ought not to be in this condition. The question might right here he asked, How can this sad state of affairs be remedied, to which we would most emphatically answer, Only by the introduction of Christ, the Savior of men's bodies, as well as souls, into the homes and hearts of these truly most wretched beings.

Let us now together enter some of these homes. On the 24th of December of last year the following note was received from a poor woman whom we had hefore relieved.

"Dear Doctor:-Please come and see me. I am sick in bed, and have lost the use of my limbs. My throat is intensely sore, I think that I have diphtheria. I have nothing to eat in the house. Baby is sick and I am left alone. Please come and see me." When we arrived at the wretched place that this woman called home, we found it a miserable dark, damp basement. There wasn't a particle of food in the house, while the poor woman had a four-weeks old baby by her side on a wretched mattress that served as a bed. The babe was sick unto death; the woman herself had partial paralysis of the lower extremities, and was suffering from a diphtheretic sore throat. To add to her misery, her drunken husband, after cruelly beating her, had left her, and with another child four years of age, she lay there, unat tended and uncared for, left to die in her wretchedness and misery. We treated her, furnishing medicines and food, until the death of the baby and her own recovery, after which she managed to secure washing and scrubbing sufficient to pay the rent and care for

herself and child. Here is a place, clean and neat, though humble and poverty striken, where two maiden souls had knit themselves together to help make the poverty more endurable. As we entered we were met at the door by the sad face of one of the women, who told us that her companion was down in bed "sick with typhoid pneumonia." They cannot afford a doctor, so she is being as well cared for as poverty stricken love can walls are decorated with large frames

followers of Him who sald, "I came not care for her; but "poor soul, she worrles to call the righteous, but sinners to re- her life out, lest we should lose the little hit of work we have, for I can't attend to it and also care for her," You see for weeks we have not had any work, and we have had a hard struggle to keep body and soul together; and now, just when the work comes in she is taken down sick." It's awful hard; the patience, hravery and fortitude of these two women, struggling hard with poverty, determined to be "honest" in spite of all the surrounding circumstances, and to die if needs he in the conflict, only assists in proving more clearly the saving and keeping power of the Lord and Savior Jesus Christ; while many other avenues were open and accessible to these two Christian girls, wherehy they might have lived in luxury and comparative ease, for a season at least, they preferred rather to toil from morning early until late in the evening with needle and thread and enjoy the blessing and comfort of a light heart, and a clear conscience towards God and their fellow-man.

> some interest to show to you just how these two ladies, as well as scores of others, manage to exist hy the plying of the needle and thread. In the workshop, there were several hundles of unfinished pants waiting to be sewed. These are sent, all cut out, and these women have to cut the trimming for them, make them up, sew on the huttons and finish them ready to be worn for the little sum of twenty-four cents. In this particular case, to aid a poor old woman, worse off than themselves, they had let her put on the bands, and for this they paid her seven cents a pair, thus leaving them fourteen cents for cutting and fitting the trimmings, basting together the material, sewing, pressing and finishing, besides furnishing their own thread.

Perhaps, at this point it would be of

These conditions might be multiplied by hundreds of others with which the mission worker of the city daily comes

in contact. But let us hasten along to the condition of the children amongst these poverty stricken classes. When the city put into operation the compulsory education law, tenement inspectors were sent out to bring in the truant children. They found a great number so destitute that they were absolutely untit to attend the public schools. Common decency would not permit that children of both sexes, in a worse than seminude condition, should associate in the school rooms. An association was at this time formed for the purpose of clothing these poor children, and in one season they clothed over three hundred and yet they acknowledged that they had but reached the outskirts, while the great mass of poverty lay all unheeded and unhelped.

This is not only the condition in the public schools, but step with me into any of the Mission Sunday schools of the city of which I am personally best acquainted with parts of the north, and south west part. Here near the corner of Milwaukee avenue and -- is the Aurora Turner Ilall, a massive brick building, built and owned by a German secret organization, with, on the saloon; to the right a large lodge room, containing a piano, and filled with chairs, capable of seating about two hundred and fifty persons; while the

this secret organization, possibly the most striking feature in the room is a life size bust of August Spies, one of the men executed after the Haymarket riot. The second story of the building ls fitted up as a concert hall, where German concerts are given, and beer is served to the audience at their request.

The hall, on the main floor, has been rented by the mission band for the purpose of conducting a Sunday school and for two and a half years, the length of time that I have been personally connected with this movement at this place, we have had from two hundred and fifty to three hundred hoys and girls, between the ages of three and fourteen, gathered into this place, surrounded by all the devices of Satan for the ruin of men's souls, to be taught the word of God. Not a few of these children when first invited to attend Sunday school, did not know what we meant by Sunday school. But now as we look over the school we can see how God has given us the fruits of our labor: we see some of the children who have not only given their lives into the Master's keeping, but who have also been the means of influencing their parents to accept Christ.

However in many homes we find other children, who when asked to attend Sunday school, the mother replies, "I wish they could, but they have no clothes fit to be seen in." It is not at all a rare occurrence at the close of the school to have some ragged, dirty faced boys and girls crowd around you, and ask for some back number of Sunday school papers, such as are given to these schools by wealthier schools; they ofttimes say that their brother has no shoes, sister is sick, and so could not come. These are only a few of the more ordinary occurrences encountered amongst the children and in visiting their homes. Let us now enter one of the many po

lice stations and see what can here be learned. At this station during a single night last December, 132 persons, homeless and destitute, applied for shelter from the cold. The station contains no accommodations except the hard pave meut like the floors of our cellars. These cells were so crowded that in one eight by nine and one half feet, fourteen me passed the night. It was a pitiable sight. There on the bare floor with no covering whatever, packed in, and lying as closely as was possible, were men who had been tramping the streets for days and even weeks in vain trying to secure work by which means they might be enabled to lead an honest life. This is not at all an exceptional night; but every night during the cold season scores of these unfortunate beings will be found who, on account of their wretchedness and poverty, are compelled to thus become acquainted with the cells where criminals only are supposed to be conflued, and it needs no keen observer to readily see that this in the very nature of things has a demoralizing tendency and thus renders the step from misfortune to criminality an easy and almost a uatural one. Children, too, who wan der about the streets all day long, trying to sell a paper here, begging a crust main floor to the left as we enter, a there, or stealing a morsel elsewhere, with sho s torn so that the bare feet are plainly visible, and with scarcely any clothing. With these facts confronting us, is there any cause for surprise at finding hundreds of these in our enor-

containing the photos of members of mous County Hospitals, from which dozens of little bodies are conveyed to their silent homes in the potter's field, unclaimed by friends, if indeed they have any on the shores of time.

Our article has become entirely too long and to some even may have he come tedious, but these scenes are real and we would but ask you to stop and think. Then after due reflection we feel confident that with Paul we might hear the cry from the depth of our very souls. "Lord, what wilt thou have me to do;" and not the indifferent "Yes lt is, I have no doubt, all true, but they must look out for themselves; its none of our business to interfere." If this be your sentiment then listen to a little girl as she closes her evening prayer and the beautiful lines which it inspired the noet to pen.

I saw a poor little girl on the street to-day, cold and bare-footed, hut mamma says it is none of our husiness is it God?

"None of our business?" Children's wan faces Haggard and old, with their suffering and

Hold fast your darlings on tender, warm bos-Sorrow without, but the home light within.

What does it matter that some other woman-Some common mother—in bitter despair, Walls in a garret, or sits in a cellar,

ken hearted for weeping or prayer? "None of our business?" on, then, the music On with the feasting, the hearts break for

lorn; Somebody's hungry, somebody's freezing,

Ab but one roeth abroad on the mountains Over lone deserts with burning deep sands, Seeking the lost ones, (it is His business!) Bruised tho His feet are, and tora tho His

Thorn crowned His head and Hissouisorrow

Then crowned His head and Hissoni sorrow-stricken, (Saving men's souls at such infinite cost), Broken His heart for the grief of the nations; It is His basiness saving the lost. The author of the above is unknown

to the writer of this article, but it most clearly expresses the sentiment which he wishes to convey. W. B. PAGE.

SCARLITY OF MISSIONARIES.

According to a table of figures published by the Studeut Volunteer Missionary Union, missionaries are distributed in the various countries in the ollowing proportion:

Onowing	P.	-4	ni.	fran	is	sionary fo	ır
Arabia.	-	111		ieu	110	6,000,000	
Persia,						250,000	44
India.						252,000	44
N. India,						660,000	33
Bengal,						130,000	74
'hina.					-	817,170	19
Japan.						200,000	16
L'oras						5000,000	64

It will therefore take immensely more men and means to compass the evangelization of the world, than have yet been invested. But it must not be for gotten that all valuable work costs much treasure. Missionary enterprises are not even exceptionally costly, and when the real value of results is considered, they are not comparatively costly

In the Protestant schools of China there are 17,000 pupils, and 368,000 patients were treated in the mission hos pitals and dispensaries last year. In 1812 there were six native Christians in Chiua; in 1853 there were 350; in 1857 about 1,000; in 1865 there were 2,000, 13,035 in 1876; 28,000 in 1886; 37,286 in 1889, and in 1893 there were 55,093 communicants, and the present number is about 50,000.

VII. The C. of M.

VIII. The T. S. F

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March 15, 1898.

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A New Book .- Reference has been made several times in these columns to a new hook on Bible Doctrines, hy Bro. Daniel Kauffman, of Versailles, Mo. The book is now so far under way that we can say to our readers that we expect to have it completed and ready for sale early in April. The title of the book is, "MANUAL OF BIBLE DOC-TRINES." The contents of the book are as follows:

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UNIFORMITY IN CHRISTIAN AT-TIRE.

Did the church, in the time of the apostles, insist on a uniformity of dress the same as the Brethren now have?—

In the time of the apostles there was no occasion for considering the uniformity question, for styles did not change then as now. With them it was only a matter of plainness, not of form, for there was but one general form in dress, and that is still in use among the people of Bible Lands. The early churches demanded plainness of all members of the church, and this is all that the Brethren would need to insist upon, were it not for the ever-varying and foolish fashions of the age. The time was when our manner of dressing was the same as that found among other plain people, but the world changed, while we did not, and, as a consequence, we are left with our pres ent uniform style of attire. If all Christian people would dress plainly, as directed by the Scriptures, and as taught by good common sense, the question of uniformity in dress would never need to disturh us. But because of the everchanging fashions, and the tendency of some of our own people to fall in with them, and thus be led away from Gospel plainness, it has been deemed proper, and wisely so, that we perpetuate the uniform style of attire that has come down to us, using it as an aid, or a means, of maintaining the plainness that should characterize the true people of the Lord. That plainness is most clearly taught in the New Testament must be admitted by all careful Bible students, though there may be a difference, in the minds of some, regarding the hest method of carrying it out. After years of experience, and careful observation, the Brethren have reached the conclusion, that uniformity, or an established order of dress, is the very best known way of keeping members la the line of Gospel plainness. On this

THE love of Christ is like the blue sky, into which you may see clearly, but the real vastness of which you cannot measure. It is like the sea, into whose bosom you can look a little way, but its depths are unfathomable. Like His greatness, it is unsearchable and past finding out.

ground uniformity is urged and even

insisted upon .- J. H. M. in Gospel

Messenger.

March 15

SUNDAY SCHOOL LESSONS.

LESSON 1 .- APRIL 3.

THE WOMAN OF CANAAN.-Matt. 15:21-31.

Read Matt. 15 and 1 Kings 17:1-24. Memory verses 25-28.]

GOLDEN TEXT.-Then came she and worshipped him, saying, Lord, help me,-Matt. 15:25,

INTRODUCTION.

TIME .- A. D. 29, early summer.

PLACE.—The first miracle here recorded was performed on the borders of the country of Tyre and Sidon, forty or fifty miles north-west of the Sea of Galilee. The group of miracles referred to in the last three verses were wrought in the region of the Ten Cities southeast of the Sea of Galilee.

PARALLEL SCRIPTURES. - Mark 7:24

OLD TESTAMENT EXAMPLES. - 1 Kings 17:8-24.

CHRIST'S MIRACLES OF HELP.-Matt. 4:23, 25; 11:4, 5; Mark 1:32-34; Luke

GREAT FAITH.-This lesson shows how highly Jesus esteemed great faith. Though a heathen, not at all familiar with the miracles and teachings of Christ, this woman knew enough to bebieve, enough to bring her the hlessing she craved. The lesson serves as an ex hortation to step up higher and reach out farther in faith for the conversion of souls.

DAILY READINGS.

M. (Mar. 28). The Woman of Canaan. Matt. 15: 21-31

T. Cry of little faith. Matt. 14: 22-33 According to faith. Matt. 9:27-31 T. An Urgent Plea. Luke 18: 35-43 Faith commended. Luke 7: 1-10 Salvation through faith. Rom. 10: 1-13

S. Mark's narrative. Mark 7: 24-30

LESSON XIII.-MARCH 27.

REVIEW OF THE FIRST QUAR-TER.

GOLDEN TEXT .- Thou art the Christ, the Son of the living God,-Matt.

TIME,-A. D. 26-29. The lesons of the quarter begin in the midst of the ministry of John the Baptist, A. D. 26, and close with an account of the heheading of John in the spring of A. D. 29, covering a period of something over two and one-half years.

PLACES.-The incidents narrated in these lessons transpired at vsrious localities in Judea and Galilee.

M. (Mar. 21.) Jesus Tempted.

Matt 4:1-11 T. Beginning of the ministry of Jesus.

W. The Beatitudes. Matt. 5: 1-12 Matt. 6:5-15 T. How to pray, Matt. 6:24-34 F. Our Father's care.

S. Warning and invitation. Matt. 11:20-30 S. Jesus and the Sahbath, Matt. 12:1-13 Reading Lesson.-Matt. 10:29-42.

Review of Tities, Golden Texts, Etc.

Follow me

IX. W, and 1. Come unto me all ye that labor.

X. J. and the S. The Son of the Sabbath.

XI. The W. and the T. He that soweth the good seed,

XII. J. the B. B. Keep thy heart with all diligence.

Time. | Place. | Practical Lesson.

A. D. 27 Jordan. God prepares His serv-ants for every great work

A. D. 27 Wilderness
A. D. 28 Care
A. D. 38 Care
A. D. 38 Horns of The Christian's Joy is the work of the Christian's Joy is the Martin.
A. D. 38 Horns of True prayer is from the heart.

A. D. 28 Hattin.

A. D. 28 Horns of Hailin, not; God carelb for you.

A. D. 38 Caper. Fo follow Jesus is not reformation, but a new life.

A. D. 28 Galilee. Men will be judged ac cording to opportunities

A. D. 23 Caper-nanis. God's work should not be hindered by forms.

A. D 28 The Sea. Every man will be judg'd according to character.

A. D. 29 Macherns. Do your duly, and leave

HE NEEDED A LONG STRING.

of a string," said neighbor number two.

"Well, if he could tie us the loose ends

that he leaves dangling, tie himself

down to his work, tie his pocketbook

together, and then tie his tongue so it

wouldn't wag so husily, he would be as

useful a fellow as we have in town; but

it would take considerable string."—The

GOD IN MAN.

God with us is not enough; it must be

God in us. He was with the prophets

and leaders of the first dispensation.

Christ was God with us while here, and

they called Him Immanuel. But the

Holy spirit is God in us. And it is not

the power of God on us that we need,

but the power of God in us. God was

with Moses in mighty power, but He

worked in Paul mightily according to

His glorious power. God sent fire from

heaven in answer to Elijah's prayer, but

He came Himself in fire to the one hun

dred and twenty in the "upper room."

Elijah's fire went out when the sacrifice

was consumed, and he became again a

dispirited and discouraged man, while

the Holy Spirit abiding in the apostles.

made each "a flame of fire" and their

lives an ever-hurning sacrifice even unto

the end. Beloved, it is not fire nor power

that we need to seek, but we do need to

receive Him and He will come in power

and in fire. Our lives will become the

out working of His mighty power be-

cause He abides, and the fire shall con-

tinue to consume the tin and dross and

the reprobate silver, and living tongues

of fire shall be given us, as He speaks

through us the message of eternal life.

-The King's Messenger.

neighbor

Murtle.

A. D. 28 Galliee. True love warns the

Freely ye have re-

Paradise, Lancaster Co., Pa.-We Les. | Title. | Golden Text. had an interesting meeting February This is " y belove 10th, when brother John M. Krider was I. J. and J. ordained to the ministry. II. J. T. For in that he his February 24th Bro. Krider and family B. of the M. The people which sat in darkness.

The B. Ye are the light of the world and Bro. John II. Hershey and family left for Palmyra, Mo., where they expect IV. The B. to make their future home. Bro. Krider V. H. to P. Pray to the Father which is in secret. is to take charge of the little congregation at that place. VI. O. F. C. He careth for you.

Though the church here is losing a few of its most active workers, yet we can say we are glad that God has made them willing to go; the writer having been there, can understand how much such workers are needed at that place. So we can heartily say: God be with the dear ones who have taken this step, and may He ever bless and keep them bright and shining lights in His service.

CORRESPONDENCE.

February 20th there was baptismal service held in Paradise, when thirteen were received into the church, eight of these were of our Sunday school pupils, who have grown up in the school.

It makes us glad to have them come while they are young, before the world has so fastened her claim on them that it seems impossible to shake off its evil influence.

February 27th there was a class of ten eceived into the church at Hershey's. On March 6th there will be baptismal service held at the Red Well school house, when there will be a class of fifteen taken in.

Please allow me to tell here how God has hlessed the teaching of His word. There has been a mission Sunday school held there the past two summers, with occasional preaching service, and the "Aaron's boy would do tip-top if he past winter Bible readings from house had a string long enough," said one to house. Will any one still insist that "I don't see what use he could make

such work is just so much time wasted? These meetings were conducted by Bishop Isaac Eby, all being held in his home district.

We have Sunday school in Paradise every two weeks, Bible reading every COR. Sunday evening.

GARDEN CITY, Mo., FEB. 22, 1898. On the 11th of Feb. Bro. C. S. Hauder from Cullom, Ill., came into our midst. During his stay with us he preached four very impressive sermons showing the necessity of living a truly consecrated life to God showing forth the fruits of the Spirit in our every day walk and conduct. May God bless the seed sown that it may grow and bring forth fruit of all God-fearing people for the work to IIIs honor and glory. Cor.

P. P. HERSHBERGER of Milford, Neb., visited the church at Roseland, Neb., Jan. 25th to 28th, and held three meetings there. We are always glad for such visits. At the present Bro. S. F. Coffman is holding a series of meetings at the same place. May the Lord bless the work.

SOUDERTON, PA., FEB. 24, 1898.- Pre. Able Horning is at this time considerably afflicted, so that he is not able to attend the meetings. There are at present many funerals in the neighborhood. In Souderton, diphtheria is raging to some extent. Three children died of this disease, and there are others still severely suffering. Bro. Samuel Yoder, of Elkhart, is in the neighborhood, and preached at Souderton last Sunday evening. May the Lord bless him on his trip.

Saturday, Feb. 5, Bro. D. F. Driver of except plastering. This is the first Morgan Co., came again to minister to frame Mennonite church house in Okla the little flock at this place. He preached on Saturday evening, Sunday morning, and Sunday evening. Our ministers are always welcome, but Bro. Driver was especially so this time, as we had had no preaching here by our ministers for two months. As usual, he came and brought us the pure Gospel, and we were much edified. May God hless all our ministers and use them as instruments to promote His cause, and to glorify His name upon earth.

HERALD OF TRUTH.

We still have our Bible readings every Sunday morning. The interest is good, our younger members attend regularly, and we are all encouraged and helped COR. by what we learn.

FROM OSBORNE COUNTY, KANSAS .-We feel thankful for the privileges we have enjoyed, and the blessings we receive from time to time: especially through our ministering brethren who recently visited us. Bro. Jacob Winey from Jackson Co., Kansas, came here on the 19th of Feb. and remained until the 22d. He held four meetings while with us. He taught us plainly the way of salvation, encouraged the saint, and warned the sinner. We wish him God's hlessings on his labors as he goes forth to preach the Gospel. We have kept up our Sunday school during the winter, and hope by the grace of God to continue on. May God add His blessings. We have no minister residing at this place, and the reader may well imagine that we enjoy visits of this kind, and are very much encouraged by them.

WAKARUSA, IND., FEB. 21, 1898 ... The Holdeman congregation has again had a season of spiritual blessings. Ou the 22d of January, Bro. D. S. Brunk, of Elida, Ohio, came to us and held a series of meetings continuing until Feb. 6th. These meetings were well attended and a great interest was manifested. As a direct result of these meetings twenty precious souls, nearly all young people, decided to cast in their lot with the people of God. There are also many others that see the need of a Savior but as yet have not confessed Him. May God so move upon them that they may vet accept Him. The brotherhood was also greatly encouraged and strengthened. We ask an interest in the prayers at this place, so that this part of God's vineyard may be fruitful.

JACON K. BIXLER.

FROM MILAN, OKLAHOMA, FEB. 23, HERALD in the name of Jesus. May llis grace ever be our sufficieucy. I am always glad to hear from the brethren in other localities. A few items from Oklahowa may interest others. We notice that many have been encouraged by the visits of ministering upon us, both temporal and spiritual. brethren. We have had no visit from any since in October. On the 16th of January, 1898, we opened our new meeting house to the service of God and we implore God's presence and mercy upon - Interesting Sunday school. Bro. J. K. all who meet with us from time to time. Plank of Wayne Co., Ohio, is our present This little congregation feels truly thankful to those that aided us by sending means and good wishes whereby we and instructive meetings which we were able to erect a house of worship, greatly enjoyed. Since he left us we where it was so much needed. Our have been without a minister, but we

PALMYRA, Mo., FEB. 20, 1898.—On house is 16x26 and we have it completed homa Ter. We have preaching every Sunday and a Sunday school of thirty scholars, using the Lesson Helps from our own Publishing House. We appreciate the mild winter, and enjoy our selves by meeting and encouraging oneanother in the good cause. We enjoy the home circle and the family altar. We pray the Lord to send laborers into this field as the harvest truly is plenteous hut the laborers are few.

SIMON HETRICK.

KNOX Co., TENN., FEB. 28, 1898 .-We as a church, near Richland, Knox Co., Tenn., wish by this writing to acknowledge the receipt of donations by our dear brethren in various places for the huilding of our church house. We began this work about one year ago and progressed slowly until the third Sunday in November 1897, when we first used the house for public worship. Bishop Abraham Shank of Va., was present and served us with communion in the presence of many who had never witnessed the ordinence of feet washing, and many sanctioned it and think it ought to be practiced.

The donations from our brethren and sisters are as follows: Sarah Crater, Elkhart, Ind., Hettie Ranck, Strasburg, Pa., Malinda Shenk, Elida, Ohio. 9.00 Michael Showalter, Suters, Va., 1.00 David Brunk, Harrisonburg, Va , 1.00

Eli Brunk, Dale Enterprise, Va., The Church in Augusta Co., Va., by II. W. Eshleman. The Church in Adams Co., Pa., by

F. H. Byers, The Church iu Rockingham Co., Va., by Samuel Burkholder,

The Church in Allen Co., Ohio, by by Perry E. Brunk,

Amish Church in Nappanee, Ind., by H. J. Ringenberg,

805 65 For these acts of kindness we feel truly and humbly thankful to our dear brethren and sisters, and we pray God that He may continue to bless and prosper them. The house cost close to one thousand dollars; the size is 40x50 feet and is substantial and commodious, and our indebtedness is three hundred dollars. If any one feels to lend us a helping hand yet, we would receive it

with much thank fulness. H. H. Goob

McEWEN, TENN.-Greeting in the glorious name of Jesus. It has been some time since we made our appear-1898,- Greeting to the readers of the ance in the columns of the HERALD, but if the Lord will give us grace, we will try and mend our ways in this direction. We are still holding fast in our new settlement near McEwen, and feel above all things to thank our Maker for the kind blessings He has bestowed

> Our church here has increased to forty three members, representing twelve families, with quite a number of children of all ages, thus affording us a good superintendent. While Bro. C. C. Beery was with us we had many interesting

still have services every Sunday, in Penna, Cong., Harvey Co., Kans., 16.11 which our deacons teach and admonish us as the Lord gives them grace. We here earnestly plead for all traveling nunisters to remember us and that a hearty welcome awaits them here, whenever they can favor us with a visit. and bring to us the sweet bread of heaven. We also invite all brothers and sisters who desire a home in the South to come and see our colony and if agreeable join us. We still feel that the country affords all necessary qualities to make comfortable homes for those who have limited means, but a mind to work. Those who are here are generally well satisfied and feel to make this their future home. May the blessings of God continue upon us. We desire the earnest prayers of all the brethren and sisters in Christ that all things may redound to His honor aud M. S. S.

NORTH LAWRENCE, OHIO, MARCH 4, 1898. - In the Master's name, greeting. During November and December we had a number of visits from ministers from abroad. Nov. 23, 1897, Bro. Andrew Mack, of Bally, Pa., was here and preached at the Pleasant View church. Nov. 25th (Thanksgiving), Bro. D. Garber, of the Salem church was here, and preached a very practical sermon from Phil 4:6. Nov. 22. Bro. Lewis Burk holder, of Box Grove, Out., preached at Pleasent View, and on Nov. 30th, he spoke at the Martin church. Dec. 2d and 3d, Bro. Amos Mumaw and Bro Jonas Loucks of Elkhart Co., Ind., preached at Pieasant View, after which they also had several meetings at the Martin church, Dec. 9th to 12th, Bro. Geo R Brunk of Canton, Kansas, preached at Pleasaut View and on the evening of the 12th at the Martin church. Bro Brunk took sick here and on the 21st left for home. Dec. 14, Bro, Samuel Yoder of Elkhart, preached at Pleasant View, and on the 13th at Martin's. These visits were highly appreciated.

On Feb. 27, we were again visited by Bro. C. B. Brenneman, of Elida, Ohio. He preached twice at the Martin church. In the forenoon he used the text: "Go ve therefore and teach all nations." Matt. 28: 19: and in the evening he spoke from the words: "Ephraim is a cake not turned." Hosea 7:8.

Our Sunday school at the i'leasant View church has again been maintained the year around. The writer realizes that we can indeed have a prosperous school in winter as well as in summer, l'upils aud teachers have more time to prepare their lessons.

Although the attendance is necessari ly diminished in winter it is no evidence of a poor school. Too many look only on numbers. "Two or three meeting in Jesus' name" is a sufficient number if other things are as they should be. Those schools that are closed during this winter are indeed missing some very good lessons. "Lost time is never found." May the Lord help us to be more zealous for souls.

RUDY SENGER.

FINANCIAL REPORT OF THE MENNONITE EVANGELIZING AND BENEVOLENT BOARD.

FOR THE MONTH OF PERPUARY, 1898. RECEIPTS. Evangelizing. \$12.21 For workers personal per D. F.

Cressman Cong., Canada, A micus (Canada).

HERALD OF TRUTH. Zion Cong., Morgan Co., Mo.,

1.00

1.00

15.00

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857,25

862.49

Isaiah Christophel,

Wm, I. Krehbiel,

A Brother, Princeton, Ills.

Pleasant Valley S. S., Kans.,

Allensville, Pa. Bible Class.

A Sister, Waterloo, Ont.,

Roseland, Neb. Y. P. M.,

A Sister, Millersville, Pa.

Eriande Lancaster Co., Pa.

Mt. Zion, Mo. Bible Reading,

Katie Lapp, Roseland, Neb.,

Total

Chicago Mission.

Osborne Cong., Kans.,

Harper S. S., Kans.,

Elkhart, Ind. S. S.,

J. II. Shetler.

P. P. Moser,

F Y. Voder

Isaiah Christophel,

Wideman's S. S., Ont.,

Medina Co., Ohio S. S.,

Holden, Mo. Y. P. M.,

A Brother, Princeton, Ills.

A Sister, Millersville, Pa.,

A Brother, Princeton, ills.,

A Brother, Princeton, Ills.,

A Brother, Princeton, Ills.,

Harner S. S., Kans.,

Amicus (Canada),

Jacob Jutzi, Va.,

Yosh Matrier

Evangelizing,

Chicago Mission

Orphan's Home,

Armenian Orphans.

Foreign Missions,

Brethren Springer and Litwiller,

Total.

Ornhan's Home.

Total,

Armenian Orphans.

Foreign Missions.

Total.

SUMMARY.

Total.

DISBURSEMENTS.

Evangelizing.

S. S. Herner for work in his dis

Dauiel Burkhard, work in his dis-

C. C. Beery, balance of trip from

Totai.

Total.

Total

Driver,

Chicago Mission.

Tenn...

trict,

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Four annual clerical orders,

S. F. Coffman to Neb.,

J. S. Shoemaker to lowa,

Coai.

Postage

Matches

Freight

Living.

3.00

Lamp chimney.

Domestic work.

Ecangelizing,

Chicago Mission,

Wm. I. Krehbiel.

Frank Smucker,

A Sister, Chicago,

Menno Trover.

Chas. Culp,

D. N. Lehman,

PERSONAL FOR WORKERS. John Christolear, 81.60 1.00 1.00 Noah Hoover, Total. Correction.

In the report for January the item under India Mission should read Cedar Grove Cong., Ont., 89.76 Instead of Wideman's Cong.

Gratefully acknowledged, A. B. KOLB, Pres. G. L. BENDER, Sec'y. C. K. HOSTETLER, Treas.

N. B. Please send all remittances to the treasurer and make drafts and money orders payable to his order.

For the Herald of Truth.

"For the wages of sin 1s death; but the gift of God is eternal life, through Jeans Christ our Lord." Rom, 6:23. The blood of Jesus Christ cleanses us

from all sin, and the spirit of Christ keeps us from falling into sin. So long as we are on this earth we shall need the mighty power of the Holy Spirit, to help us, and to help us to overcome the snares of sin.

How hideous bateful and terrible sin must be when it could bring down from "heaven" the "Son of man" to purchase man's ransom from its power! No one can think lightly of sin when he con siders God's estimate of it. Sin never satisfies. All its pleasures are "for a sesson:" then comes remorse to eat out the heart, and to make the soul hate itself. There is no contentment in sin whatever and those who live in wickedness must go from sin to sin seeking a delight that is never found, until life's direction is chauged and the foot of the blood-stained cross is reached.

What a black cheerless and houeless world this would be were it not for the light that streams from the cross! Sin has spread mid-night and pollution everywhere. The whole world hears the blot of sin, and there is no remedy, no light in all the philosophies and re ligions that men have devised.

Sin is the stain that no mere ethical 10.96 teaching can remove, but must be dissipated and disappear before Him "who is the light of the world."

The higher we advance in the spiritual life the more plainly we see in ourselves the sin that is inherent in our nature, and the specific sins that we constantly commit. These we must and should try to lose sight of by God's grace as soon as possible. Dear reader, get rid of your pet sins; do not yield to them any longer. But let us from this very moment promise Christ that hy His blessed assurance we will live and than in the past, and then, what a mighty influence we will have over this sinful world. It was John, the disciple, who lived nearest to the heart of the Master who declared that "if we say we have no sin we deceive ourselves." Be-

cause all have sinned. A quaint old Quaker divine of the seventeenth century says: "There is nothing so contrary to God as sin, and God will not always suffer sin to rule His masterpiece, man." When we consider the infinite power of God and how He is able to destroy that which is contrary to Him, who can believe that the devil must always stand and prevail? I believe it is inconsistent and not in accordance with true faith for people to

be Christians and vet to believe that Christ, the eternal Son of God, to whom all power in heaven and on earth la given, will suffer sin and Satan to have dominion over them. But you will say, no man by all the power he hath, can redeem himself and no man can live without the temptation of sln. We say Amen to it. But if men tell us that when God's power comes to help us and to redeem us out of sin, it canno he effected, they are in error.

Dear reader, then let us ask God to open the eyes of our understanding by His Spirit that we may know "what is the exceeding greatness of His power" and above all choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a

Thank God that we can be freed from sin, that the blood of Christ can cleanse us from it. This is the "gift of God" which is eternal life. Much more migh be said on this subject, but hope and trust that which has been said may be to some one's benefit that has not yet forsaken the follies of sin and the world that he may turn and follow Christ. T. V E.

For the Herald of Truth. WATCH AND PRAY.

BY S. M.

"Watch, therefore, and pray, for ye know not in what hour the Son of man cometh." When the ten virgins went forth to

meet the bridegroom, we are told the five who were wise took bil in their vessels with their lamps, while they that were foolish took their lamps but no oil in their vessels. This is to show us how it will be when the Son of man cometh Therefore, let us watch and pray, that when the Lord will come we can meet Him with joy. We are glad that we can have the hope of meeting our Lord with joy; but sad, very sad indeed, will it be for those who have not this hope.

The Lord says, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven." We have reason to believe that the five foolish virgins thought they were as good as their five companions. Perhaps they were, as far as morality is concerned hut they were deceived because they lacked one thing. No doubt there will be many in the day of judgment who will be deceived in the same way.

"Let us therefore watch and pray for we know not in what hour the Son of man cometh." But one thing we do know, that He will come sooner or later, but if we are prepared to meet Him we will not fear His coming; we walk more closely to Him in the future will be glad when He shall make His appearance.

The question here presents itself: "Are we prepared for heaven when He comes?" If we have a living faith, we have also a living hope, the hope of eternal life. But how sad it will be for those who are living along in the world, satisfied with what Satan tells them He will not tell them about the sufferings and the unhappy condition of the lost, or of the lake of fire, which was prepared for him and his angels. But he tells them a thousand other things to deceive them. We thank God for His holy word, that tells us of the two ways; we are also glad for His Holy Spirit, the Comforter who leadeth us into all truth, and beareth witness with

our spirit that we are the children of God. Experience teaches us that to those who have the love of God in their hearts. His word becomes sweeter and more precious every time they hear it.

This parable is given us to show how It will be at the end of time. The day of Judgment is represented under the figure of the bridegroom coming to the marriage feast. How thankful we should be that God has not left us to grope our way in the dark in reference to this all-important subject. He has revealed it to us that we may read and understand for ourselves the great work which God requires of us, yet the people do not seem to take heed to these solemn truths.

The Savior tells us that as it was in the days of Noah, before the flood, so it shall be in the days when the Son of man cometh. People were "eating and drinking, marrying and giving in mar riage, buying and selling, making plans pleasure and the gratification of their own evil passions and appetites, when the windows of heaven opened, and the flood came and swept them all away. So the people now, in their misconception of what God requires of them, standing in their self-righteousness, exalt themselves, seeking after the fashions, the wealth, and the honors and pleasures of this world, and are in this way continually making provisions for the flesh. We are told that "in an hour when we think not, the Son of man shall come," but many will not be

ready to meet Him. Could we wish for a better place than heaven? No, there is none. Heaven is a perfect home. When we become perfect in Christ Jesus, He will take us home to Himself into the world of giory and eternal blessedness. Nothing can mar the blessedness and eternal happi ness of that perfect home. It will be for eternity. When thousands and millions of years have passed away, it will always be the same blessed place. That is where we want to be, where we desire to have our home: but in order to get there we must look to Jesus, "the Author and Finisher of our faith," who, if we remain faithful, will receive us to that home at last.

Therefore, let us live every day as if it would be the last one we have to live, and obey the Lord in all things, and "press forward to the mark of the high calling of God in Christ Jesus," The apostle says, "My heart's desire and prayer to God for Israel is, that they might he saved."

Let our prayers and desires for the salvation of souls rise up to God, that He may give salvation to all the poor, benighted souls who are still wandering in the ways of sin and unrighteousness. East Lynn, Mo.

For the Herald of Truth. PRECIOUS PROMISES.

BY CHARLES MCCLINTIC. Many precious promises are left on record in the Bible for all who will make them theirs. We notice that they are nearly all conditional, but the conditions are such that every one can comply with them. Then why do so few people make these promises theirs, and why do Christians, who have the right to claim them, so often fail to rejoice? Is it because they forget what the promises are? If it is, perhaps it would he well to occasionally call to remembrance some of God's promises.

There seems to be a special promise for every condition of life. Those who are weary hecause of the load of sin they are bearing, and worn out with seeking rest and finding none, should read Matt. 11:28, In which Jesus offers them rest if they but come to Him. It any are in donbt as to whether they will be accepted if they do come to the Savior, let them read John 6:37, where Christ Himself says, "Him that cometh unto me I will in no wise cast out." They that are fearful lest they receive

HERALD OF TRUTH.

Lord will "abundantly pardon." If we feel the need of wisdom, or faith, or charity, or grace, let us remember that in Matt. 21:22, Christ says: "All things, whatsoever ye shall ask in prayer, believing, ve shall receive." seems as though every one had forsaken us, let us bear in mind that in Matt. 28:20 the best of friends has promised to be with us. Sometimes the way seems dark and we do not know exactly which direction to go. At those times let us not forget that in Psalm 32:8 God has agreed to guide us.

only a partial forgiveness, should read

Isaiah 55:7, where the prophet says the

Those who are uncertain about the resurrection of the dead, should read John 6:54 and I Thess, 4:13-18. What a consolation it is to those who mourn to know that they shall be comforted (Matt. 5:4) and that sometime God will wipe away their tears (Isaiah 25:8).

These are but a few of the many precious promises left on record. In Ezeklei 34:26, it is said that "there shall be showers of blessing." We are also told that God will not forget our labors of love; a reward is promised for even such a little thing as giving a cup of cold water to one of the "little ones," Matt. 10:42. The necessaries of life are promised to those who will seek first the "kingdom of God and his righteous ness," Matt. 6:33. Knowing that these promises are yea and Ameu (2 Cor. 1:20), is there any reason why we should not be comforted by them, if we are earnestly striving to make them ours?

PRAYER.

BY RESECCA F, HUBER, I'rayer is communing with our heav enly Father.

Paul knew that Christians could not live and grow without having commun ication with the Father. Hence the admonitions, "Continue in prayer." Col. 6:2. "Pray without ceasing." 1 Thess. 5-17

Prayer is for the soul, what food is for the body-a preserver and sustainer. A lack of prayer causes leanness of the soul. Consequently sickly Christians and backsliders.

Dear sister, dear brother, let us keep in close touch with Him who has said, "If we draw nigh to God, he will draw draw nigh to us." Some say they cannot pray. Does a child who has loving parents say, "I cannot talk with them" No! But it loves to entwine about them, and receive their smiles and caressing, and receive encouragement from them.

True we cannot all pray eloquently, but any of us can find eloquence enough to make our wants and wishes known. It is the earnest and sincere prayer that God wants and not the long string of flowery words. One reason perhaps that we caunot pray better is because we are not well enough acquainted with

Jesus. The more we are with Him the better acquainted will we be with Him, and the greater the acquaintance, the more will we find to talk to Him.

Let me just plead with you to seek the company of Jesus. The most glorious experience the Christian has is when alone in secret prayer; when none but God is near and where none but God can hear.

What can be more pleasant than to get so close to Him that we can feel His very preaence. There praising and adoring His most holy name and telling Him of all our sorrows and trials. What a balm for the weary soul "to carry everything to God in prayer." It is useless for people to think they can make any progress in the Christian life without this continual communion between them and their God. Let us ali be more prayerful. No doubt most of us have room for improvement in this respect. I am certain if we were a more praying people the church would be more prosperous and in a better condition to convert the world to Christianity.

Let us pray for the salvation of souls. Let us pray the Father to send forth more laborers into 11is vineyard. But we should be careful that we do not pray for these things, then try to shun or hide ourselves for fear we will be asked to do some work.

"It is our privilege to call upon Him on all occasions and under all circumstances, and to consuit 11im in all things, knowing that the Lord our God will prove himself a faithful God."

WHAT THE RRETHREN IN LAN CASTER CO., PA., ARE DOING,

WELSH MOUNTAIN INDUSTRIAL MIS-SION. -- AN ORGANIZED PLAN FOR IMPROVING THE CONDITION OF A LONG-NEGLECTED PROPLE.

At a meeting of the Mennonite Sunday school Mission, held at Kinzer, Pa., January 15th 1898, a board of twelve directors was appointed, with instructions to establish an Industrial Mission on the Welsh Mountain, in the vicinity of the Hand Boards, with the object of giving employment to the neglected people living there, so as to give them a chance and by every honest means possible induce them to work for a living instead of begging or stealing it.

It is well known to every citizen of this county that these people, on account of the many crimes they commit. entail a continuous expense on the county that must be met by taxation. A high court official, who is in a position to know, says: "The cost of arresting and convicting them exceeds two thousand dollars annually, aside from the expense of imprisonment after conviction." Aside from the cost to the county in general. they are a source of continuous expense and trouble, and no little terror, to the good people of the Eastern End, on account of their begging and stealing How many thousands they cost in this way will never be known as a large number of their thefts are never discovered.

Forty years ago these people did all their begging on foot; to day nearly every family owns a horse and wagon with which they scourthe country night and day. Having no feed of their own raising, and having no work, they are unable to buy any, so it is evident they study the locality before doing their

get it in some other way from the farmers in the valleys. Now, while our courts are imposing heavy penalties on those found guilty, it is to be hoped that by giving the others employment and some encouragement, they can be induced to work for a living, and by embracing the opportunities an Industrial Mission would afford, to educate and Christianize the rising generation they may be made useful citizens, instead of being an expensive nuisance. Let us remember, that while the negro ls noted as a petty thief and beggar, there is one kind of stealing he will never have to answer for. white brother never kidnapped him and stolen him from his native home, and shipped him across the great deep to be sold and used as a slave, it is extremely doubtful whether they would be here to bother us. Then when he was set free had we given him half an education and a decent start in the world, it is likely he would be a better citizen. Why do we educate our own children? Why send them to business schools? To Sunday schools? And why interest them in the Church? Simply to make them good and useful men and women, and enable them to fight the battles of life more easily and more successfully. Wouldn't such helps be good also for colored children? These advantages our mountain negroes never had. The owners of their ances tors shifted them off to the hills to get rid of them. So it is evident our troubles with them are largely the fruits of our own sowing. Now, what does the proposed Indus-

trial Mission expect to do for them? First, (if the money can be obtained) buy some of the better sprout land on the mountain and have them clear it, then cultivate vegetables and fruits, for which the land is well adapted, raise broom corn and have them make brooms in the winter, and any other work our experience with them may suggest as advantageous. Establish washing and sewing schools to teach the women, and especially the girls, to wash and sew. Help them to fix up their homes, and clean and decently dress their children, so they are in a fit condition to attend the day schools Sunday school and church. It is hard to expect children half clad in rags to attend these institutions of improve ment. Soon as the boys and girls become efficient and trustworthy workers, the Mission Board will help them to situations where they can earn something outside the Mission for themselves. All their work at the Mission will be paid for in the necessaries of life Sunday school and church services will be held regularly under the direct tion of Milton II. Hagler, a regular or dained colored Presbyterian minister.

The success of this enterprise will de pend on the aid given by a charitable public. Money will be needed to buy the land and tools, and to huy food and raintent with which to pay them for their work until a crop can be raised. It is expected when once fairly started to make it self-supporting. Theu if the good people of the valleys will cease to feed those still inclined to beg, but sim ply send them to the Mission, where all their needs will be provided for, the begging habit can be broken up, and the petty thieving habit largely diminished, as the former is a prime source of the latter. Thieves invariable

youngster acquainted with every chicken coop and hen roost, corn crib and hay mow, in the land. They know exactly where to put their hand on what they want.

Contributions of old clothing and shoes, old furniture, stoves and hard-ware will be useful. All the twelve directors will receive contributions, keep an account of the same and deliver the goods and money to the Mission, where they will be properly credited and an annual report be made.

Everybody is respectfully asked to carefully consider our proposition and lend a helping hand. If you cannot give anything else give the work a good word and thus encourage it. Possibly you ean give the board of directors a word of advice that will be useful. In sending old clothing, please don't wash and patch them. We want the negro women to do that, and we will try to teach some boy to mend the old shoes and boots you ean spare.

Trusting that a kind Providence, whose guidance we have invoked, will lead all to do the right and the best thing, we are yours, for service in the cause of Christ.

By the Board of Directors. S. H. MUSSELMAN, Chairman, Blue Ball, JNO. R. BUCKWALTER, Vice Chairman, Buyerstown.

NOAH MACK, Secretary, Farmersville. John Musselman, Treasurer, Intercontse.

JACON MELLINGER. Ronck's EMANUAL NEER, Strasburg, C. R. HERR, Lime Valley. EPHRAIM HERSHEY, Eby's. JOHN A. UMBLE, Bird in Hand, BINA WEAVER, Churchtown, B. F. CHARLES, East Petersburg. HARRY HERSHEY, Intercourse, Feb. 12, 1898.

DID THE APOSTLES COMPOSE THE CREED?

It is ealled the "Apostles' Creed," be cause it was for a long time supposed. that the apostles of Christ were the authors and composers of it as we have it now, and as it is repeated in our clurches and Sunday schools every

Now, that from the days of the apostles there bath been used in the ehurches a certain form of faith, not unlike to our present Creed, is evident from Tertullian and other primitive writers. But that the apostles themselves should have been the authors of it in its present form can not be proven.

The first who gave this account of the composition of the Creed appears to have been St. Ambrose. He writes, that, "the Twelve apostles, as skillful artificers, assembled and made a key by their common advice, that is, the Creed; by which the darkness of the devil is disclosed that the light of Christ may appear.

Rufinus gives the same account, when he relates, "That they had received by tradition from their fathers, that after the ascension of our Savior. and the effusion of the Holy Ghost. before the apostles separated from each other and went into the several parts of the habitable world to preach the Gosnel, they settled amongst themselves the rule of their future preaching, to prevent their teaching different doctrines unto those whom they should invite to the Christian Faith; wherefore two courches had exactly the same

work; the begging habit makes every they assembled, and being full of the symbol, without any variation or differ-Holy Ghost, they composed the Creed, each one inserting what he thought convenient, and ordained it to be a test of their future sermons, and a rule to be given unto the faithful."

But some advanced a step farther and affirmed that each apostle inserted his particular article, according to which they divided the Creed Into twelve articles, allowing one for each apostle. St. Austin is said to have given us the following statement concerning the article which each apostle contributed to the formation of the Creed:

1. Peter said: I believe in God, the

Father Almighty;
2. John: Maker of heaven and earth, 3. James: And in Jesus Christ, his only Son our Lord:

4. Andrew: Who was conceived by the Holy Ghost, born of the Virgin Mary; 5. Philip: Suffered under Pontius

Pilate, was crnciffed, dead and buried; 6. Thomas; He descended into hell; the third day he rose again from the

7. Bartholomew: He ascended into heaven, sitteth at the right hand of God the Futher Almighty; 8. Matthew: From thence he shall

come to judge the quick and the dead; 9. James the son of Alpheus: I beliere in the Holy Catholic Church; 10. Simon Zelotes: The communion

of Saints, the forgiveness of sins: 11. Jude the brother of James: The

resurrection of the dead: 12. Matthias: Life everlasting.

The truth of this tradition, however, denied for the following reasons: Rufinus himself, one of the first reporters thereof, speaks of it doubtfully, as if its authors were uncertain and un-

Moreover, had the apostles been the real formers of the Creed before their dispersion from Jerusalem, it cannot be supposed, that St. Luke in his history of their Acts would have wholly omitted so remarkable a fact.

Nor can it be conceived that the many councils and synods among the primitive Christians would not in their decisions of faith and doctrine have had some reference to this apostolical system as their standard, if any such had been in existence: whereas no such thing appears, but on the contrary, as occasion offered, they composed new creeds, and even performed one of the highest parts of the Christian religion. namely Baptism, by the use of the Nicem Creed.

The emperor Basilicus in 11is Encyc lical Epistle dcclares, "That he and all believers before him were baptized into the Creed of the three hundred and eighteen fathers assembled at Nice; yond the grave. "Death" is the opposite and the emperor Zeno in his edict strictly commanded, that all should be baptized by the Nicene Creed alone, and that no person or church should make use of any other symbol or definition of faith; assuring us withal, that this same method was observed by the third general council at Ephesus where Nestorius was condemned. Had the apostles really named and delivered this ('reed to their successors, every church would have agreed therein, and there would not have been many differeut and diverse creeds as we find there were in the primitive church. Scarce

ence.

The decent into hell, as Rufinus ln forms us, was neither in the Roman

nor the Oriental Creeds. The Communion of Saints was not in any creed till about four bundred years after Christ, and not immediately received by all.

The clause, "Life everlasting" was omitted in several, while in others it was inserted.

All of this shows that the apostles neither were, nor could be the authors or composers of our present Creed that passes under their name, -Chr. Guide,

THE OPEAT CHOICE.

BY THEODORE L. CUYLER.

Allow me the privilege of addressing few plain, affectionate words to one who is yet without a hope in Chrlst. I address you, my friend, as a possessor of an immortal soul. In the language in which Moses addressed Israel before he went up to his mountain deathbed "I set before you life and death; choose Every one has the power of choice. God made you a free moral agent. The very fact that you are now reading these lines proves that you have the power of choice. Every Christian in the world is a Christian simply because he accepted Christ when He was offered Every impenitent sinner is yet one because he chooses to be. There is no decree of the Almighty which forbids your having eternal life, if you desire to secure it. Just look at this one: "He that believeth on the Son hath eternal life." Or at this one: "As I live, saith the Lord, I have no pleasure in the death of the wicked." Or at this one: "He that cometh to me I will in no wise cast out." God's immutable decrees, in fact secure salvation to every peniteut believer and follower of the Lord Jesus

When Joshua submitted the great alternative, "Choose ve this day whom ye will serve," he addressed his auditors as free agents. When Christ said to Andrew and James and John, "Follow me," He talked to them as rational beings, who had the power of choice. If they could not "follow" Him, why did 11e ask them? When Simon Peter stood up before the great meeting in Jarusalem and evelaimed "Repent and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the Holy Ghost," he addressed them as free agents; and three thousand of them accepted the divine Savlor.

If you ask me what is meant in the Bible by "life." I would answer: It is the favor of God: it is the pardon of your sins: it is the sustaining strength to do right: it is a union of heart to Jesus; it is a divine support in the last hour, everlasting holiness and joy beof life; it is the absence of life. Spiritual death is the unbroken dominion of sin in this world, and the unending punishment of sin in the world to come. In this world the God of mercy says to every one, "I set before you life and death; choose life." In the next world, the divine and all-righteous Judge will say to those who choose life, "Come, ye blessed of my Father; inherit the kingdom prepared for you," To those who choose death He will say, "Depart, ye cursed!" and they "shall go away into everlasting punishment."

death. It is impossible that any sane my words abide in you, ye shall ask

person should deliberately choose to be eternally wretched, when he might be eternally happy." This seems very plausible, and there is a sense in which it is true. Yet it is equally true that men are continually selecting and pursuing courses that lnevitably lead to

Here is a young man setting out it life. Of course his preference is to become rich and prosperous. But he chooses also to lead a career of indolence and thriftlessness which inevitably brings him to poverty and keeps him there. His poverty is the fruit of his own conduct. Again, no man voluntarily chooses the disgrace and disease and horrors of drunkenness. But thousands, alas, do choose to tamper with the wineglass and brandy-bottle, and their own free choice brings them surely to the drunkard's destruction. Did that poor girl who gave her heart and band to the showy vagabond who stole her affections choose to become a wretched wife? Yet she did choose to marry bim; she did it in spite of reason and conscience, and dearly does she pay the consequences of her choice.-Tract.

ACCEPTABLE PRAYER.

l. Prayer, to be acceptable and prevailing, must be offered in faith both in God's existence and in His promises. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. 11:6.

2. Prayer, to be acceptable to God, must be offered in a humble and penitent spirit; for we are sinners, and our claim to any favor from the Father is forfeited by our unworthiness. Christ has given us very clear instructions on this subject: "The publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." Luke 18: 13.

3. Prayer must be ln accordance with the divine will. This is the very definition of prayer. "This is the confidence that we have in Him, that if we ask anything according to His will He heareth us." 1 John 5:14.

It includes not only that we pray for such things as in the light of the Bible we believe He will he ready to grant, but that we remember that His will is wiser and better than ours, and choose that in all things His will should be done. To reverse our Lord's prayer in (lethsemane, and ask that our will be done when God chose otherwise, would be impious presumption.

4. That prayer may be acceptable we must turn from all evil. "If I regard iniquity in my heart the Lord will not hear me." Psa. 66;18.

A renewed heart is at war with all sin, and will in the end win a perfect victory over it. To cherish a known sin in the heart makes void one's claim upon the divine promise. Our Lord's Prayer places a momentous importance on the grace of forgiveness of offences against us, "If ye forgive not men their trespasses neither will your Father forgive your trespasses;" and the more free our hearts are from every sin the more open are the windows of heaven for the descent of answers to our prayers Hence.

. 5. That prayer may be prevailing lt must be the outcome of a faithful But you may say, "I do not choose Christian life. "If ye abide in me, and

HERALD OF TRUTH. 1898

von." John 15:27. With prayer for future blessings must be included thankfulness for those of the past "In everything, by praye and supplication, with thanksgiving, let your requests be made known unto God" Phil 4:6

what ye will, and it shall be done unto

7. If prayer is to be answered it must be perservering. "Men ought always to pray and not to faint." Luke 18:1 "Praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. 6:8. And

8. All prayers, to be accepted, must be offered in the name and for the sake of Christ. "Whatsoever ye shall ask in my name, that will I do." John 14:13,

Such are some of the divinely revealed marks and tests of acceptable prayer. And though, as Matthew Henry says, "Every accepted prayer is not an immediately answered prayer," yet, "Never was a faithful prayer lost; and if some have a longer voyage than others they come back with a richer lading." For, as Mason writes, "It wants nothing but a believing prayer to turn the promise of God into a performance." So Goulburn says, "If we can pray aright we bave mastered the great secret of a spiritual life." But, as Jeremy Taylor tells us, we are to remember that "the body of our prayer is the sum of our duty, and as we must ask of God whatever we need so we must labor for all that we ask. For every petition to God is a rule for our life, a precept for our conduct, a perpetual monition to duty. By what we require of God we see what

He requires of us." "Every true desire from a child's heart finds some true answer in the heart of God. Most certain it is that the prayer of the church of God since creation has not been the cry of orphaus in an empty home, without a Father to hear or answer. Jesus Christ did not pray ln vain or to an unknown God, nor has He spoken in ignorance of God or of His brethren when He said, Ask, and ye shall receive, that your joy may

Do we realize how important and in dispensable the duty and how blessed the privilege of prayer? It is thus that we commune with God, welcome Ilis Spirit, and receive the impress of His image in our hearts. Do we rejoice to pour out our souls before God, when no human eve can see and no human ear can hear, acknowledging every weakness, confessing every error, and asking the special grace we individually need Do we bring every sin to Ilim for pardon, every weakness for strength, every sorrow for comfort, every trial for support, every duty and perplexity and doubt for light and guidance and direction, seeking from on high all that we need for time and eternity? May we ever prize and rejoice in the privilege of so communing with God, and constantly seek to improve it, till, through divine grace, we are raised from prayer on earth to endless praise in heaven!

MEMORIAM

In loving remembrance of Joseph L. Hartranft, who died July 15th, 1897, at the early age of 16 years.

Death has robbed us of our Josie, Whom we loved and cherished dear, It was Josie, yes, dear Josie, Can we help but llow our tears?

True we were a happy family, With only six ln number, But so we see it pleased our Lord To cause the one to slumber

Willing hands tried to save him. Physicians were all in vain, For an angel came and bore him From this weary world of pain. Oh, how lonely, oh, how sad When we think dear Josie dead

Yet again we hope to meet him Where no farewell tear is shed. Round his pillow we were weeping, For we knew that he would And the hours are sad and lonely

Since dear Josie in his grave doth All is dark within our dwelling. Lonely are our hearts to day, For the one we loved so dearly Has forever passed away.

Farewell father and mother dear I know you would have loved to keep me here, But Jesus loved me too and that is why He called your Josie up on high.
BY HIS MOTHER

'Twas hard to give our brother up, But we will be resigued To Him who is too wise to err, To good to be unkind.

Day after day we saw him fade, And slowly pass away; Yet often in our hearts we prayed That he with us might stay. Dear brothers, you are lonely now,

But make and keep the solemn To live for Jesus and then to be With Josie in eternity.

Remember me dear brothers and sis-

We loved each other here; llow sweet to love each other When death is drawing near. Farewell dear brothers and sister, My life on earth is through, And you kind friends and school-

And you kind mates,
I must leave you all, adieu.
His only Sister.

OBITUARY. PRE JACOB ZEHR.

OBITUARY.

Montgomery Township, Woodford County, Ill., lost one of its oldest and most respected clitzens on morning of Personal County, Ill., lost one of its oldest and most respected clitzens on the control of the county of to fill this charge according to God's ordinances as long as lie gave him power and health to do so. He was a sufferer from nervoisness or sick headan more or less for user that for the hast found that he was unable to prach. This seemed to be his practest sorrow in his declining years; yet by his patience in his sufferings and this patience in his sufferings and thing a good the was partly paralyzed and from that time was confined to his bed and as helpless as a child, patiently a good his many continued to he was partly paralyzed and from that time was confined to his bed and as helpless as a child, patiently a light of the was the suffering and the was partly paralyzed and from that time was confined to his bed and as helpless as a child, patiently a light of the was the way of the way o

gone to the home he so longed for. What a blessed assurance that "If we so live'as to meet him, In heaven his bright face we shall see,"

The funeral services were held in the village of Deer Creek. Thursday at 1 The funeral services were need in the village of Deer Creek. Thursday at the color of the color Zion cemetery, two miles north of Deer

Yonder in the graveyard gently Rests the form we loved so well; But we look to heaven and glory Where there will be no farewell.

Farewell father, till we meet thee, In thy heavenly home above; There to sing God's praises with thee, In the land of joy and love."

MARRIAGES.

WEBER-YODER.—On the 3rd of Feb., 1898, by Michael Yoder, William Weber, of Green Co., Ark., and Nancy

HOSTETLER-ZOOK,—At Barr, Miff-lin Co., Pa., on the 13th of Feb., 1898, by Menno Weber, John Z. Hostetler and Ledia Zook Lydia Zook.

WELDY-BLOSSER.-On the 2nd of Jan., 1898, in Elkhart Co., Ind., at the home of the bride, by J. S. Lehman, Amos B. Weldy and Sarah E. Blosser, all of the same place.

Zerbe Paulus—On Feb. 26, at the residence of J. A. Boller, in Johnson Co., Ia., by J. S. Lehman, of Elkhart, Ind., John W. Zerbe and Millie M. Paulus of Elkhart, Indiana.

HUNSBERGER-PLETCHER. On the 21th of Feb., at the residence of J. S. Lehman, iu Elkhart, Daniel W. Huns-berger and Flora E. Pletcher, both of Elkhart County, Iudiana.

BORNTREGER CRIPE,- On the 6th of Feb., in Lagrange Co., Ind., at the residence of the bride's parents, by J. F. Funk, Levi M. Borntreger, of Middlebury, Elkhart Co., Ind., and Mary E. agrange County.

LAPP—GOOD.—On the 22d of Feb., 1898, at the home of J. G. Wenger, by Pre, T. M. Erb, Pre, Daniel G. Lapp of Ayer, Adams Co., Nebraska, to Sis-ter Ida M. Good of Harper, Kansas. May they have a prosperous, consecra-ted and happy life,

HINKEL Greener - On the 27th of Feb., 1898, at the home of the bride's parents, by 1're. T. M. Erb, Bro. Henry Hinkel to Sister Leah Gerber, all of Harper. May they have a long and happy life.

BAUMGARTNER STITZMAN, On the 13th of Feb., 1898, at the bride's home in New Stark, Hancock Co., Ohio, by John Blosser, Bro. John Banngart-ner and Sister Sarah Stutzman, May God bless them in their new relations and their life be a useful one

DEATHS. Swirtt - On the 31st of January 1898 SMITH,—On the first of January 1898, near Heynoldsburg, Ohio, Sister Eliza-beth Smith, aged 74 years, I month and 10 days, She was born in Prussia, Ger-many, on the 12th of December, 1823. was a member of the Mennonit She was a member of the Mehnohite Church 40 years. She was a reader of the Herald of Tritti many years, She is the last of her family. She had one brother and one sister who died be-fore. None of them were ever married.

WEAVER. On the 24th of February, 1808, near Bareville, Midlin Co., Pa., of dropsy, Michael Weaver, aged 83 years, 6 months and 10 days. Funeral serv-tees were conducted at the house, by John Hosteller.

HOSTETLER. On the 22nd of February, 1838, in Champaign Co., O., David Hostetler, aged 35 years, 6 months and 6 days. He was born in Millin Co., Pa., Aug. 16th, 1861. He leaves a widow

and four children. Bro. Hostetler was a faithful and peaceable member. He was buried at South Union, where services were conducted by C. K. Yoder and David Hilty.

CHRISTNER.—Near Elmira, Lane Co. Oregon, on the 39th of Jan. 1886, of consumption, Barbara, wife of bishop Peter Christner, aged 69 years, 3 mos., and 15 days. She was born in France, Oct. 16, 1828; lived in matternoon with the surviving husband the month. her surviving husband 40 years. She was a member of the Amish Mennonite Church 57 years; was the mother of ten children and grandmother to twenty-four. She was buried in the Inman elementery on the 31st. Funeral services were conducted at the house by Mishler from I Thess. 4:10–18, and at the church by Rev. Howard from Heb. 9:27.

WISMER.-On the - Feb., 1898 in WISBER.—On the —— Feb., 1838 in Bedminister Twp., Bincks Co., Pa., Sam-uel Wismer in the 84th year of his age-tle was buried at Deep flum Mennonite graveyard on the 17th, on which occa-sion Abraham Heistand, and Joh Rush spoke at the house of tehman jury house. M. Leatherman at the meeting house.

ANGLEMOYER .- On the 15th of Feb-ANGLEMOYER—On the 15th of February, 1848, in Doylestown Twp., Bucks Co., Pa., Sibella, widow of the late Samuel Anglemoyer, of cancer, aged \$2 years. She was one of the oldest residents of the township and highly respected. spected.

SHADDINGER,—At his residence, near Gardenville, Bucks Co., Pa., on the 19th of Feb., 1898, Jacob Shaddinger, aged Si years. A wife and one son survive him. He was buried at Deep Run.

him. He was buried at Deep lith of February, 1898, in Albet Co., Ind., Daniel Schernberk, aged 55 years, 3 months and 20 days. He leaves a sorrowing widow, 4 children and 10 grand children. He was born in Holmes Co., on the 25th of Oct., 1812, and came with his parents to Adams Co., Ind., soon after, moved to Holmester Co. E. Egil, from the 189th Found, and at the meeting house by Peter Hostetler, from Job. 16: 22 and 17:1.

SCHEENBECK. On the 16th of February, 1818, in the same house as the above, forty seven hours after the death of the grandfather, Emma, daughter of David and Maria Schombeck, of croup, aged 2 years, 3 months and 25 days. Buried on the 19th. Services were con-ducted by Joseph Schlatter and David Roth.

EIGSTIN. On the 2nd of Dec. 1897,

EttiSTIN. On the 2nd of Dec. 1897, Catherine Eigstin, aged 11 years, months and 18 days. On the 7th of Dec. 1897, John Eig-stin, aged 11 years, 1 mouth and 4 days. On the 7th of December, 1897, Maria Eigstin, aged 16 years, 6 months, and 18

On the 11th of December, 1897, Lydia ligstin, aged 7 years, 6 months, and

Chays.
The above four children all died out The above four children an ided out of the same family, being children of Christian and Marie Figstin, near Browntown, Fayette Co., Ill. This was a very sorrowful addiction for the distressed and sorrowing parents. Furnished the children is the state of the children in tressed and sorrowing parents. The neral services could not be held at the time on account of the disease, diph-theria) and all the family being affected with it. Funeral services were after-wards held on the 20th of Feb. 18%, by bishop Jonas Kaufiman from Oregon.

NACE On the 13th of Feb. 1898, in Hillfown Twp, Bucks Co., Pa., Francis Nace, aged cil vears, it mouths and to days. He had only the property of layer and the property of the property leaves a sorrough swife and tehildren. Funeral services were conducted at the house by Peter Loucks and Henry Ko-senilerger. from Hevyllo, and Henry Ko-180, 309-12. Ps. 90:12.

KAUFFMAN, On the 31st of Jan., 1898, in Donglas Co., Ills., Sister Cath erine Kauffman, of nervous neuralgia

be Royal is the highest grade baking pow

RUDIED WITH PAGAN RITES.

Congregational minister in New Hamp-

shire, which I am sure our readers will

be interested to hear about, as the serv-

ices were largely conducted by the secret

orders of which he had been a member.

Three of these orders were out in force,

the Masons, the Grangers and the Good

Templars. The services were delayed

long after the usual hour waiting for

these societies to arrive and get mar-

shaled into the places in the church,

The front pews in the church one side

were given to the mourners, and close

on the other side sat the Masons, decked

poles and other trappings of Masonic

warfare. Just behind them were the

bodies of Grangers and Good Templars,

each member of which bore on his per-

son the foolish insignia of his order and

rank, with apparently as much con-

than a major general returning home

with his army from a victorious cam-

neighboring town had been sent for to

Christian service of the church.

token of farewell they were seated.

the orders.

out with their belts, aprons, swords

I recently attended the funeral of a

COUGH BALSAM.

.....Agents Wanted to sell,.....

Silence that dreadful cough by using Lehman's Indian Cough Balsam, a new discovery for the healing of Throat, Chest and Lungs. A fee doses of this Cough Balsam will alleviate the

doses of this Cough bassam will alreviate the most distressing cough, cure croup, and if con-tinued subdue any tendency to consumption. It has raised cases which doctors said would die; it will cure a cough by loosening il, assisting the lungs and throat to throw off offending matter

which causes the cough, thereby making a speedy

half bottle of this Cough Balsam linds that it does

PRICE 25 and 50 CENTS.

GUARANTEE:-If any perso

and old age, being just 15 days less than and old age, being just to days less than 80 years old. She was born in Holmes County, Ohio, and in her youth united with the Amish Mennonite Church, and was a faithful member of the same united that the country is health. til her death. She was failing in he for the last year. On the 1st of Octo 1816 she was married to Moses K. Kauffman, and lived with him in married life 51 years. To this union nine children were born, of whom seven are still alive. She also survived her hus l, She was buried on Feb. 2nd. Puneral services were conducted by 6. l'. Hershberger and David Plank, from Rev. 20:1—6, and 11—15; also, I Cor. 15.

Powell,—On the 7th of February, 1898, near Richland, Knox Co., Tenn., of brain trouble, Daniel Cloid, son of Daniel and Lydia Powell, aged 8 mos., and 30 days. Services by H. H. Good, and N. Z. Yoder from Ps. 90:5-6. and N. Z. Yoder from 1's. 10:5-0. This little one was hardly ever well, but now we can say "All is well."

SISLEMAN.—On February 2nd, 1898, infant son of Bro. William and Sister Susannah Sisleman, aged 17 days. Froneral services were conducted in the Folk meeting house by Bro. G. D. Miller, on Feb. 8, 1898,

Kryp - Sister Amanda Kemp Kenr. — Sister Amanda Kemp maiden name Falk, wife of Samuel Kemp, Garrett Co., Md., departed this life Feh. 9, 1888, She died of heart dropsy and other diseases. She had been a consistent member of the Men-nonite Church for many years. She nonite Church for many years. She reached the age of 41 years, 2 months and 21 days. Funeral services were conducted at the Folk meeting honse, Feb. 11, by Bro. G. D. Miller, assisted by Samnel Fike and G. B. Cline, from

SMITH.—On the 12th of Feb., 1898, near Roanoke, Woodford Co., Ills., Ella May, daughter of Christian H., and Mary Smith aged I year, 8 months Mary Smith, aged 1 year, 3 months. She leaves her parents, and one little brother to mourn her early departure, and one little brother has preceded her to the spirit world. She was buried on the 14th at the Roanoke meeting house. Funeral services were conducted at the house by C. Schertz and by P. Sommer and A. Schrock at the meeting house.

Two s a precious little blossom God had planted in our home, But the angels came and whispered. "Come and dwell with us at home."

Now his dark within our dwelling Since she's gone, our Ella May. For the one we loved so dearly II is forever passed away.

Oh we toink we hear dear Ella's Pootsteps pattering on the floor Then we tearfully remember. Ella dear will come no more.

MILLER. On the 13th of November, 1897, in LaGrange Co., 1nd., Susanna, wife of Joni J. Miller, aged 7I years, 8 months and 19 days. She lived in mat-rimony 52 years, 11 months and 20 days. She was been on the 15th of Feb., 1826. She was hern on the 15th of Feb., 1829. She was sick with paralysis nearly 21 months, and was entirely helpless. She leaves a sorrowing husband, 12 children and 9 brothers and sisters. A large number of people assembled to pay their last tribute of respect. She hurried in the Miller graveyard.

YODER .- Malinda Yoder died on the 9th of Dec., 1897, aged—, of diphtheria. She was a daughter of Moses and Lydia Yoder. May God comfort these sor-rowing parents and lead their hearts up to God, from whom all blessings come.

GREENENWALD, - Sarah Greenenwald was born March 30th, 1883, in Branch Co., Mich., dled Feb. 6, 1898 in Chicago, Ill., of consumption, aged 11 years, 10 months and 7 days. She was the daughter of Christian and Amanda Greenenwald (maiden name Kreider). Four wand imatten name Kreuder). Four weeks before Sarah's death her mother was sitting by her bedside, she looked at her and said, "Sarah, I believe you feel better, for I think I can tell It in your face," Sarah said, "Yes, for I have put all my trust in the Lord."

She asked her mother if she prayed for her every evening before going to bed. "Yes, Sarah, every hour." With her "Yes, Sarah, every hout." With her consent a minister was called to pray with her and she was also baptized. She leaves father, mother, three hrothers and two sisters to mourn her early departure. This was the first one that was taken out of the family. She was buried at the Walthiem cemetery.

HERALD OF TRUTH.

A precious one from us has gone. A place is vacant in our home,

Which never can be filled. Dear parents you are lonely now, Since she is gone and left you here, But live for Christ and you shall be With your child in eternity.

Brothers and sisters mourn not for her, She longed to be at rest: How happy, happy she must be, While pillowed on her Savior's breast.

So let us pray to Him above, That He may give more perfect love, That when our meeting here is o'er, We all may meet on Canaan's shore.

O pray that the wisdom of God These weak, erring souls may inspire That He will be light in our road, And give us our choicest desire. PRISCILLA MOORE.

GODSHALL.-On the 14th of Febru GODSHALL—On the 14th of record ary, 1898, in Souderton, Montgomery Co., Pa., of the infirmities of old age, Bro. Samuel K. Godshall, at the ad-vanced age of 89 years, 3 months and 3 days. He was born Nov. 12, 1808, and was never married. He was yery active was never married. He was very active for his age, and the Lord blessed him with a good mind until his end. His place in the church and Sunday school was seldom vacant until within the last three weeks before his death. He did much for the church and Sunday school, and also for the poor, and he said. There he church that the church was the church that the church was the church was buried in the Souderton grave-vard. Funeral services were conducted Funeral services were conducted by M. R. Moyer at the house, and Josiah Clemmer at the meeting house, from Ps. 27:4.

SHRAAG.—On the 21st of Feb., INSN, in Turner Co., S. Dak, of infirmities of old age, Bish. John Shraag, at the advanced age of \$1 years, 5 months and 12 days. He was sick only a little over 3 days, and the last words be said, were, "I will soon be with my Savior." He was a briefed on the 23rd. He was a brishop was buried on the said. He was a theoropy or elder among our Russian hrethren, and emigrated from Russia to this country, and has had an extensive acquaintance with our American Mennoquantance with our American Menno-nite hrethren nearly all over the country, having made a number of trips amongst the churches, both east and west, and many will remember him and the kind admonitions which he spoke.

BYLEE.—Near Allensville, Mifflin County, Pa., on the 30th of Jan, 1888, John Blarmon, son of John S, and Penina Byler, aged 6 months and 11 days. In the same family, on the 1st of Peb, 1838, tra Newton, aged 5 years, I month and 19 days. The the same family, on the 1st of Peb, 1839, tra Newton, aged 5 years, I month and 19 days. The entry were also seriously sick at the time, with the same disease—diphtheria, but they are regaining their health. In these sad bereavements our hearts go out in sympathy to the parents. We trust they can say with Job., "The Lord gave, the Lord has taken away, bleesed he the name of the Lord."

BAGIMAN.—On Dec. 31st, 1897, at his home nearly a mile west of Metamora, soccurred the death of Bish. Joseph Isachman, after a lingering illness of over a year; aged 71 years, 1 month and 13 days. It he had been preaching the year a bishop in the Amish Mennonite Church. Illis aged companion (whose maiden name was Steiders, was joined to him in wedlock on June 3, 1813, and survives him. This union was blessed with 7 children, on world. It bowe his ufferings with patience. In his death BACHMAN.-On Dec. 31st, 1897, at his

the church loses a wise counsellor, and the family a kind, loving husband and father. But we believe our loss is his gain, for he died in the assurance of a home with his Redeemer. Funeral services were conducted at the house by John Smith and Audrew kild to read in meeting house. He was laid to rest li the Old Black Partridge graveyard

HOSTETLER—On the 3rd of February, 1985, near Middlebury, Ind., of caterin fever, Samuel Paul, son of Moses and — Hosteder, aged I year, 3 mos, and 14 days. Buried on the 5th. Services by Y. C. Miller in German and D. J. Johns in English.

As now we look beyond the tide, We see 'twas best that Samuel died; His star is bright in heaven above. Where we hope to meet our love.

DERRINGER.-On the 10th of Feb. DERINGER.—On the 10th of Feb., 1888, of pneumonia, William II., son of Bro. Jacob Derringer, aged 19 years, 7 months and S2 days. He was married to Bertha McCafferty and leaves his young wife, father, mother, brothers and sisters, and many friends. In his last hours he became seriously concerned about the salvation of his sou. On the salvation of his soul his series of his salvation of his soul his salvation. The salvation of his soul his salvation of his salvation o verted friends, do not wait to set your house in order on your dying couch You may not have it done satisfactor

SMITH.-Elizabeth W. Smith born near Lewisburg, Greenhrier Co., Va., Nov. 17, 1821, and died March 4, 1828, aged 67 years, 3 months and 15 days. She came to Elkhart Co., Ind., days. She came to Eiknar Co., 10u., 11u., 1834, with her parents, James and Jane McDowell. She was married to Levi Smith in 1842. She was the mother of 10 children, 4 sons and 6 daughters, of whom 6 are living, 3 sons and 3 daughters. One son and three danghters have gone before her. These married in the control of the of her children who are left to mourn her passing from earth are: John II., and Levi M. Smith of this county; Wiland Levi M. Smith of this county, Wil-liam P. Smith of Colorado; Rebecca M. Yoder, and Carrie L. Wambold of this county. She leaves thirty-nine grand-children, thirty of whom are living, and children, thirty of whom are living, and ten great grandchildren of whom seven are living. She was buried on the 6th. Funeral services by J. S. Lehman and Noah Metzler, from the words: "We all do fade as a leaf." Isa. 14:6.

MILLER.-On the 15th of Feb., 1898, MILLER.—On the 15th of Feb., 1895, in Franklin County, Pa., Sister Elizabeth, wife of Bro. Michael Miller, aged 75 years, and 14 days. She was huried at the Chambersburg Mennonite meeting house. Services were conducted by Henry Bricker, Philip Parret, and Peter Wadel from Rev. 14: 11, 12, 13.

REPTSCHE On the 14th of Feb. near Flanagan, Ills., Alta Lillie, youngest daughter of Bro. John and Phohe Bertsche. Little Alta was born De-cember 21st, 1896 and reached the age of 1 year, I month and 25 days. Though very young she suffered one week of lung fever. She was dearly loved by her parents, sister and brother, who rejoice in the hope of meeting their loved one gone before. Funeral services Feb. II, at the E. M. church hy Joseph Zehr, Steven Stahly and J. P.

()h, call it not death, it is life begun, For the watches are passed, the home

is won: The ransomed spirit hath reached the Where they will suffer and weep no

She is safe in her Father's home above, In the place prepared by her Savior's love: To depart from a world of sin and strife, And to be with Jesus,—yes, this is life.

Oh! call it not death—'tis a holy sleep, And the precions dust the Lord doth kep?' She shall wake again, and how satisfied With the likeness of Him who for her died.

As He rose again, she shall also rise From the quiet bed where now safe she

Then cheer you fond mourners who sadly weep, For happy are they who in Jesus sleep.

ITEMS.

-Telegraph posts along a railway are arranged 30 to the mile.

-IRON horseshoes have been found dating back to the year 418

-THERE are said to be 150,000 survivors of the Aztec race in New Mexico.

ARTIFICIAL limbs are usually made of willow wood on account of its light

THE present system of musical noinvented in the eleventh

-Russia is said to own 3,000,000 horses-nearly one-half of the whole number in existence.

—In the Franco-German war every third German soldier had a map of the country through which he was travel-

-A CITY OFFICIAL was badly fright-—A CITY OFFICIAL was badly trightmed the other day by the receipt of a
mysterious pactow with
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-HOT MILK.-Hot milk is a most nutritious beverage—a real luxury, the real value of which but few people know. Many who have abundance of milk never think of using it as a drink a drink, did we say? That's a mistake. We should eat milk instead of drinking. That is, take it in small sips. Why? Because the caseine of milk when it comes in contact with the acid of the comes in contact with the acid of the gastric fluid, coagulates and forms curd gastric fluid, coagulates and forms cut, and if swallowed in large quantities at once a large curd is formed, which the stomach handles with difficulty. The gastric fluid can mingle much more readily with the small curds that result from sipping the milk.

-A DOZEN years ago, in wandering —A DOZEN years ago, in wandering through a great German cemetery, we were impressed with the fact engraven on the tombstones that the city Germans die between the ages of forty and fifty, while the rural Germans, such as are while the rural Germans, such as are found on the Pennsylvania farms, are long lived—and said at the time that the explanation of it must be the heer-drinking habit. These dead men were not drunkards. The cost of the monuments and other evidences showed that ments and other evidences showed that they had been prosperous business men. We could find no other explanation of the uniformity of the death age, and that in the more vigorous period of life than the one mentioned. We notice now that the life insurance companies set down beer drinkers as bad risks; that brewers are especially liable to die soon after passing the age of forty.—Chicago

-WHY THE HAIR FALLS OUT.-—WIY THE HARR FALLS OUT.— Dyspepsia is one of the most common causes of baldness. Nature is a great economizer, and when the nutrient elements furnished by the blood are insulicient to properly support the whole body she cuts off the supply to barts the least vital, like the hair and the property of the supply of the suppl least vital, like the hair and hairs, that the heart, lungs and other vital organs may be the better nourished. In case of severe fevers this economy is particularly noticeable.

A single hair is a sort of history of the physical condition of an individual

the physical condition of an individ the physical condition of an individual during the time it has been growing, if one could read closely enough. Take the could read closely enough. Take and certaintize it, and you will see that it shows some attenuated places, indicat-ing that at some period of its growth the blood supply was deficient from overwork, anxiety or underfeeding. had done their part and were seated, opportunity was given for the people to view the remains. A minister seeing some women going forward asked what order they represented, and your correspondent was glad to Inform him that they were Christians. Many were righteously indignant at the way these orders came forward and crowding back the Christian element, in a Chris tian church, buried its pastor with their un-christian, senseless, half-heathen rites.

Yet this usurpation was not more than they might have expected. For years two of these orders have held their meetings in the church building, many of the Christians have been memhers and the pastor, while living, lent them his encouragement and influence. It was only a year or two ago that this pastor called a young man to order in his meeting who had the courage to speak out a few fair minded words against secret societies as detrimental to the church and its work. "Whatso ever a man soweth, that shall he also reap," is true of a church as of an individual. Unless the Christian church awakes and casts out this evil it will eat out her Christian life and leave her a dead organization. - Home Light.

THE CHAMBER OF ABIDING IN CHRIST. It is planted the latter part of May and

Around the doorway a vine is sculptured, with trailing branches and pendant grapes, and entwined among the foliage these words appear: "Abide in me, and I in you,' (John 15:4). The Holy Spirit never reveals Himself. Those who have most of His grace "wist it not." Ilis chosen work is to reyeal the Lord. We are not conscious of the Spirit, but of Ilim who is the Alpha sciousness of honor and more pride and Omega of our life. Christ's loveliuess fills the soul, where the Spirit is in full possession, as the odor of the ointpaign. A minister of note from a ment filled the house at Bethany. Our Lord is with us all the days; but

often our eyes are holden, that we do conduct the funeral services, but the remains were to be carried to Connecti- not know Him, and for a radiant mocut for burial and the orders were to ment we disceru Him, He vanishes take so much time that hardly any was from our sight. There is an experience in which we do not only believe that left for him in which to conduct the He is near, but we perceive His pres-Several fellow ministers were there, ence by the instinct of the heart, lie becomes a living, bright reality, sitting at but he had to apologize to them for uot asking them to assist in the services, our hearth, walking beside us through the crowded streets, sailing with us and asking one of the number to lead in across the stormy lake, standing beside prayer, he rapidly read a short passage from the Bible, hastily said a few words the graves that hold our dead, sharing our crosses and our burdens, turning in regard to the ministerial life of the the water of common joys into the wine departed brother, and then reminded of holy sacraments. the audience that he must give way to

Then the believer leans hard on the ever-present Lord, drawing on His full-The church which had always sung ness, appropriating His unsearchable for him in his services as pastor now riches, claiming from Him grace to turn gave place to the Masonic choir which every temptation into the means of inrendered a selection to the great interest creasing likeness to llimself. And if and delight of the Masons but to the the branch abide constantly in the intense disgust of some others. Then Vine, it cannot help bearing fruit; nay, the Master, rapping up the lodge, prothe difficulty would be to keep the fruit ceeded to masonically bury the pastor back. We have to do with the death of a Christian church after the usual and not with the life part of our expermanner of that Christless order, except ience. (Rom, 8:13.) The oftener we sow that the chaplain, being a church member, forgot himself and prayed for ourselves in clods of daily self-denial, falling into the furrows to die, the more Christ's sake. After the order had fruit we bear. It is by always bearing marched single lile around the church about in the body the dying of the Lord to view the remains and give the lodge Jesus that the life of Jesus is made manifest in our mortal flesh. Prime off There was silence for a moment and then some sharp raps brought the Granevery bud on the old stock, and all the gers to their feet to perform and march. energy will pass up to the rare flowers and fruits gathered there by heaven. Then another silence, and sharp rapping in another part of the house aroused the Rev. F. B. Meyer.

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ARRAM R KOLB Editor

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A New Life The Set ing Sun, The Chnrch United, Oblinary—Jacoh Beldler, Marriages and Deaths, Items,

EDITORIAL NOTES,

Easter Thoughts .- This is one of the great commemoration seasons of the present as well as of past ages. At the same time that Easter is now observed, the Jews observed the I'assover Feast, and at the same time was Jesus, our Savior, crucified, laid in the grave, and raised again from the dead.

To the Jews this feast commemorated their deliverance from the bondage of Egypt; to the Christian it commemo rates the redemption of the human race from the power of sin. We hold it especially dear as the resurrection day of the Lord Jesus Christ; so that in every way this time, this season of the year is a reminder of great and wonder ful events; and yet we see many people even professed followers of Jesus, make very light of it: while others may assoclate with it a sort of superstitious reverence, in preference to other times and seasons, which is equally inconsistent.

The Catholic, the Episcopalian, and the Lutheran churches, as well as some others, have a Lental season of seven weeks, as the preparation time for this great day. These are to be weeks of fasting and prayer. During the Lent season in the Catholic Church no marriages can be celebrated, and flesh meats must be laid aside excepting such persons as are feeble in health or those who have hard manual labor to perform -these are allowed to eat meat once a day. These may seem to us as unnecessarv restrictions, but so far as this goes we may after all not judge them. The Apostle gives liberty in this direction. Resurrection! Victory!

He says. One man esteemeth one day above another, another esteemeth every day alike, though both do what they do unto the Lord, and neither is con-

In former times, when our people meditated more on the solemnities of these things, and made more of Good-Friday and of Easter-day than they do now. I am sure they seemed more like real devoted Christian neonle. I wonder if some of our people now would not feel better, and enjoy their religion in a higher degree, if they sought more after this form of true piety and devotion to God, and not let their desires go out so largely to the enjoyments and pleasures of the carnal appetites and passions.

Let us just think of Good-Friday, and with our thinking, read from those parts of the Gospel which tell of 11is sufferings, and then let us likewise read the story of His recurrection and let us meditate upon the solemn quiet which reigned during the interval when Jesus was lying in the grave; and then follow up the scene of the resurrection the women coming to the tomb early in the morning, the grave opened, the grave clothes lying there, the appearance of the angels, Jesus, meeting Mary, the walk to Emmaus, the appearing unto the disciples at Jerusalem in the evening, and of what they did and said; and then let us think what this resurrection means to us, what it accomplished for us and what we owe to it.

Let us remember that Jesus died for our sins, arose from the dead for our justification, that as He arose from the dead and became the "first fruits of them that slent" so we also shall, in voice and be raised with Him in glory

Glorious body! Death outdone! The cross the tomb no more we see, Resurrection! Victory!

Jesus Christ, the Father's Son, Life eternal for us won! The nails, the spear shall wound no more.

The bitterness of death is o'er.

Oh! sweet heaven, where now Thou art Grant us, Lord, the blessed part, Thy face, Thy throne, one day to see,

Jesus Christ has died for you; can you not live for Him?

Address l're. Martin Whisler, box 46. Menges Mills, York Co., Pa.

Bro. Samuel Yoder returned to his home at Elkhart on the 19th of March, after a visit of several months among the congregations in Ohio and Pennsylvanla. He conducted the services at Elkhart on the 20th.

Articles without Signatures. - If some of our kind correspondents send us articles without a signature, and they do not appear in the llerald, they may find in this fact the cause. Your names need not be made public, If you prefer to have us withhold them, but as a guarantee of good faith, we want to know who sends the articles we publish. For this reason we were compelled to reject several recently.

Aid Plan.-Since our report of the "Mennopite Aid Plan" in a former number, we have received many inquiries regarding the same, among them one letter without a signature, which of course we cannot answer because we do not know whom to address. We would kindly ask all who desire any information regarding this subject to please address M. D. Wenger, Elkhart, Ind. He is the General Secretary and will be pleased to give full information regard-

Conference Notice. -- We kindly ask the brethren interested to send us a notice of the time and place of their confurence meetings at least a month or more before the time of the conferthat great day of His coming, hear His ence. We gladly publish these notices for the benefit of our readers. But when no one sends them in and any changes have been made as to time and place, we get the notices wrong. We wish to have them correct and therefore ask this favor. It will also be esteemed as a great favor by many of the readers of the paper.

> rainy and the roads muddy. I spent ing the grievous persecutions of the the HERALD OF TRUTH, and found so many nourishing articles that it seems to me that I am altogether at a loss, on taught. These conferences, when right account of my own great weakness. It ly conducted, cannot be otherwise than

is a great pleasure to me to sit down and read the thoughts of other brethren and sisters. I would gladly assist in spreading the Gospel if I could." Many of our readers would testify to the same truths. The good news contained in a namer like the HERALD bring rich bless ings to every hungry soul.

Sister Leatherman, wife of Bishop Samuel Leatherman of the Line Lexington Congregation, in Bucks Co., Pa., died on Saturday March 5th of the infirmities of old age, at the advanced age of eighty-nine years. She was buried on Wednesday March 9th, at the Line Lexington meeting-house, the place where she, with her husband and family, was a constant attendant for so many years. The aged brother, deeply sorrow ing in his bereavement, has the sympa thies of the brotherhood, and may look forward with joy toward the glad re union above, when at most a few more years shall be past, and he too shall be called to his reward.

The Cuban Aid Fund. We have re ceived a letter from Mrs. J. Sewall Reed. representing Miss Clara Barton, presidept of the well-known "Red Cross" Society, for the relief of suffering, in which we are informed that Miss Clara Barton has been in Cuba, since early in February, personally superintending the distributing of supplies, and that anything sent to Consul General Lee. Havana, Cuba, will reach her and will be carefully distributed to the suffering ones there. We have some further contributions to acknowledge in this number and shall gladly forward all that may be sent to the above address. The suffering there is still very great

We invite the attention of our readers to a notice of the report of the Johnstown Rible Conference in another column. The outlines of the lectures delivered there on the various subjects presented in the programme will enable the reader to obtain valuable light in many points of Evangelical doctrine. Such Bible Conferences carry sends us the following: "As the day is us back to the time of our church dursome time in reading our worthy paper, sixteenth century, at which time such teachers as Denck, Hubmaier, Schiemer, Blaurock, Phillips, and many others

suggest to our readers that they would purchase a copy of the report. See hideous form of skepticism any better tion. The next day, perhaps, all these notice in another column.

The New Book, "India the Horror-Stricken Empire," of which mention has been made before, is now completed. The advance sales for this new and interesting work have been unusually large, which is gratifying alike to the publishers and all who are interested in the cause of the Master among the Hindoos. Our readers will remember that a percentage of the profits on this book will be donated to the fund established for the maintenance of the poor little orphans rescued from the great India famine. Every purchaser of this work thus becomes a contributor to the India Relief Fund and a helper in this noble cause. The book is replete with a vast amount of information faithfully told not only by letters from various missionaries, and the observations of the author, but by the numerous illustrations that have been reproduced from photographs taken of scenes describing the condition of things. We bespeak for it a large sale among all classes of people. Further particulars can be found in our advertising pages.

The (ireat industrial Conference held at Tuskegee, Ala., for the benefit of the colored farmers of the South, and presided over by that able champion of his race, Booker T. Washington, was attended by about 2000 colored people. Valuable suggestions were given at this conference by its president. No doubt these conferences are proving an untold benefit to the negro race in the South. It is pleasing to no tice that while the attempt is made to improve the condition of the negroes in te aporal affairs, the intellectual and the spiritual interests are not lost sight of. There is a vast field open for colored men of Booker T. Washington's stamp for the improvement of the colored population of the South. There are those who consider it policy to oppose the enlightenment of the negro. If Christian civilization in its broadest sense is worth anything, it should be worth something to the negro as well as to his white brothers, and it is un Christian to deny him the privileges which make for advancement and usefulness in life that are accorded to those about him.

The Higher Critics at the head of whom, in this country, is Prof. Harper of Chicago University, have decided that the orthodox mind is opposed to the term, "Higher Criticism," They now propose to change the term, calling it "Literary Criticism." Let no man be decrived by this new term. It means the same deliberate quibbling over Blble facts and must not be mistaken for

whether this new cloak will cover the to be immediately carried into executhan the old cloak has done. Mean- accounts and statements are refuted, and while, the deciphering of the tablets that are being found continually in the ment from equally "reliable sources," ruins of cities long forgotten continues, and week by week we are finding new proofs of the absolute truthfulness, and in most cases of the minute exactness of the Bible accounts. It is marvelous to the human mind, with what infinite wisdom and foresight, God has stored away in the ruined cities of former ages undeniable proofs of the truthfulness of llis word as recorded by Ilis divinely inspired servants; and that He has reserved these proofs for the time when blatant skepticism and soulless, irreverent, so called Higher Criticism seeks to assail and overthrow unquestioning belief in His word.

Poor Cuba! If one-fourth of the ac-

counts published in the daily papers concerning the wretchedness of the Reconcentrados huddled by Spaniards into the cities of Cuba is true, there must be a reign of terror existing at present in Cuba which the human mind is barely capable of comprehending. These Reconcentrados are inhabitants of Cuba, to whom the Spanish authorities have promised protection from the Insurgents, on condition that they come into the towns. The real object, however evidently is, to prevent these peo ple from joining the ranks of the Insurgents. The consequence is that the towns are badly over-crowded; in many places the supply of food is exceedingly scarce, while in other places there is almost absolutely no food to be had. Word comes from reliable sources that thousands are dying of starvation. The Spanish authorities do not seem to be greatly alarmed over this condition of things; their chief concern seems to be to keep these poor people under their surveillance, no matter at what fearful cost of life this may be done. Large contributions are now being made to the Red Cross Society which has begun relief work in Cuba. All contributions for this purpose sent to us will be promptly forwarded to the above So-

war. The explosion in or under the U. s battleship "Maine," in the harbor of Havana, Cuba, whereby 250 sailors lost their lives, has given the newspaper correspondents, nine-tenths of whom are among the ablest sensation-mongers in the country, ample scope to develop their jingoistic propensities, and of feeding the public mind with literary food that is supposed to arouse this country to patrlotism. It is ridiculous to read accounts in the daily papers, from so-called "reliable sources," concerning the condition of things, and of

Our country is full of rumors of

a blessing to all who attend. We would anything else. We question, however, the plans proposed by the government some other sensational item or stateis dished up for the public mlnd to feast upon. That is about all that ninetenths of this sensational war talk amounts to. We bave not the slightest idea that there will be war in this country. It is indeed gratifying to know that our noble president is not scared into precipitate action by the clamorings of irresponsible jingoists. President McKinley has won the confidence of all thinking people, by his calm self-possession in an bour when he surrounded by very trying circumstances; and every Christian, according to the admonition of the apostle Paul, is in duty bound at this special time to offer fervent prayers to God in behalf of the rulers of our land.

> Bro. George Lambert, representative of the Home and Foreign Relief Commission and of the India Relief Commission, returned the beginning of the last month from a trip to the West. He was instrumental in awakening a deep interest in behalf of the thousands of famine orphans that are now under the care of missionaries in India, and who are looking to America for help to support and educate these poor little belpless survivors of the fàmine. A large number of people have made themselves responsible for the rearing of one or more orphans for ten years at \$15.00 per year. Such contributors have the privilege of naming the orphan or orphans whom they wish to support, also of designating at which Mission they shall be cared for. Others have agreed to support an orphan for five years still others for three; only those, bowever, who make themselves responsible for an orphan for ten years have the privilege of naming their charge. The reason for this is evident. A little orphan of two years or less, is by no means capable of taking care of itself three years hence, and must therefore be placed in the care of some other person, who is willing or able to support it until it is able to care for itself. We are requested therefore to state that where an agreement is entered into for the support of an orphan for less than five years, the money thus contributed will be placed in the general ornhan fund, and not applied to the support of any particular orphan.

The Religious Communistic Society known as the "Separatist Society of Zoar," located about twenty miles south of Canton, Ohio, has, after a controversy of more than twenty years' duration, agreed to divide the property. Their landed holdings amount to 7,000 acres of the best farming land in Ohlo and

are worth over \$1,000,000. The Zoar Society originated in religious differences in Wurtemberg, Germany, in the last century. They objected to many of the religious ceremonies, addressed ail people with the word "thou," favored celibacy, declined to send their children to the clerical schools of Germany, and refused to serve in the army. Being persecuted on this account, about 225 of them came to America, early in this century, and established a colony at Zoar. A purchase of 6,000 acres of fertile land was made in 1819, and the society was formed with Joseph Bemeler (Baumeler) as their leader or "king," he was called. According to trad tion, "King Joseph" was almost despotic in his government. Little by little sur rounding influences were brought to bear upon them. Even "King Joseph" himself is said to have married. This liberty was extended to the members but limited to their own numbers. The once flourishing society has dwindled down to 123 members, among whom the property will now be divided. It is another example of the way in which religious societies that adopt principies and forms of government which are in discord with Gospei teachings, as well as with natural and divine law, will come to nought. Christ bas established His courch upon earth, and He and His apostles have laid down wise rules for the government of the same, and it is only by obedience to these cardinai principles that the church of God can

Church Building Loan Fund,-There are in our several conference districts, more especially in the West, smail congregations that have been organized within the past few years, and whose members are generally with limited means. These people need meetinghouses, but to build them they would have to assume a financial burden, from which they could not relieve themselves for many years. Their dwelling bouses are too small to accommodate the congregation. In some of these places meeting houses have been built with the kindly aid of the other congregations in that and other conference districts. A few, also, have received a little heip from the Mennonite Evangelizing and Benevolent Board which received contributions for the church building fund. The contributions to this fund have however been very smail. Less than one-tenth of what could have been used has been contributed, so that this agency of aid has been comparatively ineffective. It seems to us that the establishment of a church building loan fund would fill a long felt want. This fund could be established and maintained by voluntary contributions from those who have means to spare and are disposed to give to the cause. Then, where church buildings

are needed, the resident congregation, if poor, might assume as much of the financial obligation as they are at that time able to pay; the remainder of the money might then be borrowed out of the church building loan fund, without interest, to be paid back in yearly installments, or in any way in which the Evangelizing Board and the congregation obtaining the money might agree, the Evangelizing Board accepting a promissory note from the trustees of the congregation for the amount. This it seems to us, would greatly ease the burden, and make the money contrib uted to this fund go a long way. We should be pleased to have others give their view of this plan or suggest others by which our poor congregations can be helped in the building of their meetinghouses.

it is truly remarkable how much

time and money are spent at the pres-

ent day in the acquisition of what some people term a "musical education." The amount spent for music to-day seems to be out of all proportion to the actual benefit derived therefrom. A piano is bought for from \$200.00 upward. A music teacher is hired and then the work begins. If it is instrumental music and the pupil is to make a success of the work, a few hours per day at least must be spent pounding away at the piano, and this must be continued indefinitely. If it is to be vocal instruction, the pupil pays from 50 cts. to \$2.00 for a half hour's lesson Many of these teachers pose as professors, and in so far as being able to 'take the money out of the pockets of ambitious pupils or parents is concerned they are graduates of the profession. We do not say all, for there are some excellent instructors, but we do say many. The pupil acquires a certain knowledge of stage manners, and is enabled to sing a number of solos according to the ideas of the instructor. Many instructors do not pretend to teach their pupils the art of sight or note reading, they only teach them to sing, and herein lies the waste. The pupil in this way feels more and more dependent upon the in structor for ideas. The personality or the individuality of the singer is lost in the cast iron rules of the instructor, and every new solo that is learned must be learned under the guidance of the instructor. Hundreds upon hundreds of thousands of dollars are annually spent in this way, and the actual benefit in return for all this outlay is very small indeed. The pupil learns to sing a number of ballads, love songs, etc., exquisitely, but the sweetness of it is wasted on the desert air. People are entertained by it, not benefited. Or, if the pupil turns into a religious channel, and the musical abilities are devoted to the service of the church, the real benefit to the cause of Christ is in many cases at least a questionable one, for

what it should or might be. It is a sad fact that this kind of church music is driving congregational music almost out of existence in some congregations. Many ministers in the popular churches have became thoroughly disgusted, see ing the tendency and the results of this kind of music ln the church, and have fallen back almost entirely upon congregational singing. The writer, as most of our readers know, is an intense lover of music, and believes that it is a power in the Christian world for good, but we believe and we dare say it, in the face of present popular custom, and the claims of many so-called musical critics, that there is nothing in music that so uplifts and edifies a congregation as the singing, by the whole congregation, with the "spirit and with the understanding also," of the grand old hymns and tunes which our fathers and mothers loved Give us back the oldfashioned singing school, that teaches the young people of the community to read music, and to sing it together, and if they wish to go further than the elementary principles of music, let them take up the works of such inspired men as Haydn, Handel, Mendelssohn, and others of like rank. The ability to sing these master-pieces by the young people of a community will in no wice diminish their appreciation of the grand old hymn tunes, it will rather enhance in their minds the value of these old hymns, and help them to sing with an intelligence and with an expression that cannot help making itself felt upon a congregation and upon a community. We are not theorizing, we are speaking from actual experience and feel that we can say this with au thority. There is a world wide differ ence between the sacred oratorios and cantatas of the masters above mentioned and the sentimental trash that is clothed in the most thrilling musical gyrations dished up for the delight of the average theatre-goer, and we only wish that the people could know the distinction be tween these two classes of music. The one is Bible text set to music, the

while the congregation is entertained,

perhaps thrilled, by the music, the edifi-

cation resulting from it is by no means

other is sensuality set to music. These two, set in contrast, perhaps more clearly than all other things show the use and the abuse of music and a mu-

For the Herald of Truth THE SABBATH DAY.

sical education.

The last conference of the Amish Mennonites of Indiana, passed a reso lution that the secretary, during this conference year, write an article for the HERALD OF TRUTH on Desecration of the Lord's Day. Since that time the same subject has been discussed at the several church and Sunday school conterences. I trust, too, that good impressions have been made.

Apparently Christian people realize that, in a measure, there is a great responsibility resting upon them in maintaining the sanctity of the Lord's day. We will consider the object of the Sabbath day.

THE ORIGINAL SARBATH

was instituted by God to commemorate the perfection of the Creation, sanctify ing it or setting it apart from a secular to a sacred use, and like the marriage eremony it became a perpetual institution for the whole buman race.

It is a beneficent law to offer a regu lar interval of rest, for the general good of man since he who labors physically or mentally, pressed with cares, crowded with temptations in his busy course, his character will inevitably suffer unless he has one day in seven to renew his strength, morally as well as physically; but the principal object was to offer a regular season for religious worship and not to forget God and His claims

Hence we should respect the day and its observance is the handmaid of all Christian virtues: but where the Lord's day is not regarded society will be demoralized. He who forgets the Sabbath, forgets the Sabbath day's God Give Him the earthly Sabbath and He will give you an endless Sabbath in

eternity. "In holy duties let the day In holy pleasures pass away;

How sweet a Sabbath thus to spend In hope of one that never ends.

THE JEWISH SABBATH. The enactment of the Sabbath at Mt. Sinai not only commemorated the perfection of the creation, but it also commemorated the perfect deliverance of the people of Israel from the Egyptian bondage (Deut, 5: 15) from which their seventh day was dated. The observance of this day was rigidly enforced, the enalty of the transgressors was death. Num, 15: 32-36; Ex. 31: 14. We see that the profanation of the Sabbath was displeasing to God, since it was a disobedience of His word, thereby dis-

honoring Him. James says (2:10), "That whosever shall keep the law and yet offend in one point is guilty of all."

THE CHRISTIAN SAUBATH When man was first called into exis tence the origin of the Sabbath was instituted to commemorate the perfection of the creation. When Israel was born a nation, the Jewish Sabbath was instituted to commemorate the complete deliverance from the Egyptian bond age. So when Christ's kingdom was es tablished the Christian Sabbath was in stituted to commemorate the perfect atonement of the whole human family, their deliverance from the bondage of sin, the most important event in the history of man.

Since the completion of this redemp tion was on the first day of the week when ('hrist triumphantly rose from the dead who was and is Lord also of the Sab bath day, the change was immediately made from the seventh day to the first day of the week. Christ assembled with His disciples on the first day After that no mention is made of meet ing them on the Jewish Sabbath, but on the eighth day after the resurrection He meets with them again.

Thus was fulfilled the prophecy of Hosea, in speaking of God's judgment upon Israel, when lle said, He would cause their Sabbaths to cease. Hosea

2: 11. Paul also in speaking of the Jew ish ordinances includes their Sabbath as being a shadow of things to come. Col. 2: 16. In Acts 20:6 we find Paul at Troas, seven days, no appointment being made upon the seventh day that we have any record of, but on the "first day of the week when they came to gether to break bread, Paul preached unto them." Again (1 Cor. 16:2) Paul instructed his brethren at Corinth upon the first day of the week let every one of you lay by him in store."

The Revelator observed the Lord's day with solemnity while on the isle of

Nowhere do we read that the apostles made any appointments on the sev enth day in preference to the first, but, as we have proved already, the first day was in preference to the seventh.

Yet we have people scattering their productions wherever they can lind any person who will receive them, teaching the people that it is a direct violation of God's word to observe the first day instead of the seventb. We know that such books have been placed into some familles and that some became very much confused in regard to the Sabbath day, and caused them trouble. They say that neither Christ and His disc ples, nor the early Christian fathers instituted or observed it. That it was first instituted in the fourth century by the Roman Emperor, Constantine, who made a feast on that day to honor Christ's resurrection, and that through the half converted l'agans who keep Sunday in honor to their Sun God and ambitious prelates and worldly minded Christians he accomplished his purpose to honor Sunday as a divine institution and pronouncing the Bible Sabbath as a relic of Judaism.

To prove to the followers of this doc trine in addition to the Scriptural evidence we have given above, we will yet add a few extracts that we have gathered in reference to the early Christian fathers after the Apostolic age, prior to Constantine.

A. D. 140, Justin Martyr says in "Apology" chapter 67, "And on the day called Sunday all who live in the cities or countries are gathered together in one place and the memories of the Apostles or the writings are read, bread and wine and water are brought, and the president in like manner offers prayer and thanksgiving according to his ability, and the people assent saying. 'Amen." Again in the same chapter he writes, "But Sunday is the day on which we hold our communion assembly, because Jesus Christ, our Savior on the same day, arose from the dead.

A. D. 120, Barnabas writes, "We keep the eighth day with joyfulness, the day on which Jesus Christ arose from the

dead. A. D. 200, Tertullian in Africa: "We solemnize the day after saturday in contradiction to those who call this lay Saturday their Sabbath "

A. D. 191, Clement of Alexandria "He in fulfillment of the precepts of the Gospel keeps the Lord's day when he abandons an evil disposition, and as suming that of the gnostic glorifying the Lord's resurrection in himself Book 7, chapter 12. Pliny in his letters to Trajan, A. D. 100, says of Christians: They were wont to meet together on a stated day. Eusibus says: This was on the "resurrection day.

Thus we see that the Christian sab bath or Lord's day was observed by the apostles and Christ; neither did the change affect its purpose, its sanctity was never repealed by the Lord of the

Blest day of God, most calm and bright The first the best of days. The laborer's rest, the saint's delight. The day of prayer and praise

I WILL GIVE THEE REST.

There is a word of God Its sweetness is by no one known Save him to whom it comes alone nce shall go with thee; And I will give you rest.

Hard trials may assall, Temptations may molest Life's tempests ne'er can him appail Who bears God's whisper in it all. "My presence shall go with thee, And I will give thee rest."

O Lord, folfill Thy Word, And make me truly blessed Load where Thou wilt on life's dark way. aly I can hear Thee say And I will give thee rest.

Is officwed on Thy breast. Will eyes have seen and ears have heard The fullness of that precious word, "My presence shall go with thee, And I will give thee rest. - Rev. W. Marshall

And only when my head

For the Heraid of Truth GOD'S LOVE.

Text .- "In due time Christ died for the ungodly." Rom, 5:6, "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Jno. 3: 16.

In the first place let us notice that sin is against God, and God against sin. In the heart where sin dwells, God does us if we confess our sins, why will not not dwell, and in the heart where God every one come and claim this promise dwells, sin cannot dwell. They are at enmity one toward the other.

God told our first parents they could eat fruit of every tree in the garden, except the tree of the knowledge of good and evil; for, lle said, "In the day thou eatest thereof, thou shalt surely die." This meant not only the natural death, but also the spiritual death, which was separation from God.

The prophet Ezekiel says (Ez. 18:4, "The soul that sinneth shall die," and Paul says (Rom, 6:23) that, "The wages of sin is death." He also says (Rom 3: 23), "All have sinned, and come short of the glory of God."

We see then that justice would mete out our portion to be tormeuted of the devil and his angels. But God was so tilled with love, that He would not let man suffer without a chance to be redeemed. Man had broken a just law, which must be paid for, before he could be reconciled to God, But if man would have to pay this himself, it would mean all eternity in torment, be fore he could fulfill the demands of the law No sacrifice that man could make would be sufficient. But there was after all One who could fulfill the demand of the law, and that was the only begotten Son of God.

In Heb. 10:5 7 we read, "Wherefore when he cometh into the world he saith: Sacrifice and offering thou wouldst not, but a body hast thou presacritices for sin thou hadst no pleasure.

of the book it is written of me) to do must be Christ to them if we would thy will, O God." The will of God was satisfy Him in our care for them. This that lie should die for the sins of the world, for Christ Himself said, "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

In due time Christ died for the ungodly-died as though He were guilty of all the sins that the world had committed. This was a sacrifice that was pleasing to God, and that could fulfill the demands of the law. Now, whose ever believeth in Christ shall be saved. Nearly all the people in our country believe there is a Christ, and yet are not saved We must believe His promises: like Abraham, we must believe that whatever God promised He is able to perform.

John says (1 Jno, 1: 10), "If we con tess our sins, he is able and just to forgive us our sins, and to cleanse us from all unrighteensness.

When the sinner feels his sins, and comes to God confessing his sins, and believing, God will accept and forgive him through the sacrifice that Christ has made. He promises to do even more than this; He says He will cleanse us from all sin, give us a clean heart, and renew a right spirit within us. He will make us love to do right, and bate that which is evil. He says, "If ye love me, keep my commandments." If we love God with all our heart, as He has commanded us, His commands will be easy to keep, because we love Him. Keeping His commandments is one of the most convincing evidences we have of showing to the world that we really have become new creatures in Christ

Jesus. Now, since Christ has died for our sins, and God has promised to accept as theirs? Jesus says, "Him that cometh unto me. I will in no wise cast out." If we do not accept Christ, we stand before the law as though Christ had not died for us; but if we accept Him the curse of the law is taken away, and God will look on us through the blood which Christ has shed for our redempaion,

Now is the accepted time. God has not promised to save us to morrow, but to-

If you, dear reader, are out of Christ, seek Him while He may be found. Campbell, Tenn. S. Hershberger.

HOW TO INTEREST THE LITTLE ONES

BY MARY E. BERKEY.

The first thing necessary for interest to the little ones is love. Loving Christ is the center of all Christian work, loving Him so much as to he like Him. The teacher must be a Christ to the pupils. They cannot see Christ, cannot know what He is like, or understand how He cares for them, how He loves them, only as they learn all this from their teachers.

The true teacher must give himself for his pupils. He may not die for them, but his love must be of the same kind that died on the cross for sinners. He must love them enough to do anything for them. At least he must give his life for them by putting intense love into his thought and his care for them. pared for me. In burnt offerings and This is the kind of power and teacher

is the first and greatest instrument to interest the little ones. Mother love is simply God's love flowing through a human heart, just as a teacher of children has the divine love to the children. This power will devise means in dilferent ways to interest-divine ways, harmless, innocent, and pleasing to the children and to God hesides, making lasting impressions for good upon their little characters.

While at work in Chicago, I learned what it was to show true love to the little ones, and it had its effects. One day while in my room at work, three little girls came to the door and peeped in. Seeing I was all alone, and having received a word of welcome, they came in. They seemed very much interested in the work I was doing and asked many questions. If you can get children interested enough to ask questions, they will be sure to learn, and a great amount of good will be done. One of them remarked: "I wish you were my mamma." Another exclaimed: "Yes, I wish all of you teachers were my mammas; you are so good, you never whip and scold us." This simply shows the power of service to the little ones by having "Christ in us" in every word, action and deed, and making the worker or teacher a Christ to the little ones. In this way they learn to love Jesus, even though they have "not seen Him nor known llim." Is it not a great responsibility to be a teacher?

From the power of love spring meth-

ods of work and dealing; and in connection with love to Christ and to the children is the teacher in school and out of school. While in the Sunday school he is influencing them by his presence regularly every Sunday, for that is the only way to be successful. He joins with the school in worship, singing heartily and with both spirit and understanding, and joining reverently in the service of prayer. No teacher is a true teacher who does not sing with his pupils (if he can sing) and lead in public prayer. They imitate, and as he does, they will do. And if he sings, with a little en- gone. couragement they will also sing and join in the prayer which will be interesting to them. Then he brings his instructive powers to bear upon the pupils for from thirty to forty minutes, making them wish they had more time as they see how full he is of the subject. and how he seeks to awaken them in this good life of Jesus. To do this the lesson must be made so plain that the smallest child in the class can grasp every word, and be able to answer some the questions. It is well to have songs for them to sing alone and if possible have the class in a separate room so as to center all his attention to his own class. All this of course can only be done by the careful and prayerful preparation of the teacher before he comes before his class, that be may not say "I have not studied my lesson today.'

Now for the teacher out of school. He is a teacher as much on Monday and Tuesday and all other days of the week as he is on Sunday. They get home from Sunday school telling mamma or each other what they learned in Sunday school and how they like to go and can hardly wait till the next Sunday, how they love the teacher, and Christ would have in charge to "feed all about it. All of you have noticed

early Christian fathers as well as by the Then said I, Lo, I come (in the volume His lambs" that He loves so much. We this talk by the little ones. It is because they are interested, and will learn a great deal. They remember the teacher whether they meet him or not. Some body they see puts them in mind of him, some name they hear will bring him to their minds, and often when the teacher least thinks of it, he is influence ing his pupils. Then, he should be care ful that he live so that no one may speak evil of him before any of the little ones. that they may never lose confidence in him. Be a teacher wbom the pupils love to call to mind. It will influence their whole life, and if the teacher dies, he still lives in them. Every hour may tell in some way of the thirty or forty minutes spent in Sunday school. Then, he should visit each one of his pupils; tell the father or mother he has come to see Rosa or Charley, whatever the name may he; this at once draws the special attention of the little ones as well as the parents, and all will be interested. He being a wise and practical teacher, will find time to do what he should do. While another teacher wonders how he finds time, or can, or when he will make that call, the busy, systematic, and conscientious teacher goes and makes it It need not be a day, or half a day, not too long; but go. You may accomplish more in that short time at the home than in the active Sunday school hour. It is to interest the little ones; and to interest means to instruct; and to in struct means to teach them to love and ohey Jesus. The teacher's work is not done until every little one is safe "in the shelter of the fold," and a co-worker with him for others. And even then there is time to encourage and pray for each other. Is not this beautiful as well as practical? Then, whenever he meets the little ones, he should give a warm, loving handshake to every one and a smile of welcome, and address by name if possible. How many children are neglected even by ministers, who shake hands with the parents but do not notice the little ones by their side. Re careful, notice the little ones. You may miss an opportunity which can never be recalled, for the little one will remember it, and your influence will be

April 1.

Now, not only go to the home of the pupils, but invite them to your home to see you for an evening, for supper, fo a walk, a conversation on some interest ing topic, an hour of song, or many other ways that are upbuilding and in teresting to them. It may not be on the lesson, but a lesson in different spheres of life. The Sunday school should make better children, better brothers and sisters, hetter employees and employers, better business men, better citizens and better neighbors The Sunday school is a stepping stone to the church, and the church is not only to fit souls for heaven, but to aim to qualify people for right and nobler liv ing on earth. The Sunday school teacher should be a hero, and apply the last lesson on himself so that his character will he a fit example for lmitation by hls pupils the coming Sunday. He should be a Daniel, or a Joseph, or an Elijah, or a John. He in his own spirit is better than blackhoard or pictoria illustrations, and better than any thrill lng "story" he can tell. He is not there to tell "stories" to interest them, but solid truth made simple to be of interest to them. Out of school his life is to edify his pupils and he must make other agencies-church, schools, society, lit

erature, etc.-his help in the great work of character building.

Now, for management in order to instruct.

1st. The voice is important. A noisy teacher makes a noisy class. A harsh voice hints an unlovely Gospel. Speak tenderly, lovingly, gently, and yet loud enough so all can hear when they are

2d. The manner is also important. Take a real interest in your class, and feel the importance of what you have to tell. The manner should be easy so as to set the little ones at ease, but never in a triffing mood. We must never handle God's word with levity, but in a serious yet gentle, hright, and loving spirit. 3d. The temper. Never allow your

get their attention, you, of course, feel a little wounded vanity or indignation. Earnest, we ought to be; disappointed, at times we must be: but you cannot make the fish bite by beating the stream. l'aul's method is, "Knowing the terror of the Lord, we persuade men." How wisely this teaches persuasion, Learn self-control Never let eagerness defeat your purpose. There is a giggling girl who laughs when you look at her, a forward boy who knows no bashfulness. and if you try to stare him down simply answers with a wink; a hungry scholar who brings his dinner with him, and the so-called stupid child. Would you get angry with a boy or girl who is Then why should you get impatient with the little ones whose mental and spiritual condition lead them to such behavior. Never try to crush the blemishes out of the child by scornful words. That would be to beget hatred, and it is your work as a teacher of God to raise a harvest of love. Get their attention hy speaking in a way of love and interest. You must have attention and interest, or all your speaking is in vain. You cannot teach the Bible to an inattentive class. Ask questions, and get them to ask questions of you. This will interest them. Get them to think, and when the answer is given never rebuke the child even if not given right. To he a true teacher, especially for the above classes, which we have in the Mission work in the city, he must have true sympathy, which makes him free in the world of child-thought. The children are not to blame. They have heen taught nothing better, and their interest must be obtained by love, sympathy, and personal work, after which the truth and heavenly sunlight may be poured into the soul by prayerful, loving and wise teaching.

Middlebury, Ind

For the Herain of Truth EDITIT READING

BY ELIZA BETZNER.

We do not look for fruit before we have arranged a garden and have planted trees and vines into it. After we have planted these we give them care and attention, then we hope to gather fruit from them. It is even so with God. God our Father made for Himself a very large and exceedingly beautiful garden and He placed into it human beings. The name of this great garden is earth. Now when God created this beautiful earth or garden He was very eareful to place into it such things that would help God's creatures-His "fruit trees"-to hear

good fruit-to do such things as would be able to glorify our Father; we can glorify the Father.

Very many years after the creation of this magnificent garden God sent His only Son, our Christ, to live a while in this world and one day shortly before His death He said to His disciples, "Herein is my Father glorified, that ye bear much fruit " God decorated and ornamented this great garden extensively, and added everything that is necessary to produce fruit in immense quantities: now it is but reasonable that He wants "much fruit."

But, what manner of fruit shall we

hring forth? Surely the fruits of the flesh_impurities unrighteousness and vanities are not a glory to the Father; these are produced so largely, but they are not the ones for which God is calling. God desires the fruit of the Spirit, self to be provoked. When you cannot "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" and if Christ dwells in us we will bear these lovely fruits in large quantities and they will be a delight and a glory to our Father. Let us remember that we cannot deceive our Lord with fair blossoms and leaves even if those around us are sometimes deceived by appearances. "Man looketh upon the outward appearance, but God looketh

upon the heart." Since it is impossible to deceive God with appearances we must, if we would glorify our Father, devote our time, our life, and all our energies to the cultivation of the purest and the loveliest fruits that can be borne on earthlongsuffering, gentleness, patience and kindness are found among them. We will do well to remember at all times that every word that we speak and every act that we do, is a fruit either good or evil. If our words and acts are evil, have we taken the time to think what may result from one un righteons fruit? If we have neglected to do this we will hring it to our remembrance now. A brother or a sister who is passing by, sees this fruit which is a poisonous one eats of it and dies, (our words and acts influence others) nor does death end his or her existence eternal sorrow follows such a death, a consequence of the "fair blossom" which you or I may have permitted to form a fruit, a bitter fruit to grow, to ripen and to tempt. I say "fair blossom" because many cardinal sins are very enticing and they seem even beautiful to the eye and to our natural inclinations, before they have reached the height of their awfulness. How careful we ought to be. We tremble while we think of the fearful result that follows the eating of such fruits. God forbid that we should bear any such. () ught we not to watch and pray more, so that our words and deeds may become more like our Master's?

But our good fruits cau be seen as readily as our evil ones, and when gentleness, meekness and patience are seen and tasted by those around us their influence is vastly different. These fruits are not bitter when they are tasted by those who pass by us, they impart life and we trust they will wield an influence that will not end with this life, but will help to make those who have taken of these righteous fruits lit subjects for the "saints"

everlasting rest." You have all noticed that Jesus says "that ye bear much fruit." I am very glad that Jesus did not say large fruit; if He had said so not many of us would

all do many little things that will please our Lord, since He is so easily pleased if we are only obedient and serve Ilim willingly, but comparatively few do any great thing that is good.

Since Jesus does not ask for large fruits, we believe and we know that He will not despise the little things that we do in His name.

We do not despise the grape vine for not giving us large fruits even if some other vines and trees give us fruits which are many times larger than the delicious little grape is. The fruit, although small, is good, that is why we relish it. Our Master will not refuse to accept our little deeds -if they are good,

We want to learn still another lesson from this lovely little fruit. Grapes are borne in clusters. Now when we offer our little deeds-our little fruits-let us make sure that they are of a good quality and then bring them to our Father.

Breslan, Out.

For the Heroid of Truth A WORD TO SINGERS.

The position of a teacher of sacred church music is an important and highly responsible one. He should be prepared and qualified to teach and instruct his class in the elements of music, with correctness and facility, both in theory and practice, and to do this he should make it his object to become as familiar as possible with the method of instruction, and of imparting knowledge in an easy and familia manner. He should be deeply imbued with a desire of doing good, and of refining the taste and elevating the affections. Music should be with him not merely an entertainment, a pastime, or a means of support; but as a talent to be used for the service of 11im to whom angels sing their high hallelujahs, and eagle's wings. thir little pulse tells us who gave it to man therewith to praise Him who is worthy of all honor and praise. Hence, singing-schools of saered psalmody should be conducted in away, as the wave that is driven out such a manner as to prepare its members to engage in praising God acceptably in song: and although it is not a direct place of worship, it certainly is ing. a place where its members should be trained and prepared for the service and participation of that holy place.

that it is a scene from which all levity should be banished far away. During a great part of the time speut in our which we are passing. Even though employment, we are singing words of our souls are saved through the merits the most solemn and devotional import. And is such an avocation to be coutemplated as a mere unmeaning form. or to be trilled with as a despicable jest? This is impossible, if the heart possesses any reverence for God and religion. All decent people admit that a light carriage in the church deserves severe rebuke; and for our part we can not see that much less reprehension is due to the same carriage in a school of psalmody. To have no ear, no relish for the beauties of harmony, is a defect which those who labor under it should certainly not be forward to betray. But when a stupid contempt of music obtrudes itself into a school, with the additional deformity of injustice, bad breeding, and the scorn of sacred things, it deserves the utmost severity of censure.

A school of sacred vocal music has so

It is an obvious principle in every department of religious worship, that emotions should be unfeigned. They should not be suffered to rise merely through gratified taste, but be made to spring up in the mind while it is employed in the contemplation of holy things. This important distinction will not he preserved in the hours of devotion where it has been neglected in the seasons of practice. It requires specilic religious training in schools and family circles, and will not be main tained in any other way. Habit has its influence in devotion as in other things. The deportment of teachers and singers during the hours of practice, therefore becomes a matter of great moment To cultivate the praises of the highest God, is a solemn work, and should ever be so regarded. Volumes would fail to show the importance of this principle How, then, can any teacher of devo tional music dare to treat it with neg Lord in clusters and thus glorify our lect! Yet this neglect seems to be almost universal. No wonder that the friends and cultivators of the art have so many difficulties to encounter. Let their efforts be fully ('hristianized and the difficulties will be seen to vanish.

101

For the Herald of Trull FEW WORDS OF HELP AND ENCOURAGEMENT TO THE

CHDISTIAN.

BY JOHN B. STOLTZFUS. My dear Christian reader, we are passing through solemn scenes, scenes the salemnity of which we often little realize. I feel as though I myself do not realize the solemnities of life as I should The world, our own flesh, and in many instances the devil, so darken our poor eyes that we are slow to view facts as they are. Our hearts are so prone to be carried adrift, being occupied with their present surroundings. So time carries us along, bearing us onward to the eternal sphere as on of it in each successive beat. That continual tick of yonder clock tells us of it the year after another passes into the oblivious sea. The herb, the grass of the field, the massive oak of the forest, all tell us that time is pass-Those white silken threads on our heads quietly tell us, "You, too.

will soon pass away." The world and the devil tell us many things to allure us and draw us away. far a resemblance to the house of God. to take from us that keen sense of see ing, hearing and understanding the deep solemnities of the life through of our blessed Redeemer, it is the enemy's purpose to rob us of the perception of the great benefit we derive from living and testifying for Him who has loved us, and washed our sins away in His own blood. Rev. 1:5.

(th, how easily we pass along, many of us, thinking there is no harm in hay ing social parties and the long list of entertainments which are now so extensively maintained in homes and in the churches; and in many ways they seen altogether harmless; they at least suit our human inclinations, but, to tell the truth, it is often the enemy's shrewd game to darken our vision, and lead only to destruction perhaps a near neighbor a friend, a brother, a sister, or a parent may be in the number.

We are passing through a world that is under underment on its way to de

fact! God, our great Creator, can certainly realize our depiorable condition, and hopeless state; and the wonderful fact is that He joved us so much that He sent His only hegotten Son, to satisfy the broken law and open for us again a new and living way to eternal glory. We thank God that He has so beautifully unfoided His love to the sinner by stepping forward to meet the instice which was due to us all

God's word piainly tells us. "All have sinned and come short of the glory of

() that divine love of His which was written in His yearning heart for the iost sheep-for the poor sinner! Nothing could check Him: without a murmur or complaint He suffered Himself to be spit upon, a crown of thorns to be placed upon His hojy brow, and above all He suffered Himself to be pailed to the tree. Most truly it was love for us that did ali this, to deliver us from the power of sin and death. When we look at all this, it fills our poor hearts with awe and wonder. Could that hiessed Son of God have such love for a poor sinner like me? When we truly realize that this wonderful work was accompiished for us, dear feilow heliever, our hearts are howed in adoration, our lips are moved to praise and thanksgiving unto Him who loved us and washed away our sins in IIIs own blood; and has made us kings and priests unto God; to 11im be glory and dominion forever and ever. Amen.

Not your own! but His ve are Who has paid a price untold All earth's store of gems and go: With the precious blood of Christ, Ransom, treasure, all impriced For all redemption is procured To all salvation is assured

Not your own! but His by right, ils peculiar treasure now; Fair and precious in His sight. Purchased lewels for His broy He will keep what thus He sought Safely guard the dearly bought; Always love and never lose.

Not your own! to Him ye owe All your life, and all your love Who receives all praise above. Every day, and every hour, Every gift and every power. Consecrate to H1m alor Who has claimed you for His own

Teach us, Master, how to give All we have and are to Thee: Grant us Savior while we live Wholiv, only, Thine to be Ours no longer, but Thine own. Thine forever, Thine alone!

Olathe Kans

OBSERVATIONS ON OBSERVERS OF TIMES.

BY D. S. WENGER.

BY D. S. WENGER.

"There shall not be found among you any one that makeh his son or in daughler to pass through the fre, in daughler to pass through the fre, server of times, or an enchanter, or a server of times, or an enchanter, or a witch, or a charmer, or a consulter with witch, or a charmer, or a consulter with the server of times, or an enchanter, or a server of times, or an enchanter, or a server of times, or an enchanter or a first the leaf. Further, in the 15th verse we read, the server of the present of the server of t

Now in the fullillment of time this into the world to redeem us from sin sinful deeds mentioned in the foregoing says: "That women adorn themselves

sight of God and we are not to hearken unto them, or observe them. Dld Christ or His aposties observe

certain days, or months, or times to do certain work in? No they labored day and night, regardless of traditions of customs; neither did they instruct us to note some days as lucky, and others as unlucky days as some people now have it. From whence, then, is this custom? If not from God, it must be from the evil one. Paul says to the Gaiatians, (Gai. 4:9-11) "But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggariv elements whereunto ye desire again to be in hondage? Ye oh serve days and months and times and years. I am afraid of you, lest I have bestowed upon you lahor in vain."

Aimost daily we hear the expression from people who profess to know God "that Friday is an uniucky day," yet God never said so: and they have signs of the moon to perform all manner of work in, such as planting and sowing, grinding wheat into flour, setting fence to keep it from settling into the ground, killing cattle on certain days to avoid the shrinkage of the meat, and hundreds of other similar fooiish supersti tious ideas that they do not find in God's word and therefore must be looked upon as an ahomination. Kind reader, do you suppose that you could escape the wrath or punishment of God by hiding one day and coming forth the next? No, never; neither can you get out of the way of afflictions by observing times, as God is present everywhere. He is a just God, and no respector of persons, and jets the rain fail on the just and the unjust. We can plant and we can water, but God must give the increase if we are to reap anything. And then it matters not whether we piant in the time of full moon or new moon, but it matters how we live. for if we put our trust in these weak and heggariy elementa as Paul calls them we lose sight of the true and liv. ing God and His word, just as those Egyptians and Cansanites did, and in stead of teaching our children to put their trust in the Lord, and to live for Him, and to thank Him for the rich hiessings He hestows upon us and to ascribe all to His honor and giory, we teach them to ohaerve timea or aigns. the very things forbidden in God's word and hy so doing draw away from God.

Do you see where the great evil comes in, instead of talking about God's wisdom, love and mercy, and learning to fear, honor, love and praise Him for the rich hlessings we enjoy, we ascribe them to our own wisdom and knowledge by strictly observing these times and signs. Instead of teaching your children the word of God, you teach them the Aimanac and traditions of fathers and forefathers. "The times of this ignorance God winked at; but now commandeth all men everywhere to repent." Acts 17:30.

> For the Herald of Truth. "NOTHING BUT LEAVES." Mark 11: 13.

This short text contains more than a superficial consideration would aug-Prophet, namely Jesus Christ, came gest. I am often ied to inquire: Are we like the fig tree, adorned with "nothing and to fulfill all righteousness, and not hut leaves"? How do we try to heed to destroy the law. Therefore those the teachings of i'aul where he

struction! (th, how sadly solemn the verses are still an abomination in the with modest apparel, not with hraided halr, or gold, or costly array," hut with modest apparel. Are we pialn in dress and have the outward show of Christlans, while the heart is full of sin and hypocrisy? Then we would he like the fig tree, having "nothing but leaves."

We should guard against this. We should see that our hearts are right in the sight of God, and that we have the spirit of Christ and are truly converted to Him; then we will hear with grace the plain and modest apparel. Some persons esteem very highly the modest apparel, but do not heed so much the true Christian iife-and when Christ finds us thus, we are like the fig tree, having "nothing but leaves" When the heart is made right in the sight of God, the outward man will show it. * * *

For the Herald of Truth. OUR DUTY TOWARDS GOD.

ALICE H. HERR. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God," We will never he able to get through teiling "what the Lord has done, is doing, and will do for those who worship Him In spirit and in truth." In 1 Cor. 6: 19, 20 we find the passages, "Ye are not your own, for ye are hought with a price; therefore giorify God in your hody and in your spirit, which are God's." giorify God in both hody and spirit: some in one alone, and others in neither. Yea, we belong to Him by right of purchase. How often do we think of that? How often we iii treat our hodies. We can do this in over-eating, over-taxing, over-fatiguing, over-drugging in case of sickness and in the use of tobacco and strong drink. The hody is being ruined to a greater or less extent in ail cases mentioned. We cannot see it at once: but time wiji teli. We should remember that the hody as well as the soul should he kept pure and holy. "If any man delife the temple of God, him shail God destroy, for the temple of God is holy, which temple ve are.

There are many things we would not take internally or put on externally if we would stop and aak ourselves, Wiii God biess this action? We should have pure motives in ail that we do. The Lord can only bless that which is done in sincerity and in truth. The thought comes, "Why are our lives spared?" Why have we so many advantagea. privileges, and opportunities in comparison to the heathen? Why is it? Let each one take the thought home to him or heraeif. Some one must have ascrificed home and friends to come over to this continent to apread the Goapei to the inhabitants as it is now done. Do we appreciate our surroundings as we should? If we do we are willing to give the Gospel to our heathen brother regardless of the cost. Our Father does not think it is good for us to see every reason for doing that which He commands: but He does want us to live more hy faith, and trust Him more.

The Lord has a work for you and for me. He knows whether we are autmiaaive to His divine will, and ohedient to Hia cail. We have to suffer severe trials sometimes in order that more of the dreas he consumed, and that we may come out purer and hetter fitted for Hia earvice

We should love our neighbor as ourself. We must first he aure whether our lives are pleasing in the "sight of God."

and that we are willing to be living in struments in God's hands to do His hidding. Then we should be concerned about our brother.

Once we are so deeply impres ahout the souls of others we will forget self and strive to follow our Master's command: "Go ye therefore, and teach all nations, haptizing them in the name of the Father, of the Son, and of the Holy Ghost." Every one is not expected to go and preach or teach: hut more ought to go than do. If every Christian were as much in earnest in regard to the soul's welfare, as the worldling is to get riches and worldly honor, no Christian would need to he asked to go. They all would go willingly. Go means to do the Lord's will wherever, whenever and whatsoever He asks. Our part ls to ohey. We have no time for idie conversation, worldly amusements of any kind, or anything that will divert our minds from doing our Christian duty. May the dear Lord help each of us to live a life of consecration which brings this beautiful hymn to our mind.

Take my life and let it he, Consecrated Lord to Thee Take myself, and I will be. Ever, only, all for Thee. Lancaster, Pa.

"HE DIED AND LIVES."

I hear the words of love, I gaze upon the blood; I see the mighty sacrifice, And I have peace with God 'Tis everlasting peace! Sure as Jehovah's name, 'Tis stable as His steadfast throne, For evermore the same.

The clouds may go and com And storms may sweep my sky; This blood-sealed friendship changes not The cross is ever nigh.

My love is ofttimes low. My joy still ebbs and flows: But peace with him remains the same, No change Jehovah knows.

That which can shake the cross

Or never left the grave. Till then my peace is sare It will not, cannot yield;

Jesus, I know, has died and lives-On this firm rock I build. 1 change. He changes not,

The Christ can never die: His love not mine the resting place.

The cross still stands unchanged

But vonder is His tomb! And yonder is my peace,

I know the Son of God has come, I know He dled and rose.

I know He liveth now, At God's right hand abov

I know the throne on which He sits, I know His truth and lovel -Set by Ida H. Harnish.

A FEW DO YOU KNOWS.

Do you know that a few solid facts are worth ten thousand theories? Do you know that a man can wear a fine Prince Aihert coat and a ailk hat without knowing a great deal?

Do you know that lots of women are able to wear fine ciothes because their hushands do not pay their debts?

Do you know that the woman whose memory la weak on texts and Scriptural facts is often strong on her neigh bor'a millinery make up?

Do you know that churches and societies heip lecturers get crowds who would not draw a dozen people on their own merits?-National Educator.

MISSIONS.

1898

NOTES FROM HOME MISSION "Bless me Lord and make me a hless-

I'll giadiy Thy message convey, Use me to help some poor needy soui, And make me a hlessing to day."

How the thought that we do it in the Savior's name and for His sake ennohies and giorifies the little things of our lives. Sometime ago the thought, "I wonder

what L- is doing now"? was expressed in dear little Ciara's hearing. "Oh" said she, "I guess she is heiping That is just what it is all along these

crowded, busy days-"Helping somewhere," the thought brightens giorifies even the unnoticed and dark parts of the work

Washing dirty faces and hands, helping to arrange dirty, disorderly rooms, soothing and feeding the little ones whose mother is sick watching by the hedside of the sick, all come in the list of "helping somewhere," and we are so glad they can be done as "unto Him."

Last week there seemed to be a great deai of ministering unto the sick. We were so thankful to the dear Father for the means sent by kind friends with which to purchase things needed.

Coal was sent several times to a place where it was sadly needed. Shoes purchased for the cold, wet feet of a hov of nine who has been bravely trying to keep house and nurse the aick mother and crying hahy. The other day the mother was rather finding fault with him for not preparing anything for her to eat, when he aaid sadly, "There is nothing here." On investigation I found it very true. I have never seen so meager a store. There is scarcely anything, not even dishea that one can get along with

We find however that getting along with very little can be learned like many other arts. It is only sad that the people do not learn and practice it hefore want drives them to it.

We were glad, too, that we had means to get some provisions, etc., for the poor, and that a good many convalescent patients are heiped by the gruei, cocoa, toast, soup, etc., that is taken to them.

The sisters usually have different homea, one usually going to each place as in this way more homes are reached.

The hrothers, too, sometimes iend a heiping hand and take to some needy one what is prepared for them.

We were giad on Saturday to weicome hack Sister Melinda; ahe reports a very pieasant stay with dear ones at It is nice to have the work divided, as

in this way we can sometimes help where otherwise we could not. On Sunday evening while the other workers were conducting children's meeting, we were watching with a weeping mother, the dying breath of our little namesake across the way. As we prepared the wee waven form for the jong, jast sieen we could not but be thankful that the heavenly Gardener took the hiossom hefore the wickedness of the world had stained it.

There are many cases of sickness and a good many deatha here.

The dear Father has however gra-

ciously kept us. Exposure and cold has

given us coids, but none of us have been seriously sick, and all are husy most of couraging, especially from a numerical craftsmen because their craft was in the time.

HERALD OF TRUTH.

The meetings have heen rather smaller of late, perhaps on account of the weather and sickness, but the dear Father has been here to help and bless at ail times.

One of our friends who lately started in the Christ life here was seemingly very near death's door last week. She thought she was dying. Her husband came over to call us. After she had recovered from the sinking spell she told us her feelings and thoughts while in that condition

She had no fear, she felt that God was with her, and if He took her away it would he all right.

She had only one wish, she wanted to teil the sisters here how happy she was and show them the beautiful white dove she thought came to call her.

When she hecame hetter she sald she was disappointed to think that she could not go to meet her Savior, but thought then perhaps God still had something for her to do here and so was sat-

Now she is much better and with her hushand is praising God for the work he has found wherehy they can make their living.

We have had a number of visitors iately and were cheered and helped by their visits.

May God biess and heip and keep us all true in His service, "and make us a SISTER LINA. blessing "

FROM THE HOME MISSION.

Dear Herald Readers:-Greeting in Jesus' name. We would enjoy hringing to you frequent notes of the work here, but the moments are very fully occupied these bright days, and usually we feel so weary when the time for rest (10 or 11 P. M.) comes that writing at these late momenta is not hest.

The work goes along as usual. Lately through sickness, we have come in con tact with homes where sin ruled in an awfui way, attended of course by much

suffering. Is it any wonder then that we frequentiy grow sick at heart as we see ali

On Friday two of the sisters attended the funeral-what eise shall I call it ?of one to whom we had for sometime heen ministering in a severe slege of cickness.

As we returned home one sister said, 'I do feel so overwhelmed at the thought of all the sin and misery of these people that I can hardly work any more."

Still the sulfering is present and very real, and the only thing we can do is to work on and keep witnessing for Him who is able to help and to save.

How sad that these people should give Satan such an undivided service, when he is not only not their friend but their very worst enemy. Oh this terrible monster drink with

all its attendant vices? how long shall it have such a terrible sway over these poor ignorant souls? Nothing short of God's power can ever break these chains. Pray, dear readers, for these jost ones, and as we pray let us go on faithfully, earnestly, devotedly toiling to snatch some of these brands from the burning.

point of view. Sewing school is so large danger. They came down at ten o'clock that we can scarcely do them justice with the present number of teachers. By keeping very busy however some men who are going to become Christians very nice work is done

Last Saturday the advanced department numbered 56, while the primary room contained 63 little workers.

Teaching Scripture verses is a part of each Saturday's work. The little ones repeat the Beatitudes, the Lord's prayer and some other verses very nicely; the the larger ones of course have more. We pray that the good seed thus

sown may grow as there is so much of sin all about these dear ones. We are so glad if God's word is in our hearts and lives; it will keep us even amid sin Sunday school to-day numbered 118,

less than we have had for some time. There is one advantage in a smaller school; the order can he hetter con trolled. Bro. Yoder returned Friday from a

ten days trip to Logan Co., Ohio. The meetings have been well attended

and the interest good. A number of friends have kindly re membered us with means. Sister Katy, of Smithville, Ohio, sent six dollars, one for each of the sisters, and three for the Mission. Bro. A., of Overpecks, Ohlo, a draft of ten doilars, and Sister C., of Marshaliville Ohio one dollar for the Mission. We thank the kind friends, as weii as the dear Father who inspires these kind remembrances of our needs. The dear Father constantly protects us from all danger and harm, even amid all the wickedness about us.

Of late the following verse has been very precious to me: "Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is be come my salvation." Isa. 12:2.

SISTER LINA.

A BIBLE STUDY ON MISSIONS.

God ao loved the world. - Psalm 114; 176: Ezek, 34:11 16: Matt. 18:11 11: Luke 15:20 24: 19:10: John 3:16, 17: 10:15, 16, 28, 29; Rom, 5:8; Gal. 1:1:

Christ for the world. Isa, 53:6: Luke 2: 10, 11: 4:17-21: John 1:4, 5, 9, 29: 6: 33 35, 51; 7; 37; 8; 12; 10; 9, 10; 1 Tim. 2; 1-6; Titus 2:11: 1 John 2:1, 2.

The World for Christ. i'salm 72:1 17: 1sa, 2;2 4; Jer, 31;31-31; Dan, 2;11; 7:13, 14, 18, 27; John 17:20, 21; Eph. 1:20-23; Phil. 2:9-11: Rev. 5:9, 10: 11:15,

Prayer for Workers. Matt. 9:36-38; uke 10:2; Rom. 10:1; 15:30; 2 Cor. 1:11; Enh 6:18, 19: Phil. 1:3 5, 18, 19: Col. 1:2. 3. 12: 1 Thess. 5:25; 2 Thess. 3:1.

The Increase from God. Isa. 10:29; John 1:12, I3: Acts 2:47; 1 Cor. 15:10; 2 Cor. 3:4, 5; 9:8-11; Gal. 2:8; Phil. 2:13; Thess. 3:12, 13; Rev. 3:17, 18.- Mrs. Wallingford, in Pittsburg Christian 1. I roggite

NATIVE CONVERTS IN INDIA.

The Rev. Mr. Simpson, of the Wesleyan Mission in India, gives an instance in the Missionary Herald, of the steadfastness and devotion of native Christians of low caste:

"In one village we had to baptize about forty people. Two nights before the baptism the headman came down, angry, furious, because this work had been going on, with all the bitter antag-

The work with the children is en- onism of Demetrius and his fellow at night, called the men out of their houses, and said: 'Now then, those stand on one side; those men who are going to be with as stand on the other side From the men who become Christians we take away work and land: we deny them the village washerman we deny them the village harber; we deny all we can. Now, those who are going to be Christians go on that side. Every one who was under instruction for baptism went and took his place as a ('hristian "

> Mr. Simpson may well add: "When the Lord God Almighty can breathe a courage like that Into a craven slave, we are seeing some fruit of our work.

ix 1850 you could buy a man in the Fiji Islands for seven dollars, butcher him and eat him, without even public remonstrance. To day the Bible is in every house and on Sunday nine tenths of the people may be found assembled in the churches for public worship. What about the power and profit of foreign missions? The Missionary Re riew of the World.

LOYALTY TO ONE'S OWN CHURCH.

Church loyalty is an admirable characteristic, and should never be wholly missing in any man who calls himself a Christian, A regard for the Church militant as a whole, and zeal for the de nomination, and arder for the local con gregation, will all have a place in the breast of the devoted follower of Christ. In how many ways cannot church loy aity be shown. Faithful attendance on the means of grace, from principle and irrespective of the personality of the preacher; loyal support of the needs of the congregation, and of the Church at large, and of benevolent causes; conscientions Scriptural observance of the Lord's Day, a readiness to testify against sin, and to rebuke evil and evildoers, a careful watch on the tongue lest by heedless words and incantion criticisms or atterances which lack complete knowledge, the cause of the local congregation or of the wider work he brought into reproach; a readmess to co-operate by sacrificing time and by using talents in all forms of good world that must receive attention these are but a few of the practical channels in which church loyalty must flow. To make these things habitual, is not bur densome to the man who is out and out for Christ. He realizes that the church needs his loyal support, just as it needs that of the best and most gifted and most advantageously situated. And he soon finds out that the sending forth of his own powers energetically and freely in accordance with the impulses of lov alty will not remain without a good in dinence upon himself. The reaction on his own character is wholesome. Ner ther now nor hereafter is he without re ward. The Moravian.

We say a hearty Amen, to the above sentiment. Let our Mennonite people learn loyalty to their church denomina tion. They need it we all need it much Let us remember that in union there is strength. Figures:

1898

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Monthly Calendar for April, 1898.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sal
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

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Every minister, Sunday school worker and Rible student should have a copy of "Journeys of Jesus and His Twelve Disciples," by A. D. Crabtre. It has 700 pages, with many illustrations and contains much information not generally known. It is having a large sale at present. Price, postpaid cloth 82.25; sheen 83.25; half morocco 83.75. Order a copy now.

A New Book.-Reference has been made several times in these columns to a new book on Bible Doctrines, by Bro. Daniel Kauffman, of Versailles, Mo. The book is now so far under way that we can say to our readers that we expect to have it completed and ready for sale early in April. The title of the book is "MANUAL OF BIRLE DOC-TRUTH, \$1.00 a year. This is a good TRINES." The contents of the book are as follows: The Creation

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MINISTERS' COLPORTAGE ASSOCIA TION ELEHART IND.

Gnægi or Gnagey Family History. -We have just published for ELIAS GNAGEY, of Meyersdale, Somerset Co., Pa., a complete History of CHRIS-TIAN GNÆG1, and a complete Family Register of his lineal descendants, and those related to him by intermarriage, from the year 1774 to 1897. The bool contains 200 pages 8 vo., printed in large clear type and is neatly bound.

It is, as said above, a complete family record. Tells the reader all about the family connections, where they fived, what occupation they followed to what church they belonged, &c., &c. All those interested in the Gnagey Family History and who desire a book car obtain it of the following parties, at 56 cents per copy postpaid:

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Elkhart Ind NOTE.-By express or freight the Gnagey History will cost 50 cents, but when ordered by mail send 6 cents

additional for postage.

PRIDE IN DRESS, in personal beauty, in fine houses, in fat horses, or in bank stocks is bad enough; but no one of these, nor all combined, is so bad as that which assumes the form of Pharisaism. The person afflicted with this form esteems himself better than others, assumes that he is a special favorite with God, is entitled to special privileges in this world and to a high seat in heaven; in short, that the Lord is about as much indebted to him as he is to the Lord. The bearing and strut of one possessed of this kind of pride says by his acts. "Stand aside for I am holie than thou," "You are not as good as I am," "Your belief is not as correct as mine is," "Your church is not as good as mine is," "I am one of the elect," etc. Surely it is for good reasons that "God resisteth the proud, but giveth grace to the humble."-Religious Telescope.

In the South Sea Islands the Christian converts may be seen attending church services with a "Bible basket." which is especially plaited large enough to hold an octavo Bible, a hymn book. a lead pencil, and a pair of spectacles. Notes of the sermon are taken, and the families are examined by their chief, after each sermon.

MANY a mother's heart is aching for want of some expression of love from her child. "You have been a dear good mother to us," said a young man to his dying mother. "Why have you not said so before " responded that mother who had sacrificed so much for her children. Husbands and wives are hungering for manifestations of love which were often made before they were united.

"YE CAN discern the face of the sky; but can ye not discern the signs of the S. Glad Tidings.

SUNDAY SCHOOL LESSONS

April 1,

LESSON II.-APRIL 10. THE RESURRECTION OF JESUS. -Mark 16:1-8.

(EASTER LESSON.)

[Read Matt 28. Memory Verses 6-7]

GOLDEN TEXT. - Now is Chris risen from the dead, and become the first fruits of them that slent -1 Cor 15:20

INTRODUCTION

TIME.- April 9, A. D. 30, the Sunday after the Passover.

PLACE-Jerusalem. The tomb at Golgotha, Joseph of Arimathea had buried Jesus in his new tomb in the garden near the place of crucifixion.

PARALLEL SCRIPTURES,-Matt. 28:1 Ia: Luke 24:1-43: John 20:1-21.

CHRIST IN THE TOMB.—The body of Jesus was buried on the evening of His death (Friday) On the next day (the Hebrew Sabbatb, our Saturday), by Pilate's authority, the stone of the sepul chre was sealed and a military guard posted in front On Sunday morning with the dawn of day, came the earthquake and opened the tomb, and an angel beralded the resurrection of the Lord. "Jesus had lain in the tomb Friday night, Saturday, Saturday night and until dawn Sunday morning. By the Jewish custom this would be reck oned as 'three days and three nights,'

THE RESURRECTION BODY .-- Up to the time of Christ's death, His body had been under "the ordinary physical limitations, such as time, place, density gravity, visibility, etc. But after the resurrection, His body was, in many respects, unlike what it had been be fore. During a period of forty days He came and went, appeared and dis appeared, in a mysterious manner."-Andrews. The resurrection body was different from what it had been before the crucifixion.

THE TEN RECORDED APPEARANCES -[1] To Mary Magdalene, [John 20] 11-17]. [2] To the other women, [Matt. 28:9, 10]. [3] To Peter, [Luke 24:34; 1 Cor. 15:5. [4] To two disciples on the way to Emmaus, [Luke 24: 13-35; Mark 16:12, 13]. [5] To the ten disciples and others [Luke 24:36-49 John 20:19-23: Mark 16:14). These five appearances were on the day He rose from the dead. [6] To the eleven apostles (Thomas present), [John 20:26 -29]. [7] To seven apostles at the Sea of Galilee, [John 21:1-24]. [8] To eleven apostles on a mountain in Galilee. [Matt. 28:16-20: Mark 19:15-18: 1 Cor. 15:61. (9) To James, the Lord's brother, [1 Cor. 15:7]. [10] Immediately before the ascension, [Luke 24:50, 51; Acts 1:6-91

DAILY READINGS

M. (Apr. 4). The Resurrection of Je-T. Foretold. Matt. 16:21-28 W. Witnesses. Acts 2:22-32 T. Risen with Christ. Rom. 6:1-11.

F. (Good Friday) Crucified. Mark 15: 25-38.

Acts 13:26-37. S. Joy and Wonder. Luke 24;36-48, HERALD OF TRUTH.

LESSON III - APRIL 17 THE TRANSFIGURATION.-Matt.

[Read Matt. 17: 2 Peter 1: 12-18. Memory Verses, 1-3.]

GOLDEN TEXT,-We beheld his glory, the glory as of the only begotten of the Father .- John 1:14.

INTRODUCTION

TIME. -Autumn of A. D. 29. The date, however, cannot certainly be fixed.

PLACE.-Probably Mount Hermon, or one of its spurs, on the northern bor der of l'alestine. The exact spot of the transfiguration is not known. Tradition for many years placed the transfiguration on Mt. Tabor.

PARALLEL SCRIPTURES. - Mark 9:2 -29: Luke 6: 28 -42.

EVENTS PRECEDING THE LESSON .. The journey along the northern borders of Galilee and through Decapolis ended in a brief return to the Sea of Galilee; and here we place the feeding of the four thousand (Matt. 15:32-38; Mark 8:1-9), the demand of the sign from heaven by Pharisees and Sadducees (Matt. 16:1-6) and the cure of the blind man near Bethsaida (Mark 8:22 26); thus ended the first northern journey for retirement. Immediately a second journey in the same direction and for the same purpose follows. Peter's confession is given (Matt. 16:13-20; Mark 8:27-30: Luke 9:18-21: Christ foretells His death and resurrection ber us in your prayers. (Matt. 16:21-28; Mark 8:31-9:1; Luke 8:22-27); then comes the transfiguration which we now study .- J. L. Hurl-

DAILY READINGS.

- M. (Apr. II), The Transfiguration. Matt. 17:1-9. T. The beloved Son. Mark 1: 1-11.
- W. The Father's Testimony John 5-19-32 T. Peter's Remembrance
- 2 Peter 1:15-21. F. Glory of Christ. Heb. 1.
- S. The heavenly glory. Rev. 1:9-18. S. God manifested. John 1:1-14.

THE CAGED EAGLE.

When in Leadville, Col., a few years since, that city "above the clouds," saw a pitiable sight—an eagle caged. The proud bird seemed humiliated, while his piercing eyes looked longingly toward his mountain home, and his heart panted for his old-time companionship with cliffs and clouds. As I gazed at him I thought of some noble fellows I knew bound fast by some awful besetting sin, who in their lucid moments look up toward the heights from which they have fallen, while their bungry hearts yearn for a renewal of the sweet fellowship with God and the redeemed. But our train pulled out, and the poor eagle was left in his cage on the platform. No one broke his bars and gave him his liberty. Not so with man. A mighty Savior is always within his reach, and he only has to look upward to the hills whence cometh this help, and the prison doors ily open and the strongest fetters are snapped asunder, and he is free once more, for "He is able to save to the utteamost them that come unto God by Him."-M. M. Davis, in Christian Standard.

CORRESPONDENCE

PRESTON, ONT .- We have been enjoying many blessings this winter. There are about thirty applicants for baptism. May the Lord strengthen them and give them grace to be falthful unto the end, and be bright and shining lights in the darkness of this world. We hear of God's work in many places, and are glad to hear that so many have been led by the divine Spirit to give themselves up, and consecrate themselves unto the service of the Lord

11TH, 1898.-Greeting in the name of Jesus. We were again favored with a pleasant visit from our brethren J. M. R. Weaver and - Hinkle. They came to us on Saturday, Mar. 5th, and remained until the 8th. During this time five meetings were held, and two souls were willing to accept Christ as their Saviour. We have now twelve members, and there are four applicants that have not yet been received into church fellowship. We are left here without a shepherd, and we know there is a great work to be done. We would be glad if some minister would come and make his home here: a man who has the love of souls iff his heart, and who is not afraid to stand firmly by the teachings of the gospel. Such a one could do a great deal of good, and this is a place too where a home can be obtained cheap.. We would like to have more of our brethten and sisters, as well as ministers, come here. Remem-

BARBARA YODER.

ARCHROLD, O., MAR. 14TH, 1898. On the 4th of Mar., 1898, Bro. Levi the teachers were appointed: Superin-Miller, from Holmes Co., O., and Jacob Gerig from Wayne Co., O., arrived here tendent, Chr. Stoltzfuss. May God to visit relatives and friends. While here they had four meetings. We feel thankful to God for the time of refreshment spiritually that we were permitted to have while the brethren were with us, and may it be the means of a wakening the sinner to repentance and lifting the Christian to a purer and a more holy life. May God bless them and direct their efforts that many may he led into the right way.

FROM SOUDERTON, MONTGOMERY Co., PA.-The congregation at this place manifests a commendable earnestness in the work of the Master. This is an encouraging feature, and we trust that the brethren will not grow weary in their efforts to promote the cause of Christ and enlarge the borders of Zion. Bro Michael Mover had a meeting in their meeting house on Sunday afternoon, March 13th.

FROM BUCKS Co., PA., MAR. 17TH, 1898. Bro. Samuel Yoder, of Elkhart, Ind., visited the congregations in Bucks and Montgomey Counties some time ago. He preached at Deep Run on the ginia will be held on the second Friday 19th of Feb., taking for his text 1 Peter, 3:15. The brother faithfully admonished us, and we hope that it may re-dound to the honor and glory of God. There are at present 21 persons receiving instructions preparatory to baptism which is to take place in the near future. May they become bright and shin- Geil or Isaac Berry of their coming. ing lights for the Master, and may they hold out faithful to the end. A. M. L.

PALMYRA, MO., MARCH 20TH, 1898. On the 26th of Feb., Bro. J. M. Kreider, and J. H. Hershey with their families, came here from Lancaster Co., Pa., with the intention of settling here at this place. Bro. Kreider had been ordained to the ministry before leaving the East, having been called here by the church at this place. At last our prayers have been answered and we have a minister living among us. Although we have not been forgotten or neglected by the ministry, we are quite a distance from any other church, so could not have preaching as often as the churches that have their own min-GERMAN SPRINGS, OKLAHOMA, MAR. isters. May God bless the dear young brother in his work, and may he be the instrument in His hands, to bring many souls into His kingdom, and also to establish more firmly in the faith the little church already here. We have

now 21 members. MUMMASBURG, PA., MARCH 15TH, 1898. Pre. Jacob Gingrich and wife, of Preston, Ontario, Canada, held three meetings here. Bro. Gingrich visited the church at Hanover, l'a.; also the churches at Slate Hill and Churchtown Cumb, Co., Pa. Now they are visiting in Lancaster Co. We expect them back in our midst by the 25th of this month. Pre. Jacob M. Herr, of Allen, Cumb. Co., Pa., preached for us from the words: "Let my people go that they may serve me." Ex. 8:1 J. F. Breener

SUNDAY SCHOOL ITEM. BEEMER, NEB. MAR. 7rm 1898

I wish first that the Lord may bless you. I also herewith inform you that here in our little church we reorganized our Sunday school: on the 27th of Feb. tendent, Andrew Birky; Asst. Superinbless the brethren and lit them for their work to which He has called them, and also us brethren and sisters and fathers and mothers, that we may be helpers, and labor to build up His kingdom and glorify God. Brethren, pray for us and we will do the same for you Con

CONFERENCES.

ANNUAL.

The Mennonite Sunday School Conference for the state of Illinois will be held on the 25th and 26th of May 1898 in the Amish Mennonite church, near Metamora, Woodford Co., 111,

Conference in Lancaster Co., Pa., will be held on the Friday before Good Friday at the regular place of holding the spring Conference.

Conference in the Eastern District including Bucks. Berks. Chester and Montgomery counties, Pa., will be held at the Franconia meeting-house, near Souderton, on the first Thursday in May.

SEMI-ANNUAL.

The Semi-Annual Conference of Virand Saturday in May 1818, at the Brenneman church, Lower District, Rocking ham Co., Va. Brethren and sisters from abroad are heartily invited to attend, especially ministers and deacons. sons coming by rail will be met at f in ville Station, if they will inform Jacob Their address is Edom, Va.

S. M. BURKHOLDER.

RIBLE CONFERENCE The outline following this explanation is one used by Bro. M. S. Steiner of Pandora, Ohlo, at the Bible Conference held at Johnstown, Pa., from December 27, 1897 to January 7, 1898. This out

line is only one of a number that were used by him and other brethren on tha occasion. The lectures were over thirty in number covering a wide field of thought, including the Sermon on the Mount, The Primitive Church, Ordinances Teaching The Plan of Salvation and Unfulfilled Prophecies. The one below is a sample of the rest and gives a fair idea of the manuer in

jects was presented.

During the conference session the desire became general to have the notes and outlines in possession for future study and reference, Accordingly it was decided to publish them in a near little booklet, so that all who desire can have them. The book will be ready soon after the first of April, Every minister and Sunday school worker should have a copy. Every member that would use the outlines in reading the Bible and studying the Scriptures would find them very helpful in the study of those doctrines on which our

which Scripture teaching on these sub

church lays special stress. The book will cost 10 cents per copy or \$1.00 per dozen. Many of our min isters have ordered a number of copies, and will supply their congregations.

Address all orders to Aaron Loucks Scottdale, Pa.

AN INSIDE VIEW OF SOME OF THE DOINGS OF THE PRIM TTIVE CHURCH.

- I. THE JUDAIZING PARTY STRIPE.
- 1. Cause. Acts 15; 1, 2; Gal. 2; 4-9. Effect on work and church, Gal. 5:7-14: 1 Thess 2:11-16: 2 Cor 11:26. Illustration, Scoffeld anoted
- 11. Personal Difficulties.
- Paul and Barnabas. Acts 15:39; Gal. 2:13. All ended well. 1 Cor 9.6
- Paul and John Mark. 2 Tim. 1:11. 3. Paul and Peter. Acts 15:1 8; Gal. chapters 1 and 2: 2 Pet. 3:15. NOTE. The Apostles, though hold
- ing different ideas, yet bore each other in love and forgave one another. III. THE CHURCH AT EPHESUS.
- (a) Paul's first visit on his second ionrney. Acts 18: 19. (b) Aquila and Priscilla's work is
- effective. Acts 18: 20. (c) Apollos' teaching good so far
- as he went. Acts 15:23, 24. Paul visits Ephesus the second time on his third missionary journey.
- Acts 19:1-41. (a) Holy Ghost prayed for and received. Acts 19:1 7.
- (b) Word preached for two years, Acts 19:10 12. (The "seven churches of Asia" were organized at this time.)
- (c) Panishment of the exorcists. Acts 19:13-20.
- (d) The evangelists sent to Macedonia. Acts 19:22.
- (e) The Diana Insurrection. Acts 16-23-41
- 3. Paul cults for Ephesian elders to meet him on his homeward journey at Militus. The conference. Acts 20:28 38

(a) The prophecy of false teachers and triais of the church. Acts

(b) The prophecy fulfilled. Rev.

4. The church as read from epistle to Ephesians.

2:14-17.

(a) A spiritual church is alive, Eph. J. 11-17. (b) Both Jews and Gentiles, rich

and poor, great sinners and not so great, all were fully saved, Eph. 2: I-7; Eph. 3: 1. (c) Unity of faith and in working.

Eph. 4. (d) Marriages that were honorable.

(e) Some instructions for parents and children Eph. 6:1-9.

(f) Their battle ground and their foes, Eph. 6:10-22.

This was called at one time the model church Later the spirituality of the church was jost, and she had to go through a season of repentance and of first fruits. After prosperity, pray and work and keep humble lest the enemy gains the day in the end.

A SCIENTIST ON CHRIST.

Sir Wm, Dawson, the eminent scientist of Canada, discoursed lately to a band of theological students, and among other things he said: "I have read recently, I confess with feelings of contempt discussions respecting the supposed limitations of the knowledge Jesus Christ. Did lle know the data of modern criticism? Was lie acquainted with the discoveries of modern science? The fly alighting on my hand might as weii attempt to understand the thoughts passing through my mind, as criticism to guage in this way the mind of Christ. To me, a student for fifty years, of nature, of man, and of the Bible, such discussions seem most frivolous, since our Lord's knowledge, as we have it in llis reported discourses is altogether above and beyoud our science and philosophy; transscending them as much as the vision of an astronomer armed with one of the great telescopes of our time, transcends the unaided vision of a gnat. Christ views things from a standpoint of Ilis own and through a different medium from the atmosphere of this world. His difficulty appears to be to convey heavenly thoughts to us through the imperfect language in which we speak of earthly thoughts."

DOES ALCOHOL WARM US? A patient was arguing with his doc-

tor on the necessity of his taking a stimulant; he urged that he was weak and needed it. Said he: "But, doctor, I must have some kind of a stimulant; I am cold and it warms me." "I're cisely," came the doctor's crusty answer, "see here: this stick is cold," taking up a stick of wood from the box beside the hearth, and tossing it into the fire. "Now it is warm, but is the stick benetited?" The slck man watched the wood first send out little puffs of smoke and then burst into a llame and repiied; "Of course not; it is burning itseif. "And so are you when you warm yourself with alcohol; you are literally hurning up the delicate tissues of your stomach and brain."

THEORY that cannot be put juto practice is useiess.

THE TRUE AIM IN EDUCATION. BY PROF. M. M. CLAPP.

A retrospect of the history of educa tion reveals the fact that three general aims have held sway in the educational world. In the struggle of the human mind to build a perfect educational structure three foundations have been used. In these efforts at reformation it is a source of delight to learn that we are indeed arriving at the true aim. A silent, but sure change to the better is taking place. To some this may be a sweeping statement, but it is true. It means a great deal, but a careful examination of current educational history will substantiate it. We need but to read to be convinced. Let us briefly consider the three aims:

Ist. The utilitarian. Under this system the utility only of education was considered. If a hoy's education was under discussion, the first question asked was, "Will it put a better coat on his back?" No boy needed schooling unless it would bring money or means, No girl needed training unless she intended to teach, or clerk, or follow a profession. With the first thought we recognize the narrowness of this system, and see the dwarfing effect it would have upon society. This aim predominated for a long time, but was finally superceded by another.

2nd. The idea of mental discipiine as the chief end and aim in education has prevailed to a very large extent. According to this view, the mind must be trained without special reference to any given calling. One must be ready to turn his powers to good account whatever conditions may surround him. The mind is a tool to be used at the direction of circumstances. It must be so developed and disciplined as to be of practical use at all times. The person must be complete master of his powers. This is sound pedagogy in as far as it goes. But it does not go far enough,

This system is somewhat broader than the former in that it was deemed necessary to educate all persons. Under it the meaning of education was deepened and broadened, but some of our best educators were not satisfied

yet. 3rd. Moral character building I think is the true end and aim of all teaching. The utilitarian aim and the aim of mental discipline will not, can not satisfy the whole man. They cannot meet the needs of church and state. No man is truly educated who is not educated in a three-fold sense. A person may have a very narrow mental training and yet he abie to make money. He may have broad and deep mental discipline and yet be of little use to society. Culture of the intellect for personal aggrandizement is selfishness, and wili

dwarf the nobier sentiments. Our education implies the culture of the heart and soni, and the aim should be to build character, which is the pillar of the social and religious world. No mercenary aim should engage the teacher's thought. Let the aim be high. Seek first the kingdom of God, and ail things else will be added." If we seek this higher aim, the utilitarian and ail other aims will be more surely accomplished than if directly sought.

Rousseau states the case clearly when he says, "Whether my pupil be destined for the army, the church, or the bar, matters but little to me. Before he can think of adopting the vocation of his

parents, nature calis upon him to be a man. How to live is the business I wish to teach him. On jeaving my hands. I admit he wiji not be a magis trate, a soldier, or a priest, first of ali he will be a man."

This aim makes education a thing of beauty as well as great responsiblifty. The teacher is an architect. He builds character. He does not work with books, merely. They are simply tools, which if rightly used are of inestimable vaiue. He deais with spirits, never dying spirits. Ilis work is eminently a spiritual process, and he must so consider it if he would truly teach. The spirits, or characters of those whom he instructs should grow under his guiding hand. How important, then, that he have in view, their highest interest! In each recitation, possibly one student receives an impression of eternal consequence. We often teach unconsciously or, I would better say, our words and actions have attached to them more weight and force than we judge. Hence, the teacher should ever be on his guard. -Chr. Conservator.

For the Herald of Truth. HOW CAN WE REST CARE FOR OUR DEPENDENT AGED?

BY M. S. STEINER, PRES, BOARD OF TRUSTEES.

A majority of our congregations have had the opportunity of providing and caring for some dependent members. and those who have not had such opportunity, may before many years witness such an experience. The question is one that concerns us as a church and we ought to be willing to answer it in a satisfactory manner.

A few district conferences have been obliged to discuss the propriety of aiiowing some or our homeiess aged to spend their last days in a county "poor house," while several congregations have been almost overtaxed with bills to support those who were dependent upon the church.

Some localities are more subject to poverty than others-that depends jargely upon the natural resources of a place, but every where there are those the poor lendeth unto the Lord; and who because of misfortune, failure in husiness, or want of children and friends are dependent in part, if not aitogether, upon the church. It was the case with some in the first church at Jerusaiem and we have not to this day risen above taking care of the poor: we have had these, in the words of the Master, "aiways" with us. The apos ties did not approve of the "neglect in daily ministrations." They took steps to appoint men who would look after "this business."

One brother and sister have by Ilis Spirit been prompted to lead out in a manner in this work that should induce the church to act promptly to approve and support the movement. They have willed their entire farm (160 acres of weli improved land) and have taken steps to deed outright enough ground upon which buildings are to be erected. The gift has been made cheerfuily, and the response on our part should be just

as cheerful. In our opinion it would be wise for the church to stand together in this work, each congregation assisting in putting up buildings and then sending such of their number as are dependent upon the church to this Home they have helped to erect and furnish. The

expense of caring properly for the poor wiji in this way be iessened and at the same time the comfort and happiness of the dependent will be increased.

Let every congregation of every con ference district iend a helping hand, and in case any conference wishes to appoint a committee to act with the Board of Trustees, we extend to them a hearty welcome. Besides, wherever there are those who would like to enter a home of this kind who may have severai hundred dollars at their disposal, we would say to such, satisfactory pro visions can be made for you, give what you can, and trust the Lord for the rest. Several have already applied who will have enough to possibiy meet their expenses in such a home, but who would not have sufficient means to see them through were they to make their

Another favorable advantage of the Home will be its self-sustaining feature. By the time it is in good running order we expect it to be self-sustaining. The farm and what work can be done by such as are able will-it is expected meet ail necessary expenses.

It is the object of the Board of Trustees to begin erecting buildings on the "cottage plan" as soon as the means are at hand. We expect to begin on the necessary small out buildings and with them put up one main building in which can be accommodated from fifteen to twenty people. This will be sufficiently large for a beginning, and as soon as more room wili he required the means wiii, no doubt, also be at hand to erect a large building or several cottages whichever may be considered best at the time. Any further development of pians or information will be gladly given to inquiring parties.

The Lord's will is that the Church of His people provide for the dependent. has promised to be with Ilis own He and never leave nor forsake them. Can we not trust and obey? "Ye have the poor with you always, and whensoever wili ye may do them good," Mark 14: And why not get, "Biessed are the mercifui, for they shall obtain mercy"? or why not try, "He that hath pity upon that which he bath given will He pay him again"? Prov. 19:17.

Pandora, Ohio.

THOU AND I.

Strange strange for thee and me-Sadiy afar; Thou safe beyond, above I 'neath the star; Thou where flowers deathless spring, I where they fade: Thou in God's paradise I 'mid time's shade Theu where each gale breathes balm

I tempest-tost; Thou where true joy is found, .I where 'tis lost

Thou counting ages thine, I not the morrow; I not the morrow; Thou learning more of bilss I more of sorrow

Thou in elernal peace. I 'mid earth's strife: Thou where care bath no name,

I where the life; I where 'tls vain; Thou with wings drooping light I with time's chain

Stra-ge, strange for thee and me, Loved, loving ever; Thon by life's deathless fount, I near death's river; Thou wluning wisdom's love. I strength to trust; Thon 'mid the seraphim,

EASTER HOPE. Not now, as once, by budding leaf And flower unfolding bright and brief, We mark our Easter Day's return, While white the silvery tapers burn,

1898.

Salute the reigning, risen Lord! For gol 1g on, our ilf- grows gray The things we had, and have not, seem The fading vision of a dream Dear volces hushed, dear hands nagrasped Dear household broken, links unclasped That late were binding kith and ki.; Such winds of sorrow have swept in That wide, waste spaces everywhere Leave empty slience, bleak and bare Not now with starry illies dight
We greet the Easter's morning light.

And chanting choirs in full accord

Our illies bloom beyond the tide, Here meet we pain and fret and loss, And heavy weight of rough hewn cross, When Easter breaks, thank God, we say, For strength still equal to our day, For hopes that span the road bei And love that climbs to heaven's door 'fis much, if but, serene and still, We can accept the Father's will, And comforted, pplift our psalm And feel through tears, the Easter halm

And now, hy every lowly grave,
One tender thought our fond hearts crave, That He whose outworn grave clothes law Folded and fair on Faster Day roided and fair on Easter Day,
May comeso much onrown to be,
That aye His blessed company
May light like sunshine all our gloom,
And make our Easter clies bloom, In hearts that John with full accord The anthems to the risen Lord.

IS WAR NECESSARY?

What does civilization mean if not the progress from the arbitrament of brute force to the arbitrament of reason and the maintenance of justice by peaceable methods in the righting of wrongs and in the settlement of con flicting opinions or interests? If it were proposed to abolish our courts, and to remand the decision of difficulties be tween man and man to trial by single comhat, or by street-fight between armed hands enlisted by the contending parties, it would be called a relapse into barbarism too absurd, as well as too dreadful, to be thought of. We denounce the application of iynch law as a practice utterly repugnant to the fundamental principles of clvilized life. and as a biot upon the character of a clvilized people. What a strange anachronism lt is, that while we abhor the arhitrary resort to brute force in private life as a crime against human soclety, the same arbitrary resort to brute force in deciding differences hetween nation and nation, although infinitely more horrible in its effects. has still remained the custom of the clvilized world, and is surrounded with a haio of heroic romance.

General Sherman once said, "You wonid know what war is? War is heil!" He knew what he was speaking of, and not that civic virtue more rare than the he meant it. Was it an exaggeration? When the news of the destruction of the Maine arrived we threw up our hands in horror! Two hundred and fifty men killed by the explosion! What not also stimulate the haser passions of a frightfui caiamity! Thus we feel, and a larger number? llave we ever heard thus we speak, in a state of peace. How in time of war? Two hundred and fifty men killed? Only a skirmish, a slight brush with the enemy. Nothing of importance. A pitched battle comes. Five thousand killed and fifteen thousand wounded on our side; the loss of the enemy believed to be greater. A hard fight, but, perhaps, not decisive.

countless multitudes of sick. Navai fights also, of those mysterious monsters called battleships. Some go to the bottom of the sea some of our own as well as some of the enemy's. How many men perish with them? Two hundred and fifty? A mere tritie. It must be many times two hundred and fifty to make a sensation. What is then our first thought? The gaps must are sent to the front and upon the ships. And the crowds of parents made chlidless, and of widows and orphans! Weil very sad but war is war. Let us take care of them the best way we can to keep them from starving." But more than this. Wherever the armies operate, devastation, rayage and ruin: wherever the warships sail, destruction of commerce and mutual havoc-the fruit of years of patient industry and exertlon ruthlessly wined out, and those agencies of intercourse and mutual advancement by which modern civilization has made the nations of the world dependent upon one another disastrously interrupted, and loss, desolation and misery spread broadcast. Was General Sherman wrong when he said that "war is

But we are told that a nation needs a

war from time to time to prevent it. from becoming effeminate, to shake it up from demoralizing materialism, and to elevate the popular heart by awakening heroic emotions and the spirit of patriotic seif-sacrifice. This has a captivating sound. But is there not something intensely ludicrous in the idea that the American people, while the rugged work of subduing this vast continent to civilization is yet unfinished, need wars to save them from effeminancy? Were we more effeminate before our civil war than we have been since? As to the demoralizing materialism, was the pursuit of money, the greed of material possession and enjoyment, less prevalent after the civil war than before it? Did not the war itself stimulate that "materialism" to a degree not known among us before? As to heroic emotions and patriotic self sacrifice, it is true that war is apt to call forth spiendid manifestations of them. But does war create those noble impuises? Could it bring out the manifestations of them, if they did not, although unmanifested, already exist? And is, after aii, the readiness to die for one's country the sum of all bravery? Is there no cali for heroic emotions and patriotic seif-sacrifice in a state of peace? Is not a patient and faithful struggie for the truth against the fanaticism of prejudice, and for justice against arrogant power, as brave a feat as the storming of a battery? And is physical courage of the soldier, and, on the whole, more needful to the republic? On the other hand, while war calls forth demonstrations of heroic spirit, does it of a war which, whatever great objects it may otherwise have served, improved private or public morals or stimulated true piety. the cultivation of those quiet and unostentations civic virtues which are most needful to the vitailty of free

government?

Then, more battles, more thousands of danger of that No peace feeling kilied, more tens of thousands of can emasculate our patriotism. The wounded the hospitals crowded with danger lies in the opposite direction. It is that the popular mind may too easily forget that war is justifiable only when all the resources of statesmanship to avert it have been exhausted and when the true value of the object to be accomplished through It outweighs the blood and loss of weaith and human mlsery and demoralization it will cost. If this cost were properly considered, there would be no more war. This bebe filled, and more of our young men ing the temper of a high-spirited peopie, so much do the fiends who seek to drive the nation into unnecessary war by faise reports or by unscrupnious appeais to prejudice and passion deserve to be execrated by all good men, and so much more gratitude is due to those in power who, firmly resisting the screams of a reckless demagogy, know no higher duty than to spare the people the scourge of war .- Carl Schurz, in Harper's Weeklu.

> For the Herald of Truth THE SUNDAY SCHOOL TEACHER.

BY ANNA SHUPE. Dear Sisters: Since reading the S. S.

conference reports in the Ilenald, I feei soiemniy impressed to offer a few thoughts to those of us who have the responsible position of teacher in the Sunday school I confess that I for one feel humiliated and altogether unworthy and unfit for the task since reading the talks given by our dear ministers and others, and especially the thoughts given by W. H. Brubaker. The question bears down upon us. Shail we indeed he held responsible for what we teach to our classes? Has the teacher in reality been put to his post by God Himself, and are we indeed as responsible for what we teach as the minister is for what he preaches? The brother says, Does not this thought draw our minds heavenward, and cause us to how at the feet of 11im who alone can give us wisdom and understanding? Let us ever hear in mind that unless we draw our knowledge from God and His word, our efforts will be unavailing And again, unless our daily walk and conversation and our outward appear ance correspond with the lessons we try to teach, our influence for good will be sadly wanting. Believing as we do that foolish talking and jesting is sinful, that speaking an untruth or mak ing use of idle bye-words is forbidden. let us see that we teach it to our class by our example as weii as by words. knowing that the Scriptures teach a truly humble submissiveness, a separation from the world, a plainness of an parel, a turning away from all that the lust of the eye and the pride of life hold dear, let us see that we teach it by our example as well as by our words,

Dear sisters, young and old, if we have accepted the responsibility of teaching a class of precious little lambs, or perhaps young and tender converts. let us by all means give up or sacrifice anything rather than put a stumbling block or an occasion to fall in the way. or shatter the confidence which our class should have in our sincerity and

Children, as a rule, are quick to observe and very inquisitive, and depend upon it they notice every fittle orna ment you wear. My little girl once said But will not this horror of war at last to me, "Mamma, if it is wrong to wear make cringing cowards of us all? No ear rings, why does my Sunday school

teacher wear them?" She loved he teacher and was almost ready to believe that wearing ear rings was right, sim ply because her teacher wore them. The same is true of other ornaments. Oh! dear young sister, think of the in fluence you wield over the lambs en trusted to you. Oh! for a deeper consecration among Sunday school teachers-more self-denial, more humility more jowliness of mind and heart, knowing that the highest place is lying low at Jesus' feet.

A NEW LIFE.

To how many of those who read this selection, wiil this Easter bring new hopes, new purposes, a new life "hic with Christ in God"?

Easter is the time of hone. We turn to it as a flower to the snn; all the disappointments, the discouragements, of the year seem to jie behind us, and we turn with new arder to the year that hegins with the promise of renewed life, new opportunity. Nature seems to in crease this surety. The earth is trem bling with the new pulse of activity that will ciothe her with beauty and fra-

We may stop for a moment and look over the year behind us. It will be found, perhaps, to have in it more failares than successes, note defeats than triumphs. It may be marked by a broken jove, a shattered friendship, an empty niche where a statue had been piaced, the offspring of the imagination. it may be that the defeat of the year is n one's seif; and this is the hardest to bear of all the burdens the year has placed upon us, yet it is the one that has the fullest promise of the Easter-

To roll the stone away from our dead seives, and stand in the full light of knowledge with the opportunity for rehabilitation yea more than that new creation, is to touch the very heart of divinity, and feel its pulsation in the soul. To stand with defeat behind us and to face God-ward knowing that every sin has left an impress on character that will need the vigilance of the awakened manhood to overcome, and vet to know that the soul never stands alone, that the power to overcome is always within the grasp of the man who fights to win, gives victory. To feel the throh of a new purpose, to stand before men a type of the mangiving sympathy, help, hope to all men this is to feel the Easter-time and live

the Faster hone. Mistakes, disappointments, shattered hopes and idols, defeated purposes, even mistaken interpretations, become but helps to the new year whose birth is the spirit of Easter promise. Life, hope, opportunity and new power are the promises of every Easter.

How many times, when we see the sun going down in the western horizon with its beautiful array of bright colors, we think of the setting of the sun of our iives. After the toils and sorrows of life are over, we lay our weary hodies on our couch for the last time; and if we have lived a life devoted to God. how serene and glorious will be our last sunset. We can feel that the Savior is with us, that ife will take us tenderly by the hand, lead us through the cold stream of death, and land us safely on the shores of everlasting rest - that rest

Jesus Himself says that He goes to 'prepare a place for us, that where He is, there shall His servant be also." That home is beautiful; it is free from all sorrow and pain: we shall be there with songs on our lips, and barps in our hands, and shall rejoice together in the glories of eternal rest. This is the Christian's hope; this is his joy; this is what makes life joyous, beautiful and pleasing. But how will it be with the sinner when he draws nigh to the hour of death? What sorrow will burden his soul! His sun will not set surrounded with beautiful colors. There will be nothing to speak peace and consolation to his soul, but thick black clouds will gather around him, and the doom of death will be over him. O, what remorse for the life spent In sin; all the talents that God has given him, wasted in the pleasures of the world. Now his companions gather around him, all sympathize with him, yet they cannot give him any comfort. He feels his life has been wasted, and he has nothing to hope for. He would turn to God in his last moments, but it is too later his sun has set, and his soul is lost forever!

Then, my dear reader, if you are a child of God, and are walking in the strait and narrow way, I would say, "press forward, and you will obtain the

On the other hand if you have not vet made your peace with God, I beseech you, do so to day, for before to morrow's light will dawn, your latest sun may have set, and you may have to share the sinners' doom,

May God help us to follow Him, is Selected by L. H., Goshen, Ind.

COMPLETION OF THE BIBLE. Generally Believed to Have Been Reached About A. D. 130.

Scholars differ in opinion as to the date at which the books now found in the New Testament were completed, says the Review of Reviews, but it is probable that this was accomplished not later than 130. Many centuries have passed since the formation of the Old Testament but the New was all written within a single hundred years. The decision as to which books should be received into the new canon was not so quickly reached for the earliest fathers of the church frequently quote from other gospels, such as one "ac cording to the Egyptians," or "according to the Hebrews," and the Syrian church accepted some books not received by that of North America, or the western church and vice versa. There is a legend that at the first ecumenical council of Nicaea, 325, copies of the Christian literature then current were laid beneath the altar and the genuine books leaped out of the mass and ranged themselves on the altar It probably contains a germ of the truth that at this convocation it was de cided that the books now received were apostolic or written under apos tolic direction, and the others were spurious. Be that as it may the judgment of several generations of Chris tians certainly decided upon the value of these books as distinguished from many others written at about that time or later, and the council of Carthage (397) is said to have fixed the canon, The word "canon" was first used by

the sense of "accepted" or "authorized," one, though composed of many individand Jerome and Augustine held the present New Testament as canonical.

WOMAN.

Living in one of the towns of a western State was an excellent Christian woman, who had a drunken infidel busband, for whom she had long prayed, So mean and wicked was he that be would never allow her to mention Christianity in the house and often abused

An evangelist had been holding a meeting in the town, and the last night had come. Repeatedly this little Christian woman had been to the altar praying for this ungodly and unbelieving husband. On this night in question, she was again there, and realizing what it meant for the meeting to close, appealed publicly to the evangelist not to discontinue the services. Immediately, in the rear of the house a man arose, a drayman in the town, who had been wicked and made this statement:

"Last night I was passing a certain house in this town, and as I was near the fence, a voice attracted my attentiou out in the yard. Stopping I heard a woman praying for her wicked husband. who was at that time drunk and had driven her from the house. Immediately I fell on my knees. I had never prayed before, but I commenced to cry to God for mercy, and He spoke peace to my soul. That woman is she who has just spoken, and her praying woke me up, and I am

While he was speaking, and as he sat down, the sound of footsteps on the pavement, as a man running, was heard; and immediately in rushed a man in distress of mind, who immediately passed up the aisle and begged the people to pray for him. It was the inlidel husband of the little praying woman.

Prayer had at last prevailed. Impor tunity in prayer had won her husband at the last moment, and saved another mer for good measure.—Nel.

TO LIVE IN HEARTS WE LEAVE BEHIND US IS NOT TO DIE.

Do your best and leave behind you, Footprints on the sands of time. That will be or and not shame you Deeds of goodness, not of crime

Let your loy dones as they ponde O'er your life both good and brave Let them say as they remember, Resting in an honored grave.

Well I know of life's templation And it takes a beart that's strong To overcome the weak and wicked, To overcome the sin and wrong

To live in hearts we leave behind us When we depart to that bright sh They'll remember till they join us, Where the parting is no more.

So let us live that the reunion When we meet in heaven above Let there be no sad regrets there, Let there be nought else but love

Oft I think and oft I wonder, When the years shall have passed by, If in any heart 191 linger. When it comes my turn to die.

Oh! I pray, think of me kindly. Will that prayer be all in vain? Better far a dark oblivion, [pain.
Than remembrance should bring one Selected by Mollie E. Wolfe, Urbana, Ohio

For the Herald of Truth THE CHURCH UNITED. BY PRE, NOAH STAUFFER,

The church of Jesus Christ should be one, as the body is one, although it has many members. As the vine is one, and

Athauasius, in the fourth century, in has many hranches, as the building is ual parts, or stones, so the church of Christ should be one. Chose, under one head, redeemed by the same blood, in habited by the same Holy Spirit, receiv ing the same Scriptures as the only standard of faith, and as the only rule of practice, professing to be one in Christ, and journeying to the same holy and happy place, the church should be

All should aim to bring about a real union among the Lord's people, a union of heart, a union of love, a union of purpose, looking to each other's wellfare, the spirit of the Gospel, and the glory of God; a union of elfort, all employing the most likely means of bringing about the desired end.

Christian union must be founded in liberty, it must be the union of free will, not an army of slaves. Every one must endeavor to keep the unity of the Spirit in the bond of peace, for, "There is one body and one Spirit, even as we are called in one hope of our calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Our present divisions are our disgrace and ought to be wiped away. Nothing, bowever, short of a high state of spiritual life will enable us to overlook the differ ences, unite our hearts and hands, and appear before the Lord as one church.

The secret which lies at the hottom of disunion is: "Who shall be the greatest?" We forget that our Lord bas said: The humblest is the most bonorable, and the least in our own estimation is the greatest in His estimation

Brethren and sisters, in every prayer we present to our Heavenly Father we should seek humility. No grace is more needed, and no grace could be more ornamental as well as useful. Humility always brings its own reward, and pride its own punishment. Division, contention, and confusion has been the nunishment of pride and selfishness in the past, and will be the future. The want of love proves the want of bumility. (), that the Spirit of the Lord might rest upon us, that the spirit of wisdom and understanding, the spirit of council and might, the spirit of knowledge and fear of the Lord could make us of quick understanding in the fear of the Lord. that we may not judge after the flesh. after the sight of our own eyes, neither reprove after the hearing of our ears, but that we may judge righteously, and walk according to our Savior's word.

No sight on earth could be more lovely than to see the visible church united, as the beart of one man, living together as one holy family.

"Christ loved the church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word, that He might present it to llimself a glorious church not having spot or wrinkle or any such thing, but that it should be holy and without blemish

What Jesus died to attain the Holy Spirit will certainly accomplish, for the object is desirable. Let us then strive and pray for this end, brethren and sisters, believing that "with God all things are possible."

Strasburg, Out.

OBITUARY.

JACOB BEIDLER, one of the early settlers, and also one of the pioneer lumbermen of the city of Chicago, Illinois, died at his residence in that city on the morning of March 15th, 1898, in the eighty third year of

He was born in Bedminster Twp. Bucks Co., Pa., in 1815. He grew up on his father's farm, enjoyed only limited educational advantages, learned the carpenter and cabinet making trade, and was early inured to bard work. His experiences while following his trade as a country carpenter were remarkable

In 1842 he went to Springfield, Ill. and engaged in the mercautile business.
After two years he sold out, married, and in August, of the same year, (1844) moved to Chicago, where be resided to the time of his death.

the time of bis death.

Mr. Beddler enjoyed a high degree of temporal prosperity. The Lord prospered him in all bis ways. The saying of Solomon, Prov. 22: 23, was, if indeed not literally, yet figuratively fully veri-fied in the life of Jacob Beidler. While he was diligent and energetic, and applied himself closely to his business, no one could say that he was parsimonious one could say that he was parsimonious or avaricious. What he had, came to him as from the open hand of the boun-tiful Giver of every good and perfect gift. He in many instances manifested a degree of benevolence and disinterested acquiescence to circumstances and fortune that was remarkable and highly commendable. Oue morning he came down to his ollice, and, as was his custom, took up the morning paper and began to read. While thus engaged his book-keeper came into the room and juformed him of the fact that his lumber-mill at Muskegon, Michigan, had burned away the previous night [the loss being over \$16000.00]. The news made so slight an impression on his mind that he only gave a brief com-monplace reply and read on as if noth-ing had happened.

He accumulated a large fortune, but with a truly generous impulse in his soul he let others also share in his prosperity. Many young men were pelped into business and started in life by his aid and direction. A number of business firms were established and prospered by the means supplied by the unselfish hand of Jacob Beidler.

II ealso gave generously to the poor and needy in different ways, and paid thousands upon thousands of dollars to churches and other benevolent purposes. Among many other liberal donations, he gave \$5000,00 to the maintaining of a free bed in the President of the property of the proper free bed in the Presbyterian Hospital of the city; \$9000,00 to wipe out a church debt; \$1696,00 to the building of a Y. M. C. A. building on the West side and \$80000,00 for the endowment of a professorship and the building of a cottage in the Lake Forest University at Lake Forest, Ill. In fact Jacob Beidler indirectly laid the foundation stone that gave to the Mennonite Church the church papers published at Elkhart, and the extensive publishing buse now located here. To him surely belongs a share of the credit that the originators of this enterprise deserve, and the writer feels that in his death he has lost a friend to nis death ne has lost a triend to whom he owes in a large measure what he has of earthly goods, and what God permitted him to do for the good of the church and of mankind in this world. He was to him a friend indeed. In his house the writer, for seven years, found nouse the writer, for seven years, found a pleasant home; under his instruction and direction he received his business training; to his kindness, with a number of others, he owes a part of his education. His wise management and opportune advice were of great value to of the blessings of life, and now that he who gave them sleeps calmly in the grave, he feels that in this death he has lest a friend whose memory should be

ever cherished and honored. Hundreds can testify to his kindn and generosity. Faithful as a friend, true to every trust, a character above true to every trust, a character anove reproach, ontspoken in his convictions, and unllinching in his defense of the right, he lived his life, and ha good old age, like a shock of corn fully ripened for the harvest, he was gathered to his

fathers. God bless his memory.
On the 23rd of April, 1844. Mr. Beidler was married to Mary Ann Funk, also of Bucks County, Pa. To them were horn eight children, five of whom, with the mother, survive him. He was sick about a week. Funeral services

were held at the residence on Thursday the 17th, and were conducted by the Rev. Frank Talmage, of the Jefferson Park Presbyterian Church, assisted by Dr. Marquis of the McCormick Theological Seminary.

1898

MARRIAGES.

NICE-CLEMMER.—In Montgomery Co., Pa., by Bish. Josiah Clemmer, Frank Nice and Anna Clemmer, both

KNEIS WIPE - In McCook Co. S. Dakota, by Elder l'aul Tschetter, Joseph Knels and Mary Wipf,

GROSS-POLMANN.-At the same time and place, by the same person, J. J. Gross and Sarah Polmann

HARTZLER - YODER .- On the 25th of Jan., 1893, in Union township, Millin Co., Pa., by Benj. Hartzler, Israel T. Hartzler and Mary E. Yoder of Kishacoquillas valley.

HARTMAN-EVEREST .- On Februar 26th, 1898, by Jacob Shank, Bro. liam Hartman of Wakarusa, Ind., to Mary Everest of Elkhart, Iud. May God bless this union abundantly.

MOYER-DETWILER. - In Plumstead Twp., Bucks Co., Pa., on Feb. 25th, 1898, by Pre. Jacob Rush, Bro. Cornelius Mover to Sister Sallie Detwiler, May they have a long and happy life.

OMMER-MOSER. - On the 3rd Mar., 1898, in the Sonuenburg M. H., Wayne Co., O., by Bishop Jacob Nuss-haum. Bro. Daniel P. Sommer to Siser Dina J. Moser, both of the So ourg congregation.

SHENK - HILTY .- On the 5th day of March, 1898, at the Zion church, in West Liberty, Ohio, by C. B. Brenne-man, Bro. Amos M. Shenk, of Allen Co., Ohio, to Allie Hilty, of Logan Co., O. May God's rich blessings attend them in the relation that they now sustain one to another. May His grace sus-tain and the Holy Spirit guide them in

DEATHS.

COURECTION.-In the obituaries in the last issue the name Amauda Kemp should have been Arminta; her maiden name was Folk, not Falk: the funeral services were conducted by G. D. Miller and Samuel Fike.

WALDNER,—Near Freeman, S. Da-kota, ou the — of March, 1848, Jacob Waldner, aged 10 years. Funeral ser-vices were conducted by Johu Hofer.

MOYER. On Jan, 9th, 1898, at Ber lin, Ontario, Sister Elizabeth Moyer, beloved wife of Geo. Moyer, from a beloved wife of Geo. Moyer, from a complication of diseases. She was born near Jordan, Ont. and lived to be 62 years of age. She had been a sufferer and confined to her bed for over four months and during all this time she hore her sufferings with Christian sub-mission and often desired to be with Jesus. Funeral services were held at the C. Ehy Mennonite Church, Berliu. where she was laid to rest. Bro, Moses Erb, E. S. Hallman and - Henderson of the Methodist Ch. conducted the ser

FISHER. On the 10th of Feb., 1898, Sister Mary Ann Fisher, of York, Pa. Sister Mary Alm Fisher, Of York, Fa., aged 65 years, 3 months and 5 days. Her husband, one son, and two daughters survive her. About a year ago she was received into the church. She was buried at Stony Brook. Funeral services by Pre. Theo. B. Forry, Text, Heb.

FORRY.—On the 5th of Nov., 1897. Sister Elizabeth, wife of Pre. Joseph Forry (deceased), at Tilden, Pa., aged 72 years, 5 months and 15 days. Nine chil-dren survive her. She was buried at Stony Brook. Services by Bish, Martin Rutt and Pre. Eli Hursh. Text, Rev. 7:16, 17.

GINDLESPERGER, - On the 6th of GINDLESPERGER. On the out of March in Roxbury, Cambria Co., Pa., of a lingering disease, Frances, wife of Cyrus Gindlesperger, who died about 8 months ago, aged 52 years, 7 months, and 4 days; she was buried on the 8th at the Blough Mennonite church. Fundamental Church in the Store of the State of the S at the Blough Mennonite church. Funeral services were conducted by J. H. Mickley of the Reformed Church of which church deceased was a member, and L. A. Blough. Text, I Thess. 4:13.

HERALD OF TRUTH.

KING.-On the 10th of March, 1898, KING.—On the 10th of March, 1838, in German Twp., Fulton Co., O., of infirmities of old age, Sister Elizabeth King, widow of Fre. Nicholas King, aged 92 years, 1 months and 12 days. She had been helpless as a child for many years, but strong in the Lord and expressed her desire to leave this world and trusting that the promise of her Savior would be her reward. Funeral on the 13th when she was laid heside the remains of ber husband who pre-ceded her to the spirit world. Funeral services by C. S Stucky, Daniel J. Wise Fryenberger.

HACKNAN ... On the 4th of March. 11.60 MAN.—On the 4th of March, 1898, in Montgomery Co., I'a., of in-lammation of the stomach, Barbara, widow of the late Daniel Hackman, aged 64 years. She was buried on the of the franconia Mennonite meet-ing house. Her husband died twenty-two years ago. She leaves four children to mourn her death.

SCHWEITZER. March 5, 1895, lu Gads Hill, John, son of Jacob S. and Lizzie Schweitzer, aged 5 years, 1 months and 12 days. Buried at Pool on the 7th inst. Funeral services were held by Feter Spenler and Nicholas Naf-ANDREW NAFZIGER. Reunner Out

K186.- On the 21th of Dec., 1897, in Lansing, Kans., of intermittent fever, little Esther, daughter of Nathan and Sarah King aged 2 years and 3 mouths. Esther was a bright child,

Fair as a lily, yea fairer, For angels have clothed her in white. And have carried her upward to heaven Where all is joy and light.

Sweet is her song, far sweeter Than any on earth can be given:
For she is now holding a golden harp,
and is joined with the angels in heaven

Pleasant it is, yes pleasant, To know that from care slic is free, And if we so live as to meet her, In heaven her bright face we shall see.

KING. On the 9th of Feb., 1898 King. On the sun of typhoid fever and lemorrhage, in the same family as the above, Iona, daughter of Nathau and Sarah King, aged H years, 7-months and H days. She was born June 28th, She leaves her parents and four brothers to mourn her departure.

"Fold me closer still, dear mother Closer still," the loved one said; None to pet but brothers dear, Since your darling Ona's dead.

Do not weep for me, dear lather, Listen to that heavenly song: Lovely augels, happy spirits, Now I've joined that blissful throng.

"Oh, the aches I've had, dear parents, How I've suffered none can tell; But the struggle now is over, Farewell brothers, oh, farewell."

Hersenfelder, Son, farewell
Hersenfelder, March 12th, 1888,
in Olive Twp. Eikhart Co., Ind., Dora
A. M., daughter of Damel and
Hunsberger, aged 17, years, 2 month
and 21 days. She suifered to the suifered
to the burying ground, where approbriate services were conducted by
George Lambert and J. F. Finik. She
leaves her parents, brothers and slates,
and may, friend, the properties where conducted
will be a means by which many of those
will be a means by which many of those
who are living in the pleasures and enloyments of this life will turn unto the
Lord in the accepted time, and ground
themselves for the better home above.

SCHMIDT.—On the 31st of Jan., 1898, near Reynoldsburg, Ohio, Elizabeth Schmidt, aged 74 years, 1 month and 19 days. She was born Dec. 12, 1823, in Prussia, Germany, and was a member of the Mennonite Church for over 40 Prussia, Germany, and was a member of the Mennonite Church for over 40 years. She was the last of her family she had one brother, and one sister, who died before her. Neither of these were ever married. She was a constant reaching the state of the she was a constant reaching the state of the she was a constant reaching the she was a constant reachi to her ashes.

MILLER .- On the 9th of March, 1898, MILLER.—On the 9th of March, 1898, near Shipshewana, Ind., of the infirmi-ties of old age, Nancy Miller, nee Yoder, aged 32 years, 4 months and 17 days. She was a faithful member of the Am-ish Menuonite Church for many years. Her posterity number 1841, of which 30 preceded her to the spirit world and 154 are living, viz., 9 children, 61 graudchil are Hving, Viz., a chaldren, or graddeningen, 85 great-grandchildren and I great-great-grandchild. Thus a dear old mother in Israel has passed peacefully away in a living hope of meeting a liv-ing Redeemer. Funeral on the 11th at the Shore M. II. Services by D. J. Librar Frency 2Thu. 14.6 8 Johns from 2 Tim. 4: 6-8.

on Elkhart Prairie, near Goshen, Ind. of the infirmities of old age, Jacob Yoder, aged 83 years, 6 months and 4 days, The deceased was born in Somerset Co. Pa. At the age of twenty-three he went to Wayne Co., Ohio, where in 1837 he was married to Rachel Yoder. In 1847 they moved to Elkhart Co., Iud. on the place where he lived until his death. He was a member of the Amish death. He was a member of the Amish Mennonite church for many years. He was buried on the 8th. A large con-course of friends and neighbors gath-ered to pay the last tribute of respect. Services at the A. M. church in Chinton Twp. by Juo. Troyer in German and D. J. Johns in English. Peace to his

VODER _On the 6th of March 1898

HAUX On Feb. 13th, 1898, in War wick Co., Va., of consumption, Bro. John L. Hahn, son of Pre. Jacob Hahn, aged 22 years, 1 months and 4 days. aged 22 years, 1 months and 4 days, 1 becassed was born in Clarence Center, Eric Co., N. Y., Oct. 9th, 1875. He suffered with consumption for three years. He gave himself to Jesus and was baptized about two weeks before his death. He then told his father that he did not know that a Christian life was so plea: ant to live. He died fully consecrated to the Lord. He leaves a father, step-mother, three brothers and one sister to mourn their loss. He was the lirst one buried in the Pine Grove cemetery. Funeral services were held by D. Z. Yoder and I. D. Hertzler from 1 Cor.

"As doves to their windows when night draws nigh,
My soul in its longing to Jesus would

When dark waves of sorrow would over me roll, In Jesus, my Savior, there's rest for my soul."

Baker. Noah Baker was boru in Bucks Co., Pa., June 25, 1832. He emi-grated to Ohlo in 1838 and located near Wadsworth, Medina Co., where he remained until the time of his death which occurred Feb. 4, 1897. He reached which occurred reb. 4, 189. He reached the age of 61 years, 7 months and 9 days. He was a member of the Men-nonite Church for a unmber of years. That he was respected as a father, brother, neighbor and friend was manifested by the unusually large concourse of people who assembled on Sunday, the 7th, to pay to him a linal tribute of re-spect. Services were held by Isaa Good and I. J. Buchwalter, from 2 Sam.

ERERLY .- In Akron, Ohio, Jan. 16th FIGERLY.—In AKTON, Olio, Jan, 16th 1897, A. M. Eberly of typhoid fever and heart troubles. He was born in Baugh-man Twp., Wayne Co., Ohio, Aug. 30, 1841. His age was 35 years, I months, and B days. Funeral took place tron the home of his parents near Dalton. Interment on Jan. 19, at the Pleus ant — cemetery, at which place services were held by Pre, Davison and L. J. Buchwalter. He leaves a widow, two

children, and a large number of friends to mourn his deat

STRINER.-Olive, infant daughter of SILENCIA—UNIVE, Intant daughter of Bro. and Sister Samuel Steiner, was horn Dec. 25th, 1836, died Jan. 25, 1897, aged 1 month, 2 days. Services at the home by I. J. Buchwalter, at the church near Dalton, Ohio, by Bisbop Jacoh Nusshaum.

SHADDINGER.-In Plums'ead Twp. SHADDINGER.—In Plums'ead Twp, Bucks v.O., P.a., on the 19th of February, 1998, of the inlimities of old age, Jacob Shaddinger, aged S5 years, 4 months and 12 days. Burled at Deep Run on the 23rd. Preaching at the house by A. O. Heastand in the English, at the meeting house by Jacob Riusb in English, and John Gross in the German language. Text, Heb. 13:14.

MOYER. -On March 2nd, 1898, nea MOYER. On March 2nd, 1898, near Line Lexington, Bucks Co., Pa., of diph-theria, Mabel May Moyer, daughter of Bro. Christian and the late Amanda Moyer, aged 6 years less three days. The death of little May was quite sudthe death of ittle May was quite sud-den and sad. On the Sunday previous to her death she was visiting her graud-parents in company with her uncle and annt with whom she lived since the death of her mother; her parents and dean or ner mother; her parents and another uncle also coming there. She seemed well and happy, but that night she was taken sick with diphtheria, and on Wednesday night she died. But we trust she has gone home to meet her mother.

Dearest Mabel when we saw thee Only three short days ago; Blest with life and health and beauty, Gaily romping to and fro.

Little thought we that the Master Would so quickly claim His own, Take thee from kind friends and par

To that brighter, better home

We are lonely, very lonely, Since thou'st gone from us away, But we'll trust in God to meet thee, In that land of endless day,

Owing to the disease with which she Owing to the disease with which she had been afflicted the board of health did not permit the holding of a funeral. But a few of her aunts and uncles had gathered at the burial ground, where they took a last look at the little form through a glass, which was placed over her. No service was held.

WISMER. In Plumstead Twp., Bucks Co., Pa. on the 12th of Feb. 1898, of the infirmities incident to old age, Bro. Sammel Wismer, aged 3 years, 2 months and 25 days. Buried at Deep Run ou the 17th. Preaching at the house by A. O. Heastand and Jacob Rush, at the meeting house by John Leatherman Text, 2 Tim. 47, 8.

High. On the 21th of Jan, 1898, in Plumstead Twp., of old age, Bro. Philip High, aged 86 years, 3 months and 18 days. Buried at Deep Run on the 28th.

Yosr, Iu Plumstead, Pa., on the 2nd of March, 1898, of hip disease, Sis-ter Amanda Yost, aged 42 years, II ter Amanda 1 ost, aged 42 years, 11 months and 23 days, Buried at Deep Run on the 6th. In her younger years she was afflicted with scrofula, from which she had since been lame. For the last six months her hip had been open. She had been confined to her hed most of this time. She did not seem to have much pain, but gradually wasted away. We trust she has gone to her rest.

BLOSSER, On Feb. 5th, 1897, in Ma-BLOSSER, On Feb. 5th, 1997, In Ma-honing Co., Olito, of paralysis, Hannah, wife of Abraham Blosser, aged 70 years, 5-months and 22-days. Funeral on the 7th at the Oberholzer church, where services were held by Abm. Brubaker, Henry Horst and Jacob Weaver.

WITMER, On Feb. 8th, 1897, at the home of her son-in-law, H. B. Culp, in Mahoning Co., Dhto, Rebecca, widow of Charles Witmer, aged SI years, 5 months and 4 days. Interment at the Oberholzer church. Services by Allen Rickert from 2 Tim. 4:6-5, assisted by Peter

A SALOON-KEEPER'S PRAYER

FOR HYPOURITES A band of women crusaders visited a liquor saloon and tried by praying to induce the proprietor of the saloon to close his place. The proprietor invited the la lies to seats, and asked them to pray, and offered himself the following prayer. Almighty Creator! we pray thee have pity upon these women; they dress extravagantly, and lade their husbands by extravagance, not tending to their own well-being, to bankruptcy, yes drive them to suicide. O Lord have mercy upon these ladies; look upon them; they wear not even the color of face which thou hast given them, but they contend with nature, paint their faces; oh Lord! thou canst also perceive that their figure is not as thou hast made it but they have humps on their backs like camels. Thou seest oh Lord! that their headdress consists of false hair, and when they open their mouths thou seest their false teeth; oh Lord: just make a note of the spiral springs and cotton batting contrivances they wear in their hosoms, for no other purpose than to make themselves look voluptuous and excite in a man a much worse passion than the use of wine! and for the same reason they have a No. 6 foot pinched into a No. 3 shoe and a No. 40 waist squeezed into a No. 17 corset. Oh Lord! these women want men who patiently accept all of this without using power thou hast given to man. that all women shall be subject to man. They will not bear the burdens of married life, obey thy commands to multiply and replenish the earth, but they are too lazy to raise their children, and oh Lord! thou knowest the crimes they commit. Oh Lord! have mercy upon them and take them back into thy bosom; take folly out of their heart, give them common sense, that they may see their own foolishness and grant that they may be good and worthy citizens of our beloved city. Oh Lord we thank thee for the blessings bestowed unou us, and we ask thee to deliver us from all evil, especially hypocritical women and thine shall be the praise

WAR INCONSISTENT.

forever and ever Amen

How shall we meet the present exigency of the mission field except by a more United Church?

"At the battle of Doornkop two men were about to fire on one another at short range, when they simultaneously dropped their rifles. Each recognized the other. They had been at school to uether; and so they realized their brotherhood in the very madness of battle. And are not all combatants brothers, if only they would recognize the fact? When men of all nations learn their true relations under the Prince of Peace, they will find it impossible to fire on a human being-though a stranger as these two friends did at Doornkop when they recognized each other at the fatal moment."

A true recognition of the brotherhood of humanity would make impossible war between nations, and still more impossible between Christian nations,

It is with thanksgiving that we look forward to the speedy agreement for settlement by arbitration of all disputes between England and the United States .- Missionary Review.

ITEMS. -CHRISTIAN WORK ABROAD .-- There are now in Germany 6,000 Sunday schools, with 35,000 teachers and offi-cers, and 750,000 scholars. They are mostly located in the cities."

The Lutheran Church in Russia numbers 500 ministers, L150 churches, 2,000, 000 communicants, and 110,000 scholars in parochial schools.

Nearly one-third of the publications of the British Foreign Bible Society are distributed in Russia. In the year 1886 over half a million of publications, mostly Bibles, were sold in Russia. Agents of the Bible Society canvass the whole great territory of Siheria.

The New York Rible Society has dis tributed 60,424 Bibles and New Testaments during the year ending September 30. These Bibles were printed in 24 languages, embracing among others the Chinese, Arabian, Greek and Bulgarian.

—ATTENTION has been called in the London Times to the feather or naments of women's hats, and especially to those from the osprey. In order to obtain these the parent hirds are killed during the hreeding season and their young are left to starve to death. This agitation has, however, had little effect, and the feathers continue to be worn by many women who are doubtless moved to tears at the thought of the cruelty prac-ticed hy physiologists In their experi-ments. But, as the British Medical Journal well says, "more suffering is produced to supply bonnets for one garden party than in all the physiological laboratories of the world."

THE TRUTH BEFORE THE PRIZE.

I have read about a boy who lost a prize at school by choosing the truth; hut it was a prize nobly lost. His opportunities to learn had been fewer than those of some of the boys, and he knew he could not hope to win a prize unless it were for writing. So Willie tried with all his might to get the special prize for that. When the distribution day came the chairman said, as he held up two copy books, "It would be bard to say which of these two books is the better: but for one copy in Willie's book, which is superior to every other, and also better than any copy in the other book, Willie therefore gains the prize,"

"Please, sir, may I see that copy?" said Willie, with hope and fear in his heart. Then, as he glanced at the page, and handed the book back, said, "Please sir, that is not my copy. It was written by an upper-class boy, who took my book by mistake one day."

Willie lost the prize, and some of the lads laughed at him, but the brave boy said: "I have chosen the truth rather than gain a prize wrongfully, for the truth is hetter than gold."-Selected,

A Careworn Face, pale and haggard, is sure to leave its impress on our minds. If it is the face of some loved one, mother, wife or child, our heart ls filled with sadness. Such faces haunt us in our sleep and are present to our mind in our waking hours. It is human nature to be solicitous for those we love Possibly while reading this, you see before you a loved face, thin and blanched, tortured by disease. What would you think if an investment in a couple of bottles of Dr. Peter's Blood VITALIZER, should change the picture to one of joy and health?

DR. PETER'S BLOOD VITALIZER brings sunshine into the home by relieving suffering and curing disease. Address Dr. Peter Fahrney, 112-114 So. Hoyne Ave., Chicago, Ill.



Down into serious contemplation of sacred and eternal things, we must go to get the help our brothers need, down into the darkness of those thoughts where man comes close to God to learn what we men teach in the light. O that we could understand how deep Christ went for all the help and teaching that He gave! O, fathers, mothers, friends. ministers, teachers, scholars, men! in all our darkness we must give each other light. To love the truth on one hand and our brethren on the other, to love God and God's children, that will make our human nature transparent so that God can shine through it. For this one thing we are sure of that no man yet ever loved Christ and loved his brother that Christ did not find His own way through him into his brother. and so help and enlighten both the humble teacher and learner with himself .-Phillips Brooks.

.....Agents Wanted to sell..... LEHMAN'S INDIAN

COUGH BALSAM. Silence that dreadful cough by using Lehman's Indian Cough Balsam, a new discovery for the healing of Throat, Chest and Lungs. A few domain of this Cough. of this Cough Balsam will alteviate the most distressing cough, cure croup, and if con-tinued subdue any tendency to consumption. It has raised cases which doctors said would die; it will cure a cough by loosening it, assisting the lungs and throat to throw off offending matter which causes the cough thereby making a speed

GUARANTEE:-- If any person after m half bottle of this Cough Balsam finds that it does not prove satisfactory the money will be cheer-fully refunded by our authorized agent. No care ed by our authorized agent. No cure no pay. The largest bottle for the money. PRICE 25 and 50 CENTS.

Agents wanted at once. Sample and terms free.

THE LEHMAN MEDICINE CO., Neppanee, Ind.

MENNONITE PUBLISHING CO, Elkhart, Ind.

THE WABASH RAILROAD.

April 1,

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R. S. GREENWOOD, F. A. PALMER, Mich. Pass. Agl. A. G. P. A. 4'99. 97 Adams St. Chicago.

HOME SEEKERS' EXCURSIONS.

On April 5th and 19th, 1898, the Chicago, Milwaukee & St. Paul R'v will sell round-trip excursion tickets (good 21 days) from Chicago, Milwaukee and other points on its line, to a great many points in South and North Dakota and other western and southwestern states. at greatly reduced rates. Take a trip west and see what an amount of good land can be purchased for the least money. Further information as to rates, routes, prices of farm lands, etc. may be obtained on application to any coupon ticket agent or by addressing the following named persons: . W. E. Powell, Gen'l Immigration Agent, 410 Old Colony Bldg., Chicago; H. F. Hunter, Immigration Agt. for South Dakota, 291 Dearborn St., Chicago, or George H. Heafford, General Passenger Agent,

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ORPHANS RESCUED

Home and Foreign Relief Commission

Dear Brother Lambert:—
By to doay's mail 1 am sending you some photographs to remind you of your visit to Ahmednagar. I hope they will reach you in time to be a Christmas card from us. Dr. Hume has been away from Ahmednagar most of the time for two months, so I bave delayed getting the group until I might more readily explain them to you. No, i shows now, No, and Mrs. Haig, in the background, and some of their agents and assistants about, and a group of children in their school, from they have been feeding with the corn, rye, and beans you sent to us. Many of these children would surely never have lived to be photographed, without that American grain.

With Christian salutations from all the Ahmednagar circle, believe me, Sincereiv vours.

JILIA BISSILI.

Sincerely yours

The above is simply an extract, word for word, of the letter written by Julia Bissell, one of the active missionaries in India. The other photographs were similar to the one given herewith, and the letter is full of expressions of gratitude for the relief rendered by the Home and Foreign fields Commission through its representative, Eider Lambert.

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HUNDREDS OF AGENTS

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HERALD OF TRUTH.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

ELKHART. IND., APRIL 15, 1898.

VOL. XXXV. No. 8.

ABRAM B. KOLB, Editor

Entered at the Post Office at Eikhart, as

A dood Name.
The Unrighteous Mammon.
Our Indience.
The Mission Spirit.
Working for God.
Why not Irnst more?
The Excellency of the Holy Scriptnres.
The Christian Law of Dress.
Do we believe what we Fraclice.
Memorial of Society of Friends. rald Fund for Cuban rlages and Deaths. strophe to Rum. Heroic Peasant.

EDITORIAL NOTES

Elder George Lambert will spend several weeks during April in Ohio in behalf of the India orphan relief work. He is accompanied by Bro. C. K. Hostetler, editor of the Young People's Paper.

Have no fellowship with the unfruitful works of darkness, but rather reprove them. See that ye walk circumspectly, not as fools but as wise. Be ye not unwise but understanding what the will of the Lord is.

Corrections for our meeting calendar and ministerial list are in order, and we hope all who see errors or imperfections will be kind enough to help us in completing the lists. It is the earnest desire of the publishers that the almanac for 1899 may be better than any previous issue has been.

"Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love; in bonor preferring one another. Bless them which persecute you; bless, and curse not. Dearly beloved, avenge not yourselves, but rather give place unto mlne; I will repay, saith the Lord."

We are glad to learn that Sunday

faint. It is often the case that various In general, that when any one comes the Auditorium, Chicago. The lesson ers in new schools, but when we are small obstacles will not deter us from

proaching. We hope however that our correspondents will still find time to and articles for the HERALD. An article need not be long, but the writer should be sure that he has written just what he wants to say, and with the fewest words possible to state his thoughts plainly. We shall be glad for many good, short, well written articles.

Bro. H. H. Good of Richland, Knox Co., Tenn, requests us to acknowledge the following amounts received for their new church building.

Previously acknowledged Mennonite Evang, and Benev. Bd. 20.76 Peter Blosser, Harrisonburg, Va. 15,00 8131 41 Total,

The name F. II. Byers in the ac knowledgments published in a previous issue should have been J. II. Byers.

Our brethren in and near Bridgeport. Waterloo Co. Ont. have been for several years holding services regularly in the Free Church, Bridgeport. This spring they also organized a Sunday school there. Bridgeport is in the center of one of the oldest Mennonite settlements in Waterloo Co., but up to within a few years no regular services were held there, meeting bouses all around being within fairly easy reach. Bro. Benjamin Eby was chosen superintendent of the Sunday school. We hope our people in the vicinity will

this work for Christ.

To our patrons.-We wish to say to our patrons and frieuds and the broth erhood in general, that all agents, travelwrath, for it is written, Vengeance is lng among the brotherhood, selling books, or taking subscriptions for the papers published by the Mennonite Publishing Co., will bereafter be supschools are being organized for the sum- plied with an agent's certificate to show mer in congregations where bitherto that they are our authorized agents. there have been no Sunday Schools. As there are so many agents abroad We would encourage workers in such that the people sometimes get confused,

difficulties present themselves to work-representing himself as an agent for the committee, which was chosen at the Mennonite Publishing Co., and solicit- last international Sunday school conassured that we are laboring for the lng business for them, and you desire ference, is composed of fifteen men. Master, and have His approbation, to do business with them in that way, Mr. B. F. Jacobs of Chicago, the origiask them to show you their certificate nator of the International lesson system. showing that they are our authorized is the chairman of the international ex agents. In this way you will run no ecutive committee. The system was first The summer months are rapidly aprisk, and the Publishing Company will adopted at the National Sunday School also be protected. In congregations Conference held at Indianapolis, Indwhere we have no authorized agents iana, in 1872. Since then five commitfavor us regularly with church news, we should be glad to have some one represent us.

Since our last issue much wild war

talk has been indulged in by this nation.

The situation bas come nearer to a

crisis so far as action on the part of this country is concerned. The real situation, however, appears to be but little changed, and there is good reason for believing that there will be a peaceful settlement of the Cuban question. It is satisfactory to know that very many of the most prominent ministers and noted religious workers in this country are taking a strong stand against war. The doctrine of non-resistance is evideutly gaining ground. Nothing is a surer index of the advancement of our civilization toward the ideal than the fact that to-day thousands of men everywhere dare to stand holdly and declare that war is inconsistent with Christian principles. Christ says, "My kingdom is not of this world." If it ever was right to defend a righteous cause with arms, it was when Jesus spoke these words: but because His kingdom is not of this world, therefore He commands His followers not to fight The "eye for eye," and the "tooth for tooth," principle of the ancient world does not belong to Christian ethics. He who instifies this law of the ancients does not understand the teachings of give Bro. Eby their hearty support in the Savior. Let every Christian pray that those in authority over us may be guided by that "wisdom that cometh from above, which is first pure, then peaceable, geutle and easy to be entreated, full of mercy and good fruits. without partiality and without hypoc-

The work of preparing a course of schools of America, England, Australia, places to labor faithfully and not to we ask our patrons and the brotherhood 30th of Marchiu one of the parlors of or discouraged. A minister who has

tees have been appointed, each committee preparing a course of lessons. The members now at work preparing the new course of lessons are. John Potts. Toronto, Ont., chairman: Warren Ran dolph, Newport, R. L. B. F. Jacobs Cbicago; J. I. D. Hinds, Lebanon, Tenn; B. B. Tyler, Decatur, Ill.; J. R. Samply, Louisville, Ky.: J. S. Stahr, Lancaster, Pa.: A. E. Schaufller, New York; E B. Kephart, Baltimore; John R. Pepper, Memphis, Tenn.: Mosheim Rhodes St. Louis, Mo.: II. W. Warren, Denver, Col.:

Hampden, Sidney, Va. and E I. Rexford, Montreal, Que. Among the many Sauday school workers present is Toshi C. Ikebara of Japan. The work is one of great importance to all Sunday school workers and to Christianity at large, there being about 20,000,000 Sunday school pupils throughout the world who study the International Lessons

The time for the spring conferences is drawing near. It is the duty of every bishop, minister and deacon to attend his district conference, and to take an active part in the same. Indeed it is the neglect of a plain duty not to be present unless detained by sickness or other valid reasons. It is likewise the duty of every minister to go to confer ence properly prepared for conference work. The apostolic injunction, "Let everything be done decently and in order," applies with full force to confer ence work, hence, the members of the conference should be acquainted with all the questious which are to be pre sented to the conference for deliber ation. Very few indeed are gifted with the ability to talk intelligently aud authoritatively on questions pertaining to the welfare of the church, without "International Lessons" for the Sunday having taken the matter into seriou consideration and comparing it with the India and other countries for the five teachings of God's word to see if the years beginning with 1900 began ou the question at Issue should be supported himself with the subjects to be presented to the conference, places himself in a very unenviable light, hy appear ing before the conference body and attempting to speak on a question of which he himself confesses to know nothing. In a question before a court the testimony of such a person would simply count for nothing; why, then, in questions that are of graver importance than those which appear before the law-courts for consideration, should so much desultory talk of men who are self-confessedly ignorant of the question at issue have so much weight that it will rule or block the action of a whole conference? It is a grave injustice, and the church suffers thereby. Brethren, be not unmindful of your duty. The future welfare of our church demands that you spend much time in prayer and meditation and in the study of God's word, and the careful consider ation of all questions presented to your conference: that you lay aside all malice and prejudice, seeking only the welfare of the cause, the spreading of God's word and the establishment of His kingdom by the salvation and ingather ing into His fold of the souls of men

For the Herald of Truth A GOOD NAME

BY L. J. HEATWOLE.

Confidence is the key that unlocks the doorway to all human affectionconsistency is the avenue that leads to the human heart, while the conscience that is void of offense is the angel moniter that stands guard by the soul's innermost shrine When these three factors are allowed to be exercised along the entire course of a life time, it needs not the assistance of a profes sional mind reader to ascertain whether Christ or Satan has the ruling power over the affections. Much as is being said now-a-days about personal disposi tion, or the natural bent of mind with men and women, after all, the whole question of confidence and good will along with consistency and the conscience that is void of offense, are to be combined and concentrated into one unimpeachable record that carries with it a good name.

Some people seem inclined to the belief that Solomon made rather an extravagant statement when he declared in one of his proverbs that "A good name is rather to be chosen than great riches, and loving favor than silver and gold," yet these remarkable words of his unfold one of the profoundest truths of the age. Observe for instance a family of children, in which there is always found some diversity of disposi tion. How quickly do we show our preference, and how soon are we drawn by the common ties of affection to the one that is the most quiet, gentle and genial and the least inclined to give offense. And again, among our neighbors and friends, those who are the most inoffensive and harmless are always holding the first place in our hearts and claiming our highest re gards; or when looking out into the various departments of life, we invariably manifest a special liking for, and

the most kind, open-hearted and true. The merchant who deals most fairly, the doctor who is most conscientious and devoted to duty, the miller, the tailor or mechanic who is the most honest and obliging, every time and under all circumstances is our first choice.

Among all the Old Testament characers, the name of Joshua stands out with singular prominence above all others, by reason of his clean and unimpeachable record. Throughout the entire history of his long and eventful life, there is not one instance recorded on the sacred page that detracts in the least from his good name; whilst in the lives of all the others-Abraham, Isaac, Jacoh, Joseph, Moses, Aaron, David, Solomon-and on down the catalogue of names there is in each some failing found that tends to mar and darken the fair escutcheon of a good name. Towering over and ahove that of every other character mentioned in Old Tes tament history stands the name of Joshua, our favorite model, for it is in his character that we find the highest ideal of a fidelity and trust that was maintained through all the prolonged interval of infidelity and vacillating fortune that followed the Israelites from the brickfields of Egypt to the close of their conquest of Canaan.

Dale Enterprise, Va.

For the Herald of Truth THE UNRIGHTEOUS MAMMON. BY L. J. HEATWOLE

Luke 16:9.

It is to be admitted that this is one of the difficult passages of the New Testament. Of all the thirty-six parables that were spoken by the Savior, the simplest of all to understand is that of the Sower, while that of the Unjust Steward appears the hardest of all to exnlain

We are taught in other Scriptures that the things of this world are to be used as though we had them not, that we should deny ourselves of these things and lay up treasures in heaven,

In face of this teaching it appears difficult to harmonize the mind to the idea that Christian helievers shall "make unto themselves friends of the mammon of unrighteousness," in order to be received into "everlasting habita-

The term "mammon" means, in one sense, that in which one trusts, and in another sense, it is that which is gain or increase. According to this meaning one can scarcely conceive the idea of there being such a thing as "right eous mammon," for the word itself ex presses the idea of unrighteousness, or something that is to be particularly avoided by the Christian.

There is one other parable that is much like this one in meaning: viz., The Unjust Judge, but the lesson to be learned from that is more easily understood. In that it was by the continued and prolonged appeal of the widow that a really bad and unprincipled judge was induced to perform a wise and just act; but in the case of the Unjust Steward, we have the example of a profligate and unfaithful man who by proceeding to defraud and rob his employer, did a number of persons, as well as himself, some substantial good.

In the parable of the Prodigal Son, we have the example of a wasteful

had the opportunity of acquainting are the soonest drawn to those who are man who by his profligacy and wayward disposition was brought finally to those straits that proved to be of snb stantial good to himself. Thus by reading this series of parables recorded by Luke and noticing closely the order in which they are recorded, it is seen how, line by line, and step by step, the Savior advanced upon the citadel of hypocrisy and self-righteousness in which the scribes and Pharisees had fortified themselves.

Just previous to the delivery of these parables they had charged Him with eating with publicans and sinners. The parable of the Predigal Son was given to convince them that there is no grade or condition of men but that God's mercy and grace is sufficient to reach; then follows that of the Unjust Steward which gave them to understand that though His method of mingling and associating with sinners may appear ever so uncongenial and out of place to a Pharisee, they were forced to admit that He acted wisely in making friends with humanity elsewhere, since they (the Pharisees) had rejected Him.

Although authors differ greatly along this line, we are led to believe that the first and primary meaning that is to be drawn from the parable of the Unjust Steward is applied in this way: The World's Redeemer is the "Certain Rich Man:" the children of Ahraham, the heirs of promise, are "The Steward."

All the way down the line of their history as a nation they had exhibited the marks of unfaithfulness and a dis regard for the will of their Lord.

Eventually the time came when the Jews as a nation were no longer worthy of being "Steward." The Rich Man (the Son) comes with the stern inquiry: "How is it that I hear this of thee?" Give an account of thy stewardship; for thou movest be no longer steward. You as my people have long proven unfaithful to the high trust committed to you, and shall from henceforth be turned adrift and placed upon the same level with the Gentiles.

Beginning where the Old Dispensation closed and following up the history of the Jews even down to the present time we see how the children of Abra ham assumed the very attitude and followed precisely the course adopted by the Unjust Steward. The Gentiles are the Lord's debtors and are such that had long been short in their accounts. and it has always been the policy of the Jews, ever since the advent of Christianity into the world, to lower the standard of that faith They virtually change the figures on the bill in their refusal to accept the Divinity of Christ; they say He was an extraordinarily good man-taught much that was really beneficial to humanity, but they invar iably refuse to admit of His divinity.

In this the Jew most unjustly strikes off from the hill its most valuable part. Thus the Jew has become a friend to the world in a two-fold sense.

In disowning Christ as the Messiah, he encourages the moralist and unconverted Gentile to become all the more confirmed in his position; while upon the other hand, his grasping, hoarding and money making disposition is so well known everywhere that if there be a people on earth who as a class have peeded in making friends of the unrighteous mammon, it is the Jew; the colossal fortunes that have been reared up by them-the Rothchilds for in-

stance, who for more than a half century have had millions upon millions of Pounds Sterling stored away in the

To the Christian believers, Christ says: Ye cannot serve God and mam mon-hence the Christian religion one that requires separation from the world, and its things are to be used as though we had them not. But with the Jew, the chief religion appears to be to make of the "unrighteous mammon" a great friend. This is being banked up in London, Paris, Frankfort and Vienna with the avowed purpose for re building the Holy City and purchasing back the Land of Canaan and for re storing it to its primitive sple With the consummation of this deeply laid plan there may follow the fulfillment of Ezekiel's prophecies, when he says: And I will bring them out from the people and gather them from the countries and will bring them to their own land' Ezek 34:13, "Neither will cause men to hear in thee the shame o the heathen any more, neither shalt thon hear the reproach of the people any more, neither shalt thou cause thy nations to fall any more saith th Lord God." Ezek. 36; 15.

Dale Enterprise, Va.

For the Herald of Truth. OUR INFLUENCE.

BY B. H. J. MARTIN.

In reading an article in the HERALD under this title, we were made to try to add a few thoughts in regard to our in fluence. When we behold how humanity drifts we realize that every individual has an influence, from the infant on the mother's bosom to the gray headed parent.

The apostle Paul wielded an influence over many of his fellow-mortals, while in the body; but since his departure he has done more work by the inwhile he was tabernacling in the body. What a good thing it was that he exercised his influence for good; eternity will only reveal the amount of good that that apostle did, in about thirty two years of his ministry for the blessed

We realize the fact that our work, it regard to influence, does not stop when the cold mantle of death entwines us Though the bodies may be mouldering beneath the clods of the valley, our in fluence still exists. You can bury the body, but you cannot bury the influence of the person; you might as well try to gather the rays of the sun and bind them in a bundle, and bury them out of sight, as to bury the influence with the body.

Throw a pebble into a pond; you can see it till it strikes the water, then it is buried beneath the bosom of the wave But there starts a ripple and widens on and on until it strikes the shore. So it with our influence. Our bodies may be lowered into the silent graves, but our influences ripple on and on and on over the sea of time until they strike the shores of immortality.

Then, dear friend, let us be careful to wield a good influence, in our homes, in our vicinity and in our church de partments, for on this depends largely the future progress of the church.

Dear brother, dear sister, let us be careful in this short life.

For the Heralu of Truth THE MISSION SPIRIT.

1898

Dr. Llyingstone once said, the spirit of missions is the spirit of Christ, the very genius of true religion. The more we study the office and life of Christ the more we are convinced of the truthful ness of this statement. His office was to seek and to save that which was lost His life was a life of service. In Him is the fountain head of missionary en terprise. The biography of our Savior may be

briefly and yet comprehensively stated in the five simple words "He went should doing good." We notice that He went His circle of influence and power was not only felt round about His home at Nazareth, but He walked up and down the hills of Palestine proclaiming the glad story of salvation per haps to more people than ever have heard it from the lips of one man in the same time. When Capernaum tried to mo nopolize His services, He said, "I must preach the kingdom of God to other cities also, for therefore am I sent."

Christ was no respecter of creed or nationality. "The field is the world." To the Jews He extended the offer of salvation, the Canaanitish woman's re quest was granted, the Samaritan received the water of life, the Greeks came to see Him and Africa shared in His cross. His love for souls, like that of the Father (Jno. 3: 16), is world wide We then recognize in Christ our great missionary example.

"God moves in a mysterious way His wonders to perform,"

and why the carrying on of this most important and sacred work was dele gated to man, we may never be able to anderstand. That such is the case, however, we learn in unmistakable terms from the Savior's own words In His last prayer with the disciple

He said, "As thou hast sent me into the world, even so have I also sent them into the world. We are all familian with the final "great commission," Matt. 28: 19, 20. These words come with the same force and meaning to us in this age as they did to the disciples when they were uttered. We are all glad to console ourselves with the promise "Lo, I am with you always, etc." but we have no claim on the word" I o" if we are not first willing to heed the word "Go If we would observe all things the Savior has commanded we surely dare no overlook His parting command. These clearly defined words cannot fail to create and maintain a missionary con science in every diligent seeker after truth. But while many people are convinced that "the spirit of missions i the spirit of Christ," they do not seem to realize that they should be actively engaged in the mission cause them selves. Mark 13: 34, we read that the Sor of man is as a man taking a far journey ... who gave to every man his work No one is excepted, no one excused from work. Every-faithful follower of Christ is a missionary, that is, he goes about doing good. Woe is pronounced upon those that sit at ease in Zion Amos 6: 1. It has been truthfully said that the man that expects to go to heaven alone will never get there.

From what we have said we deduce the proposition that the spirit of missions is the spirit of ohligation. For convenience we shall consider the field as divided into home and foreign. (Let us remember, however, that the Lord does not regard any part of the field as foreign. To Him a soul is a soul and His love for the "despised African" is as great as for the "respectable Ameri .") It is our purpose to dwell more particularly on the needs and claims of the foreign field. True most of us are needed in the work at home, but the fact is, our church has been excusing herself on these grounds and has bee practically deaf to the cry of the heathen world. While we are not all called to the foreign field we are all called for it. No one should neglecthe foreign field however busily he may be engaged with the work at home We can all help with our means and our prayers. "Wherever man may di rect a prayer, God is able to command

It is to be feared that we do not real ize sufficiently what exalted privileges we are enjoying in "Christian America. It is believed that if Paul had gone East instead of West we would to-day be savages and China and India would be Christian. Since the Lord has thus directed that we have become partal ers of Ilis salvation, we should surely not be selfish with it. If India and China were enjoying the blessings of the Gospel and we would be starving for the Bread of life, would we not con sider them selfish if they were not do ing more for us than we are doing for The error used to prevail, and in

some places it is still current, that sending missionaries ahroad weakens the force at home. In the early part of the century Benj. W. Crowninshield objected on the floor of the Senate of Massachusetts to the proposed charter of the American Board of Commission ers for Foreign Missions on the ground that it would export religion, whereas there was none to spare among our selves, not knowing that religion is a commodity of which the more we export the more we have remaining. "Give and it shall be given unto you" applied to the church in the sending out of la horers as truly as to anything else It is the universal testimony of all mis sionary churches that interest in foreign missions increases the zeal for home missions. The spiritual status of a church is invariably registered on its sionary thermometer. "Non-mis sionary churches are either dead or dy

What the church of Christ needs more than anything else is the anointing and quickening power of the Holy Spirit. Not long since a man said that Niagara is the greatest unused power in the United States and added, "We are going to light up some cities with it one hundred and twenty-five miles off." There is still a greater unused power. It is the power of the Holy Ghost; it will light up the whole world. Spiritual awakening leads to mission ary enterprise and from Acts 5:32 we learn that missionary enterprise leads to spiritual awakening.

Our church needs to ahandon her oc casional missionary sermon and make missions the very fibre and substance of her teaching. Christ always ex pressed preference for the lost sheep. We have been reversing His order; we stay with the one that is in the fold and leave the ninety and nine in the wilderness. No doubt the lethargy that exists in the church in regard

to the subject of missions is due largely to our ignorance of the need of the field. Some have thought the world has almost been evangelized. A few facts stating the condition of heather lands will prove to us the fallacy of such a conclusion.

There are approximately fifteen hun dred million people in the world. One half of these have never heard of Christ Only one-tenth are nominally Protest

China is the synonym of death. Out of her nine hundred and eighty-two cities, nine hundred and thirteen are without a missionary. Twenty four of her people die every minute without hope or knowledge of Christ, she spends three hundred million dollars annually for idolatry. Christ said, Suffer the little children to come unto me and yet China sacrifices every year two hundred thousand of these precious jewels to the gods!

Another name for India is Crisis The hone of her christianization de pends upon immediate action. She has one missionary to every two hun dred and fifty thousand inhabitants Fifteen persons die every minute As India has been craving for the natural bread so she is now craving for the Bread of life. She must have it or perish. It is said that the present decade will decide whether India will be Christian or agnostic.

Africa is the land of slavery. Out of her two hundred millions only two millions ever heard of Christ. In the Sou dan region of nine million people there is not one missionary. What a time of rejoicing it was to the slaves of our own country when they received the news of the Emancipation Proclamation! Christ has proclaimed the slaves of Africa free nineteen hundred years ago. Is it not time that we haste to tell them the glad news?

Emerson has said, America is anothe word for opportunity. We believe that if opportunity is written over the por tals of any country, it is written over those of China and India and Africa The greatest opportunity evidently comes from where we can do the most good and we can do the most good where we are needed most. In the face of the facts and ligures as above stated, every one that is true to his indement and to his convictions will say that the need is by far the greatest in the foreign field. And does it not stand to reason that we should extend our sympathies, our prayers and our labors where the greatest need is? Evidently we should put our lives where they count most for God. We have noticed a few examples il-

lustrating the need of the heathen world. Let us notice briefly how we as a nation are responding to this need. While we give eighty million dollars for home work we give but four million for foreign. We spend one dollar and thirty-three cents for each individual at home and only one-third of a cent for each individual abroad. All Chrisendom collects ten million dollars a year for foreign missions. Put over against this the fact that the American nation alone expends the sum of twenty million dollars a year for imported artificial flowers for the ornamentation of the head gear of women. Besides this she spends two hundred million dollars a year for theatrical entertainments six hundred millions for tobacco and one billion for strong drink. As we hy saying that we need not all he mis-

consider the condition of affairs in this "land of the free" we are led to exclaim with Madame Rowland, "O Liberty! how much crime is committed in thy

When we compare the outlay the United States makes each year, to serve the prince of this world, with what she gives to advance the cause of Christ, we cannot bely concluding that her zeal for the world's evangelization is at a very low ehb. But what has our church done for the heathen? God bless the hearty response she has made to the cry of suffering India. Reports show that she gave more per capita than any other denomination towards alleviating the physical distress of the "Horror stricken Empire," but when will we learn to prize the value of India's fam ishing souls as we should? We are not even doing our share in this direction. And little as is being done by the Christian world to spread the Gospel we should not be content hy simply "doing our share." "Look at that noble vessel yonder-a

complete : wreck! Half a dozen lifeboats ought to be putting out to save her. But only one goes forth! Will her brave sailors content themselves with leisurely picking up a drowning man here and there and answer the desnair ing cries of others with: 'Oh, no! We are doing our share'? Nav. the neg lect of those who staved behind is to them but a stimulus to more exertion.' So it should be with us as a church The fact that the Christian world is do ing so little toward bringing the Gospe to the heathen should impel us to do so much more ourselves. If at the las day the heathen world should appeal to the bar of God and say why did not the Mennonite Church tell us of the Savio of the world, could He answer them by saving, "she has done what she could"? It is not doing our share but it is doing what we can that will secure the approval of God,

Let us make this missionary problem a personal one. Every follower of Christ should be enthused with the spirit of missions. If we cannot go our selves, let us give of our substance to those who can. Much of the money that Christian people have hoarded up in banks would produce infinitely greater interest if it were laid on the missionary altar. It has been estimated that every thirty dollars sent to heather lands will be the means of leading one soul to Christ. If this be true how many are holding the salvation of scores of couls in their own hands' When we meditate on the value of a soul, we dare only pray God have mercy on such Christian professors, by thinking that they know not what they do.

The Lord needs not only some of our means in the foreign field but He needs also the lives of some of our brethren and sisters. Some have expressed themselves that they have these convictious but they do not act upon them because they think they have valid excuses to keep them from enter ing the work. Let us notice a few of the most common of these excuses,

(1) We need not all be missionarie. Many have strong convictions that they should become missionaries, but they excuse themselves on the ground that there are others that can go. They say some one ought to go, but they do not stop to think that that some one might be themselves. If we excuse ourselves

(2) Waiting for a special call. Some say they would be willing to go if they should receive a special call. God is not likely to call us with an audible voice. He has not promised this. The best missionaries now in the field testify that they never received a special call, so called. The special call is the heathen's need and the Master's com mand. If "the harvest is great" was ever true it is true to-day. The heathen world cries "Come." Christ's last command was "Go." How could a call be more special or definite? The question with us should not so much be "Why should I go?" but rather, "Why should I stay at home?" Did you ever get a special call to stay at home?

(3) Feeling unqualified. Many take this for an excuse whereas it is the first essential to success. Only such men God can use. Moses belonged to this class (Ex. 3: 11; 4: 10) and yet he became the great leader of Israel. Some years ago a man applied at a missionary board to be sent to the foreign field. The hoard rejected him on the ground that he did not have enough education and hence was not qualified. But the man had the Spirit of God-the best gift or qualification for any one. While education may be a great help to a man, yet a man with comparatively no education, but who is filled with the Spirit of God, can do a thousand times more work for the Lord than one can who has all the education the world can give and has not the Spirit. The man referred to was not discouraged by his rejection; he found his way to the foreign field and now he is instrumenta in leading great numbers to Christ.

(1) Rusiness affairs. Our secular business should be a secondary matter We are first to seek the kingdom of God. The apostles were in business but they left it to engage in the Master's business. Carey set us a good example He said, "My business is the Lord's business, only I am a cobbler to pay my expenses," So l'aul was a tent-ma ker to pay his expenses." Let not our business hinder us from being about the Eather's business.

(5) Work at home. God expects the best from us (Num. 18: 29-32) and He wants us where we can do the most work for Him. If we have much work at home it is no evidence that we should stay, but rather that lle could use us abroad. The man that does no active Christian work at home would never be a success in the foreign field.

In foreign lands there is on the average one missionary to every two hundred thousand, while in America we have one Christian worker to every fifty persons. As long as the need in the foreign field is so much greater "work at home" is but a poor excuse.

C. The heathen will be excused We understand that the heathen as such has no promise of salvation. The Ribte clearly teaches that those that know not the Lord and those that obey not the Gospel will be lost. We cannot excuse ourselves by saying the heathen will be saved anyway. We should not be so much concerned as to whether the heathen will be saved without the Gosnel as to whether we will be saved with it if we do not bring it to them.

(7) Language. This is a very popu

one. We have yet to hear of the first missionary returning from the foreign field because he could not learn the language. Besides, the true child of God

will always be speaking by his life. Livingstone while in Africa was instrumental in leading hundreds to accept the Christian faith to whom he had never spoken a word.

Other excuses might be mentioned, but we see from those we have considered that generally our excuses are not justifiable. Let us beware that we have a good and reasonable excuse to bring to the Lord before we conclude that we need not go to the foreign field. Let us be true to our inmost convictions regardless of sacrifice. To leave the comforts of home and the blessings of a Christian civilization will of course mean sacrifices, but the Bible plainly teaches that the greater the sacrifice the greater the blessing. Matt. 19: 29;

Some time ago we had the pleasure of talking with a young lady that in tends to leave for India in the near future. In reply as to whether it would not mean a great sacrifice to her, she said. Oh no, it will not be a sacrifice for me to go, but it would he a sacrifice for me if I could not go. Oh! that we al had such a love for the heathen that it would be a sacrifice for us, not to go, but to stay. If every follower of Christ would so love the world it would not be long hefore all, "from the greatest to the least," would know the Lord and soon the "kingdoms of this world would become the kingdoms of our Lord, and

of His Christ." Since Christ has been our great mis sionary example, since He has com mitted the charge to His followers, since the need is so great, the "fields white for harvest and the laborers so few," and since "the Christian world has means enough, knowledge enough, truth enough, and opportunity enough to evangelize the world fifty times over we plead

"Who, who will go salvation's story tell

ing Looking to Jesus heeding not the Ada, Ohio,

For the Herald of Truth. WORKING FOR GOD.

BY CLARA M. BRUBAKER.

The exhortation to workers is, "go." Don't wait for a better time or question your ability. God makes no mistakes in sending workers, but Ilis children sometimes make mistakes regarding their duty. We need to go to God for clearer light and the grace of consecra tion, and when once assured of His will concerning our service let us go cheerfully and promptly.

Our sphere for work is His vineyard, the world. In whatever corner of the jield He places us we should be content to stay, no matter how humble or how difficult the task. 'Tis only willing service that results in good.

The season for work is to-day, now, whenever we have opportunity. It is not true service to work only when we are in a special working mood. wants us to be ready for service at all

The power for the work is the Holy Ghost working through us. Without the aid of the all-sufficient power our

work must fail. If we lean on anything save the Everlasting Arms our strength will come to naught.

The result of faithful work is an add ing of souls to the kingdom. Though we may not live to see the harvest of the seed sown, yet the Father knows and will bless our labors in the enlarging of the borders of Zion.

As a reward for our work we shall shine as the stars in the kingdom of the Father, and there behold the sheaves we have helped to gather.

Let us ever be diligent in the Lord's work lest we be weighed in the balances and found wanting. With all the work we may be able to save but one soul, yet that soul may be the means of saving many others and so our frail efforts are multiplied.

For the Herald of fruth WHY NOT TRUST MORE? BY SUSAN II, BRENNEMAN.

"I will say of the Lord, He is my refand my fortress; my God; in him will I trust." Psa. 91:2. Can we say this? If we truly believe

that God is our refuge and fortress. how can we help trusting Him? To trust in the Lord is to put confidence in Him, to have faith to believe all His promises, to give ourselves and all that we have, over into His hands and rest assured that He will do what is best.

We read in Psa. 118; 8, "It is better to trust in the Lord than to put confidence in man." We are not afraid to trust our earthly friends, especially when they have always been true to us, why, then, are we sometimes so slow to trust God who has been truer to us than any earthly friend can be? The most of us, no doubt, have at times passed through dark clouds, trials, and difficulties, and has not the Lord always helped us through, when we trusted Him? Then, if we have trusted Ilim in a few things and He has not failed us, why not trust Him in everything? If He is true once, or in one thing, He will be just as true in another. God's word was never known to fail. Christ says heaven and earth shall pass away, but my word shall not pass away. He has promise to be with us and care for us, and He will be true to Ilis promise. Friends may fail and forsake us, but God will never. Though our faith has often failed, yet He always remains the same And He alone is the only foundation on which we can build our hopes. l'aul, in writing to Timothy, says, "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things

to enjoy. We are so apt to trust too much in the things of this world. Even those of us who have not so much of this world's goods, may have our minds too much on what we have, and thereby neglect the work which God has given us. It is right to work and try to get more in this world, if it is not just to gratify our own selfish carnal desires. But sometimes we have very little to spare for the Lord, while we almost forget that all belongs to God, and that if He would withhold His hand, we would not be blessed as we are. If we trust in the living God, we will have all that we need in this life, and in the end everlasting life. "Trust in the Lord with all thine heart: and lean not unto thine own understanding." Prov. 3:5 and gave to the sea his decree, and for

Perhaps sometimes when all goes on smoothly for a while, and we think we are getting along well in the Christian life, we begin to trust too much in our selves. But we should remember that we can do nothing of ourselves, and if we trust in our own strength we will be sure to fail, while, if we put our trust fully in the Lord, He will do more for us than we ask, even more than we expect, and much more than we deserve

Let us be sure that we are really

trusting. All doubts must be removed before we can fully trust. When we leave anything to the care of a friend who has always been true, we do not continually worry over it, and doubt his promises, but I am afraid we someimes take our trials or burdens to the Lord, and perhaps ask Him to help us to trust Him, then, instead of leaving them there, and resting in His promises, we take them right back to ourselves and begin to complain or worry over them. That is not trusting with all the heart. Sometimes He may not answer our prayers just in the way we expect or desire, but if we are fully resigned to His will, and trust Him, He will always lead us in the right way Very often, too, when the cloud has passed away, and we enjoy His blessed sunshine, He permits us to see that it was not best for us to have our own

"Whose trusteth in the Lord, happy is If we do not trust Him, ou thoughts and minds are often burdened with things that are not necessary, and we cannot enjoy the Christian life, and it also hinders our usefulness. But if we fully trust Him without any anx iety, our minds are more free, and we can be better fitted for His service And we will also be happier, yet our aim should be at being useful for the Lord, and doing all to His honor and glory, then let Him rule our happiness. May we trust Him with a more perfect trust that we can say with the poet;

"What shall be my future lot, Well I know concerns me not; This should set my heart at rest, What Thy will ordains is best." Elida, Ohio.

THE EXCELLENCY OF THE HOLY SCRIPTURES. Usefulness of the Bible and its spir Itual and divine superiority.

The sacred Scriptures are to us the only rule of faith and practice, the standard by which we measure up our lives. They mark unto us the way of true comfort, peace, and happiness. These are three things which we shall hold up prominently in these writings.

As remarked above, this Holy Book is absolutely a perfect rule of faith and practice to the children of men. It comprehends all the objects and purposes of our belief. We are taught to believe in God as an immortal, independent, all-sufficient, self-subsisting Spirit, who is infinitely wise and powerful, just and merciful; who, though He was inaffably happy in the fruition of His immense and transcendent perfections, yet that He might communi cate His goodness to others He was pleased to frame the world, with all the excellent furniture which we behold in it. "By the word of the Lord the heavens were made, and all the host of them by the hreath of his mouth." Ps. 33:6. "He laid the foundation of the earth, a compass of the face of the deep." Ps. 104:8. Prov. 8:27-29.

We are assured from these writings that God's providence governs the world and all things in it, whether small or great, and that He doeth what soever He pleaseth both in heaven and earth. Ps. 11; 115:3.

But more especially do the divine oracles reveal unto us that this holy and benign Being gave existence unto man, the choicest of all the creatures of this lower world, whom "He created in his own image, after his own likeness, in righteousness and true holiness. Col.

3:10 and Eph. 4:24. We are told in these sacred writings how man lost his image and feli, thereby defacing and corrupting his nature, by yielding to the temptations of Satan, and disobeying the divine command. Here, also, we are informed that all flesh is defiled and polluted; their sin is become the sin of all mankind. Here we learn, moreover, that the Creator, in His infinite wisdom and boundless mercy, gave promise that by the seed of the woman the blessed Je sus should be born of a virgin, and He would bruise the serpent's head, and save and redeem lost mankind, and again restore him to his former state of happiness,

Here is taught the origin of religion and the church, which began with our penitent first parents and their children, of whom Abel was chief. The lirst form of expressing their devotions and their religious worship was by offering sacrifices to God, to which end, no doubt, they erected altars, though these are not mentioned until after the flood.

We are told at what time there was established an open and most solemn worshipping of God. This was in the days of Seth, when it was that men began to call upon the name of the Lord, and to form a visible church, Gen. 4:26 As men increased, they began to form

themselves into communities, and wor-

shipped God more signally and openly

with a joint consent. Here, and no where else, we can read of the progress and increase of the church under the patriarchs Noah, Abraham, Isaac, etc. llere we are informed what were the several defections and restoration of religion in the first ages. Here we read what were the regulations and Levitical rites and ceremonies to which the Jewish church was bound. This yields abundant matter of contemplation and Inquiry to the studious, who will lind that these observances were instituted after the children of Israel had been in the wilderness for some time, and had shown themselves continually inclined to idolatry. Then it was that God by Moses gave them this law, and prescribed their usages, which He knew would be the best antidote against the idolatrous practices of the nations around them. And with all that, if we look with a discerning eye into these ceremonles, we will see that they had a further end, the prefigurations of the great and wonderful transactions of the Evangelical dispensations, and obscurely pointed to the Messiah, and His blessed undertakings for the redemption of mankind. They were forerunners and harbingers of the biessed child Jesus, that Son who was to be given, on whose shoulders the government was to be placed. Isa, 9:6. And we learn that in the fullness of time God actually did send His Son, for "God so loved the world that he gave his only

begotten Son, that whosoever believeth on him should not perish, but have everlasting life." John 3:16, "All we like sheep have gone astray. We have turned every one to his own way, and the Lord bath iaid on him the iniquity of us all " Isa 53.5.6.

HERALD OF TRUTH.

"He hare our sins in his own body on the tree." I Pet. 2:4. "He was wounded for our transgressions, he was bruised for our iniquities: the chastizement of our peace was upon him and with his stripes we are healed." Isa. 53:5. 6.

The true nature, and the admirable method of the healing and saving us are the main subjects of these inspired writings; where we are taught that this salvation is free and undeserved, and lt is founded on the grace and hounty of God, and not the acquisition of any merit or worth in us. "We are justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood." Rom. 3:24.

On the history of the gospel we are told that this Redeemer laid down His life for us, and took it up again; rising from the grave, and after a few days ascended gloriously into heaven, from whence He shall come again in the last day, to call the whole world to account. Then all the dead shall rise out of their graves, and stand before the great Tri bunal, and receive the reward that is due them, whether good or evil; for He has appointed a day in which He will indge the world in righteousness.

These are some of the grand princi ples of our faith; these are the fundamental truths of our religion; and they are brought forth from this sacred vol ume and are established and confirmed by unanswerable arguments and demonstrations. Behold here the eminency of the sacred Scriptures; see the trans cendency of these excellent truths which are contained in the blessed Bi ble. Here are things of a higher nature than any moral writings afford us.

The Bible is the standard of all ideas, convictions, propositions, and articles of religion. It is the rule and square of all our opinions, discourses and arguments relating to Christianity, and all our conceptions of religion, though they be ever so fine and plausible, are of little value or use unless they be regu lated, and are in accordance with this blessed word of God.

When disputes and controversies arise concerning matters of the Christian faith, the Bible is the judge to which we must have recourse. This is

the only rule by which we can judge. It is true that reason or conscience our immediate guide or rule by which we are governed, but then we must have a guide for our reason or our conscience in all sacred and religious things, and this is the word of God. By this, and this alone, all controversies of faith and doctrine must be decided. This is an infallible rule, and it is that more sure word of prophesy, which l'eter preferred even to eye witnesses, and voices from heaven, 2 Pet, 1:16. Yea, though an angel from heaven preach any other doctrine than that which the apostles preached, and committed to writing, the apostle says, "Let him be accursed." Gal. 1:8.

These infallible records, these doubted oracles of the Holy Ghost in Scripture are the standing rule of the belief of all Christians even to the end of the world. On these they may rely

with confidence as an unerring guide, for it is not like other books that are made by men. Books made by men contain errors, and wrong calculations but God is the author of His own work, and He is truth itself, aud can neither deceive nor be deceived. Thus the ca nonical books of the Old and New Tes tament are the complete and absolute rule of our belief and all supernatural

THE CHRISTIAN LAW OF DRESS.

BY W. L. BUDINGTON, D. D.

To do all things for the glory of God ls the Christlan's law. All things; the apostle specifies among them eating and drinking. He means evidently that a Christian is to eat and drink those things and in those measures which conduce to his highest efficiency of mind and body, for this reflects honor upon the Creator; the healthier, the happier, the better in all respects a man is, the more giory is reflected upon the wisdom and goodness of God. The rule, to eat and drink to the glory of God, is not obeyed by merely stopping short of drunkenness and gluttony; i is not enough that a man do not hurt himself, be not a slave to appetite, he must make his eating and his drinking a revenue of good to himself and hono to the Being that made him. By parity of reasoning must the

Christian dress to the glory of God. This surely is included in the all things to which the rule applies; and it is not a little thing, but a great thing; it is to be ranked next to, if not alongside of eating and drinking, as a manifestation of the Christian life. Estimates are often made of what intemperance costs in respect of money; the amount transcends conception, and rises among the infinities. Who has ever computed the expense of extravagant dressing? Who can do it? It is at the present moment, beyond question, at the root of the most frightful evils, of society. Bank ruptcles innumerable and most disastrous are to be traced to it. To meet it, husbands and fathers are incited to speculation, and so to disgrace to overexertion, and so to death. Many a woman, who has not a father or husband, to gratify this passion for dis play, has been led by it to self immola tion. Honor, peace, immortal hope, all have been paid as the price.

But this is only the first item in the long catalogue of miseries produced by extravagant dressing. It acts as an incentive to envy, malice, crime, and every evil. Every new dress that is a novelty of fashion and costliness, is responsible for a new era of fashionable folly: the crowd are set in motion, and pride or envy, and oftenest both, rule the hour. The poorer class envy the rich; the rich envy one another. The toiling seamstresses toil later and later into the night, competition presses harder and harder upon the lower order of workers, they must add more hours. or take less pay per hour. The compli cated and terrible problem of the rela tion of capital to labor is made more complicated and terrible; and who shall tell how much fashion and extravagance in dress is responsible for, in the bitterness that is springing up between the employees and employers? How happens it that the city, which is the focus of fashion and luxury, from which come the modes, and where are made the tronsseans of brides in all lands, has tion is withheld by those who are too

become the gazing-stock of all nations, while her palaces have gone up ln smoke to heaven, and her artisans, male and female, and especially female, drunk with blood, have danced amid the flames? Will any one dare to say that it has had nothing to do with the boundless extravagance of our times? Will any be bold enough to deny that Communism is in part the outburst of the envy which the enormous prodigal ity of the age has provoked?

However this may he, the Christian law is too plain to be misunderstood. l'eter and l'aul alike have lald it down. "Outward adorning" is in express terms put under the ban, specifications are made, just such as the times need. "Broidered hair, gold, pearls, costly array." In precise and well-considered terms, "modest apparel" is required; good works in place of gay clothing; the manifestations of "the hidden man of the heart," even the incorruptible ornament of a meek and quiet spirit, which is in the sight of God of great price." Now is this an impracticable law for

a Christian in these later times ? So far from it, it is as reasonable as It is scriptural. The extravagance of the reign ing fashions is as truly, perhaps it is not going too far to say, as much forbidden by good taste as by apostolic precept. Character comes out in dress, and it cannot be helped; its varieties and delicate shading are indicated by color, shape, and stuff. A worldly, material nature publishes itself by the clothes it wears. The vain, the ostentations the notoriety-seeking, are to be distinguished by it, as are the unobtrusive, the meek of heart, the intellectual and the spiritual. If there be any truth in the inspirations of Peter and l'aul, it is enough to see the dress of some women and some men, to know they are not ('hristians, and cannot be no matter what their profession.

Now the Christian law is only the maxim of good taste enlarged and consecrated. Let the Christian dress so that Christian manhood shall not be overlaid disguised or misinterpreted. Let Christians so dress as to show that their hearts are not on these things, but heavenly. Whatever goes to indicate that dress is a supreme object in life, and whatever implies this, is just so far wrong and unchristian. There is no better definition of an idol than that it steals the heart away from God; and when dress does, it is as much an idol as ever Moloch was; and it is fast coming to be seen that it is a worship no less cruel and bloody. Am. Mess.

For the Herald of Truth-DO WE BELIEVE WHAT WE PRACTICE?

BY CLARA M. BRUBAKER

It might be profitable for many of us to ask ourselves this question and see whether we really believe the doctrines of the church or whether we are just living along at haphazard depending on some one else for our knowledge of the Scriptures.

"l'ractice what you preach." is an old and timely proverb, often quoted; yet it seems to me it might be well sometimes to reverse the adage and say, "I'reach what you practice." It is no wonder that our doctrine is not better understood by the people in general, when we see so often that a necessary explanatimld or not enough concerned about the faith to give a reason of the hope within them. Do not understand me to be in favor of preaching and talking doctrine all the time, for I am much averse to that method of teaching, but I do think we all should study to know the doctrine that if asked wby we hold to certain practices we may be able to give a clear scriptural reason. Simply to say we do some things because it is a custom in the church, is many times a harrier to the acceptance of our faith. Sometimes those who inquire into the peculiarities of our doctrine are met with a reply something like this. We do so because our preachers tell us it is wrong to do otherwise. It is well to beed the teachings of our preachers, but we want to study the Rible for ourselves lest the ministers may not always be able to make every point plain to us. Faithful practice of greatest importance and it is also necessary to make known the precious truths of the gospel whenever an opportunity presents itseif. To do this successfully we need the guidance of the Holy Spirit to show us how and when to speak lest

We should not depend on the ministers to do all the spreading of the faith, but we might often open the way for them by doing our duty. If asked to participate in something contrary to our understanding of the Scriptures we should certainly refuse, but give our reasons with Christian courtesy that no unnecessary offence be taken. Brethren and sisters, let us live the teachings of the gospel as though we believed them to be truth and life. By so doing God will be giorified, saints edified, and sinners warned.

MEMORIAL

OF THE RELIGIOUS SOCIETY OF FRIENDS FOR PENNSYLVANIA, NEW JERSEY, AND DELAWARE, RESPECTING THE CONTROVERSY BE-TWEEN THE UNITED STATES AND SPAIN.

The "Quakers" have always been active in the peace cause, and whenever "rumors of war" come up, they are aiways ready to bear testimony to their cherished peace doctrine and to use their efforts to avoid such a calamity The following memorial has been pre sented to the president and his cabinet and the congress of the United States, and we say Amen to it. Let us have peace, and preserve the country from the horrors and sufferings of war.—Ed.] To the President, his Cabinet, and the Congress of the United States:

The Memorial of the Representatives of the religious Society for Pennsylvania, New Jersey and Delaware, respectfully represents:

That for some months past we have regarded with deep interest and solicitude the disturbed relations between our government and that of the king dom of Spain in connection with the insurrection in the island of Cuba.

We sympathize with the friendly efforts that have been used by the present as well as by the late Administration to interpose the good offices of the United States in bringing to a close the inhuman warfare between Spain and her insurgent Colony, and we deplore their want of success and the continued sufferings of the Cuban people. Peace upon the peacemakers.

HERALD OF TRUTH.

By direction and on behalf of a meeting of the Representatives aforesaid. held in Philadelphia, the 25th day of the Third month, 1898.

WM EVANS Clerk for the day.

THE DEEPER MEANING OF EASTER.

Easter means more than lilies and music. It is a great day in all Christendom. It is observed with gladness, with bursts of song and even the world that knows not Christ joins in its festivities. But not all who welcome the Easter tide, and share even in the gladness of its religious observance, catch its deep meaning, or take from it the comfort which they might receive from it. They miss the spirit, while they share in the formal observance.

Easter ought to leave in every Christian heart new inspirations, a new uplift, new revealings of hope. It ought to be easier for us to live nobly and victoriously after we have enjoyed another Easter with its great lessons. A wave of comfort should roll over the world, as the day bears everywhere its news of resurrection. Death has been conquered. A grave is no longer a hopelessly sealed prison,-its doors have been broken. This is the message which Easter carries to every home of sorrow. to every lonely, bereft heart.

But that is not the whole meaning of the day. It tells of victory, not only over death, but over everything in which men seem to suffer defeat, over all grief, loss, pain, and trial. Jesus Himseif stated the great principle of the Easter victory when He said that "except a grain of wheat fall into the earth and die, it abideth by itself alone: but if it die, it beareth much fruit." The dropping of the grain into the earth, to perish there, is not misfortune, not the losing, the perishing, of the grain; it is but the way by which it eaches its full development and comes to its normal fruitfulness.

The little parable had its first inter pretation in the death of Christ Himself. Dwing would be no misfortune for Him: it was but the way to the higher, larger life into which it would introduce Him He was standing then face to face with the problem of His cross. It certainly seemed a terrible waste of precious life that was demanded. Would it not be better for Him to avoid the sacrifice and live on, seeking refuge, perhaps, in another land? Quickly came the an swer. The grain of wheat might be withheld from the sowing, but it would be only one shining grain then, without increase, without unfolding of its wondrous secret of life and fruitfulness. The only way for that blessed life to reach its full beauty, for its mystery of good and glory to be wrought out, was for it to accept the cross. "If it die, it beareth much fruit." It is easy to understand how this came true in Christ's life after He arose

That is the real meaning of Easter. Death is not misfortune, not loss, much less it is the quenching or the extinction of life: it is but a phase in the development of life. Not to die thus would

bethe misfortune, the loss. While this great law received its highest Illustration in the death and resurrection of Jesus Christ, it is also the law of all spiritual life. Just after He

Whilst desiring to uphold the hands blessing pronounced by the Prince of had spoken His parable of the grain of wheat, the Master added, "He that loveth his life loseth it: and he that hateth his life in this world shall keep it unto life eternal." Thus the law la made to apply to ail men and to ail experiences. The way to fulness of life is through death. We may save ourselves from loss and cost and sacrifice if we will; we may refuse to make the self-denials which love demands of us: we may indulge ourselves; and decline to do the things for others which we are called to do, and which would require toil and pain. It will seem that we are saving our life, but really we are losing it. The way to our best in character and in fruitfulness is through death. We must die to live: we must

> This is the great Easter lesson. It is not one which applies only to death and the hope of immortality; It applies to ail life's experiences. It does not come in merely once a year, with its bright ness and its joy; it is a lesson for every day, and it has its inspiration for us in every phase of living. We are contin ually coming up to graves in which we must lay away some hope, some treasure, some joy, but from which the thing laid away rises again in newness of life and beauty.

> Every call for self-denial is such a grave. We come to a point where the law of love demands that we give up a pleasure on which we had set our heart. If we are not ready for the sacrifice, i we cannot make it, the grain of wheat abides alone, with no increase, no fruit But if we, in quiet love and faitb, do the hard duty, accept the self-denial render the costly service, the golden grain falls out of our hand into the earth, and dies. But it does not perish It lives again, springing up from its burial in new and richer life. We lost our coveted ease, or our cherished possession, we gave up our pleasure and spent our strength in helping another, we forwent our evening's rest and went out into the storm to do good, but we have a spiritual blessing whose value to us far surpasses the little ease or comfort or enjoyment or rest which we gave up and buried away in our garden

sepulcher This is the law of unselfish living We are apt to pity those who are cailed to deny themselves for the sake of others, but every call to self-denial is a call to a new Easter. The lower is to be sacrificed for the sake of obtaining the higher. As in the grain of wheat is hidden a secret of value and growth which can be realized only through the dying of the grain in the earth; so in every fragment of human bappiness and comfort there is covered up a secret of blessing and of good which can be brought out only through the losing of it, the giving it up.

Phillips Brooks has put this truth weil in these words: "You are called on to give up a luxury, and you do it. The little piece of comfortable living is quietly buried away underground. Bu this is not the last of it. The smail indulgence which would have made your hodily life easier for a day or two, or a year or two, undergoes some strange alteration in its hurial, and comes out a spiritual quality that blesses and enriches your soul for ever and ever. You surrender some ambition that had exercised a power over you, in whose train and shadow you had hoped to live with

something of its glory cast on you. You

con, Sunday school superintendent or church leader of some kind. His aim and ambition was to be "bell sheep." The church does not call him to the office his qualifications merit, neither will they allow bim to lead. He has been required to confess a sin he has committed while others just as had as he were tolerated. He has a particular fondness for official sweet meats, taffy, but was not accordingly fed. Therefore he had no alternative than to seek another church home where he could exercise his talents, lead by his dictation, do as he pleases, and revel in the luxuries he so much craves. Thus he enters church No. 2 only to pass through the same or a similar experience until churches Nos. 3, 4, 5, etc., are respectively reached.

This "character" is more dangerous to the cause and needs closer attention, as he may have some influence to begin with at least, and to a greater or less degree be the cause of contention, and disturbance will follow in his path. The third class of Anysectists is be

who changes his church relations when ever it serves him for selfish, carnal aggrandizement, the gain of "mammon," or worldly popularity. A representative of this class once said to me, There is nothing essential in church membership," and in answer to my question why he was a church member. replied, "There are certain things we must do in order to bold our popularity and gain prestige with the masses and among them are the knowledge and practice of etiquette, dancing and holding membership in some popular church." And he would change his church relations just as popularity would demand, regardless of faith or doctrine. My reply to him is my declaration to all of this class. You are a disgrace to the church of the living God: she would be a thousand times better off without you. These shamefully misapply the object of religion and lower the standard of the Christian church. They should either be con-

verted, or turned out. The Universalist, or the disciple of Allsectism, is simply a higher (?) grade of the "Anysect" character. He believes in belonging to all denomina tions, but refuses to identify himself with any branch of the Christian

He has no particular fault to find with any sect; one is as good as the other with him. He tries to treat them do, but refuses actual church memberall alike and so fails to enjoy the confidence and help of any. Usually he confesses in some revival meeting, is baptized, but is not received into church fellowship, communes, aithough not in communion (common-union), testifies and takes part in meetings whenever the opportunity is accorded him. So he enjoys the privileges of all churches and is under restriction and responsibility to none. He is a most dangerous character, first as to his own safety and second to weaker Christians and the unconverted.

Satan, in speaking of this character to those who will listen, would say: "Well, he is baptized, goes to the Lord's table, takes part in the services, etc., what more do regular church members do? At the same time he is at liberty to do as he piease and no church has a right to interfere; besides he is under The second division of this character no obligations to attend the councils

church expenses and other funds, and above all he is not responsible for any mistake the church makes, difficulties sbe must encounter, or whether she prospers, or decays."

How many silently respond, "That's sol It is an easy way into heaven." And yet the devil is a liar and the fa-

ther of lies, If all Christians would take this stand, what would be the result? Polity and organization would drop out of existence and God's people would be-come so many church Anarchists and fall into the same or worse error than the children of Israel did when Moses was not with them to govern them. We would soon all worship self and the "golden calf."

This class of religionists is growing alarmingly, it has been noticed especially in Canada.

The Independent is he who proves by his attitude toward the churches that he believes in none and upholds "Nosectism." He once belonged to a church, but for some of the reasons already mentioned in this article, or for others, has withdrawn from his church; but instead of doing as the first character described, join another, stands alone and independent from all churches. Sometimes he gives his reasons, and

sometimes he does as the American Indian keeps his own counsel. We notice two characteristics of this body. The first one is usually known as the "Comeouter." He has "come out from among them" but instead of giving the "them" the scriptural interpretation, (worldliness) he applies it to the church denominations. You will find him quite bombastic and dogmatic in deal ing with the subject of sects. His theme "Nosectism." He is very loud in his denunciations of creeds, dogmas and iaw. He, however, proves his inconsistency when he cries, "Too many churches" and yet is himself a part of an extra sect added to the list, known as the "Comeouter" church. Not much to be feared in this character. The second characteristic of the Independent is represented by him who after he has severed his relations with his church, does not particularly denounce any church, or denomination, nor does he especially claim any particular one as his favorite. He is satisfied to be a silent member (?) in any church that will take him up, call him "brother," and give him something honorable to

ship anywhere. The harm he does is not so much in leading others astray in doing like him, for he does not pose as a leader in this line. The wrong he does is along the line of deception. First, people are deceived as to his real position, and. second, he is deceived as to his standing with the people. He fails in the scriptural injunction, "Let your moderation be known unto all men." He cannot ciaim, or expect, the complete confidence and good graces of God's faithful servants, for, in the language of an earnest worker, "You never know where to find him," and because of his uncentralized manner of working, cannot be entrusted with any direct, special, important work of the church.

Now, there may be, and most assurediy are reasons, good reasons, for one to leave a church and unite with another; and it may be wise, when one is obliged to perform the unpleasant New York Press.

send that down into its grave, and that ified(?) for the office of minister, dea-nor need be obligate himself to keep up task of severing bis connection with bis church, to be slow in uniting with another: but there can be no reasons as signed for constantly changing church relations, or trying to pose as a factor in all churches, or for standing aloof and independent from every church, except for that of weakness in the make up of the person, either mentally, or religiously, or for selfish purposes.

All true Christians should make ef forts to help these people out of their errors, and in no case should they he encouraged in their positions, for, "A rolling stone gathers no moss," and "he that gathereth not with me scattereth abroad.

Tub. Pa.

MY CROSS.

"It is not heavy, agonizing woe, Bearing me down with hopeless crushing

weight; No ray of comfort in the gathering gloom, A heart bereaved-a household desolate.

It is not sickness with her withering hand, Keeping me low npon a couch of pain; Longing each morning for the weary night— At night for weary day to come again.

It is not s'ander, with her evil tongue;
"Tis no presumptuous sin against my God;
Not reputation lost, or friends betrayed, That such is not my cross, I thank my God.

Nine is a daily cross of petty cares. Of little duties pressing on my he Of little troubles hard to reconcile, Of inward struggles-overcome in part

My feet are weary in their daily round. My heart is weary of its daily care, My sinful nature often doth rebel; I pray for grace my daily cross to bear

It is not heavy, Lord, yet oft I pine, tt is not heavy, but 'tis everywhere: y day and night, each hour my cross I bear 1 dare not lay it down—Thou keep'st l

there. l dare not lay it down, I only ask That, taking np my dally cross, I may low my Master humbly step by step

day.

THE DECAY OF POLITENESS.

-Set. L. M. J.

The reason why politeness used to piay such a part in the world was no doubt in great measure that the avenues to success were everywhere controlled by people who all paid attention to breeding, and even to such little nice ties of behavior as correct speech and pronunciation and even articulation; hence it was impossible to win their favor without imitating them and at least simulating an interest in breeding. Every one has known men who passed all their lives for "gentlemen of the old school," who really began their caree as office boys, and had acquired their manners by studying and trying to copy those of their employers. Now the precise opposite of this is the case. Since the possession of large amounts of money has become the test of social leadership, and since it has become possible for large numbers of wholly un educated people to acquire this open sesame over night by "striking oil," "a corner," or a "deal," the avenues to success are really in the hands of the newly rich, and what do they care or know about manners? They hustled or bragged or fied or cheated their way into wealth, and they, too, in their turn will be imitated. Hence many a young man who would formerly have aimed at making himself polite, now applies rudeness to the same end. It is a far easier method, for a supply of rudeness is given to most people by nature.

of the president in all that may conduce to the benevolent end proposed by him, we are firmly impressed with the belief that this purpose is not likely to be attained by a menace of military force on the part of the United States, Should the irritation now felt by the two nations toward each other be inflamed to the point of open warfare, while we may profess to be actuated by the humane desire to relieve the sufferings of the non-compatants in Cuba shail we not be amenable to the charge of inconsistency by bringing on a second calamity which would add to rather than remedy, a prior evil? The soldiers and sailors of the United States who will, in case of war, be thrust into the front rank of the battle many of whom may lose their lives or limbs in the contest, and whose families must suffer the bereavement of husbands, fathers and what we believe to be right is of the brothers, bave surely no less a claim than the people of a foreign country upon the kind consideration of our rulers. Great and solemn indeed is the responsibility of men in power, whose action may light the flames of war and doom to death and untold misery many of their fellow beings, who have had no we cast pearls before swine, voice in its incention.

We hold the belief that there can be no difference between nations that cannot be more advantageously adjusted to the real interests of both parties by peaceful pegotiation or arbitration than by a resort to arms. That the principles of the Christian religion forbid war as emphatically as they do private combats; and that national honor cannot be vindicated by mutual destruction and

Should the United States and Spain be unable to adjust their present differences by the ordinary methods of peaceful diplomacy, we would urge the resort to arbitration as a course honorable in itself and in accord with the spirit which should animate a Christian nation. This method has been frequently and successfully resorted to by the United States in its interceurse with powerful governments, and would be no less just and honorable when a weaker one is involved in the contro versy. In the intercourse between Individuals, no dispute, however serious or however it may touch an imaginary sense of honor, is regarded as beyond the ordinary peaceful process of the Courts Why then should the same principle be less applicable to the set-

tiement of International differences? We call our Union a Christian nation The Lord Jesus Christ, whom we thus claim to follow, inculcated a loving regard on the part of His disciples to ward all men, even to their enemies An inspired apostle has declared that wisdom which is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, and the fruit of righteous ness is sown in peace of them that make peace," James 3:17, 18,

We would, therefore, express our earnest desire and hope that pacific counsels may still prevail with our hon ored President, as we have rejoiced to believe that they have in good measure done in the management of the momentous questions now pressing upon him, and that all departments of the Government may calmly seek for Divine counsel so to direct them as to be instrumental in promoting the true interests of our beloved country, and receive the too will not rest there. . . . You surrender a dear friend at the call of death. and out of his grave the real power of friendsbip rises stronger and more

eternal into your life." It seems worth while to bring the Easter lesson in this way to the common experiences of the common days. Life is always double. There s an outer form in which it presents Itself to our senses, and there is an inner spirit which is the vital quality. But this inner, spiritual, immortal element can be found only through the dying of the outer and temporary form. The golden grain must be buried in service or sacrifice of love, that from its grave may rise that which is unseen and eternal.

"When hursts the rose of the spirit From its withering calyx sheath, And the bud has become a blosson Of heavenly color and breath, Life utters its true revelation

Through the silence that we cail -8. S. Times.

For the Herald of Truth

ANYSECT, ALLSECT, NOSECTISM, THE TRAMP. THE UNIVERSAL. IST. THE INDEPENDENT IN

RELIGION. BY D. H. BENDER.

There are three characters in modern religion that are dangerous and hurtful to the church, and that much impede real Christian piety and spiritual ad vancement and so demand our attention and our best efforts to correct. The church tramp, as the name im-

plies, has no definite or permanent cburch home, but considers himself at home wherever he "takes off his hat." or finds board and lodging, and because be is of such a vaciliating mind and disposition, he is of very little practical use anywhere or in any church. He is not only a "Jew when among the Jews," and a "Roman when among the Romans," but he poses as a Mennonite, Methodist Lutheran Bantist or any thing else as the occasion and circum stances permit or demand, and, like the "Jack of all trades" he is little of everything and nothing definite of anything. He is practically useless in the world; society may not use him, the church cannot use him, and God will not use him, for, being "double minded," he is 'unstable in all his ways," consequently cannot be relied upon or entrusted with any matters of moment, especially not with such an important and respon sible a matter as the cause of Christ and His church. There are, however, different classes of this character. First, there is the one who is organically weak, not because he chooses to be "unstable," but simply because he is so; he really has no mind of his own on many important matters of life, but allows other people to do his thinking for him. He expects them to do it, and he always succeeds in finding some able(?) confidants who are willing to

assume the responsibility. This class of people will do very little to make the world either better or worse and deserve our pity rather than censure; if we have any censure to offer, it belongs rather to their ances-

is the "offended itinerant." He is qual and business meetings of the church,

refreshing; Bro. A. D. Wenger of Penna.

came bere. He held six meetings, but

had to close them on account of the in-

clemency of the weather. I was sorry

we closed as the interest had just be-

gun. The last night one came out for

Christ, and others were almost per-

suaded to come. We also have the

pleasure of having another family move

in from Ohio to join our little band of

worshippers. There is still room for

many more. I do not think there is a

through, more uniform than this. My

experience here is one of twelve years,

and 1 am prepared to give the truth.

All I want is for a man to come and

the land, and neither am I persuading

that have been here from ten to twelve

years are able to speak of the advant.

ages and disadvantages. We would be

glad to have some of the brethren

move here as there is plenty of room

here, and they will not be crowded as

some of the brethren are in different

parts of the country. If the Dunkards

are successful why cannot we be?

Would not one of our ministering hreth

take up this field? We need laborers.

for the baryest is great and laborers are

few. ()h where are the reapers, oh who

will come? We will be very thankful

if some more of the evangelists would

make their way through here. We

feel as though we have not been for-

saken in the past. May God hless the

brethren that have labored so earnestly

SUNDAY SCHOOL ITEMS.

KNOX Co., TENN., APRIL 5, 1898.

On March 27th our Sunday school was

reorganized with the following officers:

Supts., Bro. Simon Hershburger and

Daniel Good; Treas., Bro. Solomon

part of His moral vineyard, that it may

redound to His name's honor and glory

and to the salvation of many precious

FROM NEW STARK, OHIO. On Mar.

27th our Sunday school officers at

Chapel were elected for the following

year heginning with Second Quarter; as

Elmer Hilty; Sec'y, Frank Ream;

assistant, Lome Stutzman; Treas.,

John Baumgardner; choristers, John

and Ella Baumgardner. Sunday school

at the Red school house was also re-

organized for the summer with the fol-

Yoder. May God bless the work in this

Bro. L. B. Hertzler; chorister, Bro.

with us.

souls.

H. L. RHODES.

H. J. POWELL.

ren come and make his home here and

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April 15, 1898.

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South Western Francy, [91ndiana (Spring), Indiana and Michigan District (Fail), Illinois.

Western District.
Missouri.

Kansas and Nebraska. Nebraska German.

ska German. esota District. (*Amish Mennonite.)

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"India, the Horror-Stricken Em pire" is the book everyhody should read. Agents report very large sales. One brother has already sold 183 copies: another, a school teacher, sold 27 copies in two days, outside of school hours others report very favorably also. Every book sold adds to the India fund which is being solicited to maintain the 20,000 orphans who have been left as a result of the famine. Will you help take care of them so they may be brought up under Christian influence and be trained for service in the Master's cause?



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"India the Horror-Stricken Empire" is having an enormous sale. Hundreds of hooks are ordered every day. The hook is a grand success in every way. Agents find it an extraordinarily fast selling book because everyhody wants a copy. There is still room for many more agents, and we want many more to canvass. Now is the time to push the work, Prospectus costs only 50 cents. Order one at once and get our terms. It will pay you to act promptly.

A New Book.-Reference bas been made several times in these columns to a new book on Bible Doctrines, by Bro. Daniel Kauffman, of Versailles, Mo. The book is now so far under way that we can say to our readers that we expect to have it completed and ready for sale early in April. The title of the book is, "MANUAL OF BIBLE DOC-TRINES." The contents of the book are as follows:

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Sunday school teachres and officers SUNDAY SCHOOL LESSONS.

LESSON IV - APRIL 24 A LESSON OF FORGIVENESS .-Matt. 18:21-35. (Read Chanter 18 Memory Verses

21, 22,1 GOLDEN TEXT,-Forgive, and ye shall be forgiven. - Luke 6:37.

INTRODUCTION.

TIME -Probably A D 29 before our Lord's visit to Jerusalem in the autumn

PLACE,-Probably Capernaum, near the Sea of Galilee

INTERVENING EVENTS .- When our Lord came down from the mount of transfiguration He healed the boy that was possessed of demons, which the disciples could not cast out (Matt, 17:14 -23). Soon after this He sent Peter to the sea to catch the fish with a piece of Mark 9:33.) Later followed the discourse on humility and forgiveness (Matt. 18; Mark 9:33-50; Luke 9:46-

DAILY READINGS. M. (Apr. 18.) God's mercy.

Matt. 18: 1-14 W. A Lesson on Forgiveness.

Matt. 18:23-35

S. Be merciful.

LESSON V.-MAY 1. 21:6-16, [Read Matt. 20 and 21. Memory Verses

9-11.1 GOLDEN TEXT .- Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord,-

INTRODUCTION.

TIME.-Sunday, April 2, A. D. 30, just before the Passover, and five days before the crucifixion.

PLACE.-The Mount of Olives, on the west slope, toward Jerusalem, from Bethany; then in the streets of Jerusalem, and in the court of the temple.

FOUR ACCOUNTS. - Each of the Evangelists relates this incident (Matt. 21:1-11: Mark 11:1-11: Luke 19:29-44; John 12;12-19). To compare these four accounts is an interesting task. Matthew alone teils us that the children of the temple joined in the acclamations; John describes the crowd of friends which poured forth from Jerusalem to meet Jesus: Luke alone records the interference of the Pharisees. Christ's reply, and Christ's lament over the city and His prophecy of its de struction. Mark distinctly states that the cleansing of the temple occurred the next day.

DAILY READINGS. M. (Apr. 25.) The triumphal entry.

T. The triumphal entry,

Matt. 21:10—16 Matt. 21:1-9

Luke 19:41-48 T. To save the world. John 12:42-50 F. Head over all. S. Christ ls Lord. Phil. 2:1-11 S. Reason for rejoicing. John 12:9-19 from the wrath to come. We can truly

April 15. CORRESPONDENCE.

FROM CLARK Co., OHIO, FEB. 26TH. -Bro. John Blosser of New Stark, Ohlo came here and remained one week, laboring with us with great earnestness The meetings were very encouraging to us as he earnestly reminded us of our duties toward our children and to all around us. The attendance I am sorry to say was so very small on account of other revivals going on at two different places near by, but we are glad that Bro. Blosser has promised to come back in the near future. We believe that some were almost persuaded to accept Christ. We hope that the seed that was sown fell on some good ground and that it may soon come up. May God bless the efforts that are put forth everywhere and especially at this place. On Tuesday, March 1st, Bro. Hilty and wife and five others from Logan Co., Ohio came to assist in the work bere. They left for home on the 4th. It was money in its mouth (Matt. 17: 24-27; indeed a time of rejoicing to us. Let others come; we are indeed in need of laborers at this place as we are still without a minister. Pray for us, hrethren and sisters, and assist us whenever COR. von can.

Oronogo, Mo., March 23d, 1898,-T. Gaining a brother. Matt. 18: 15-22 On Tuesday, Feb. 15th, our state evangelist Bro. Daniel Kauffman came into our midst, bis first stop being at Neu-T. As you are forgiven. Eph. 4:25-32 tral, Kan., where he remained until the T. As you are notices.
F. Forbearing and forgiving.
Col. 3:8-15

25th. During this time ne new account of at two different places. As a result of at two different places. As a result of a two different places. Luke 6:27-36 that place. From there he went about 25 miles east of here and filled several appointments, and on the 30th he came THE TRIUMPHAL ENTRY .- Matt. to the White Hall church where he re mained until March the 7th during which time the brother labored earn estly in the ministry as well as also in private. There were four confessions, and a number of the believers were brought to a greater earnestness in the Christian life. On Monday the 7tb we again went to Neutral to engage in some special church work, and on Wednesday we had the pleasure of meeting nearly all of the brethren and sisters, when we enjoyed a rich spiritual feast together, after which a counsel was taken with regard to ordaining a deacon for that place. With a unanimous voice the congregation expressed itself in favor of ordaining one which accord ingly took place on the day following. There were two candidates, and the lot fell on Bro. Samuel Mishler. On the day following we returned to White Hall where we held an examination meeting. On Saturday Bro. Kanffman and Bro. Weaver went about twenty miles north-east where they held sev eral meetings, and then again returned to White Hall where several more meetings were held together with some instruction meetings. On the 19th pre paratory services were held at which time two persons were received into church fellowship with us (the other two not being yet ready), and on Sun day following the communion was ob served where a goodly number of breth ren and sisters partook of the sacred emblems of the broken hody and shed blood of our Lord and Savior. Bro Kauffman left on Monday for Cass Co. During all this time the brother labored faithfully, admonishing, reproving, re-Epb. 1: 15-23 buking as well as encouraging the believer and warning the sinner to flee things from the bountiful Giver of all good, to whom be all the praise. Con.

YERKES, MONTGOMERY Co., Pa., MAR. 20, 1898,-Bro. Samuel Yoder of Elkhart, Ind., visited the congregations here recently. He spoke to large gatherings and earnestly pointed us to Jesus. We were much encouraged by bis sermons. We are always glad for such visits, and wish more brethren would JAMES G. DETWEILER. come.

PHILLIPSBURG, Mo., MARCH 21ST. 1898.-We are under many obligations to the brethren Daniel Driver and Daniel Kauffman of Morgan Co., Mo., for a visit to us last summer. Bro. Kauffman delivered a most impressive sermon on the Lord's Prayer. It was well received, and we bope the brethren will remember us in the future. We assure them that they are welcome. Come and help us, for the need is great, while the laborers are so few. If any ministers of the Mennonite Church come to the congregation west of Lebanon. come and see us too. Our bomes and our churches are open to you. God bless you all. Tuos. RATCLIFF.

LAWTER, OKLAHOMA, MAR. 30, 1898. Bro, Joseph Schlegel of Nebraska has heen in our midst for a short time. We bad a number of very interesting meetings. The results of his labors here are that six awakened young souls have come from death unto life. They were baptized to-day. The dear brother will leave to-morrow for Hartford, Kansas. May the Lord bless him in his work here. We wish our ministers could visit us often as there is a little band of our people here without a minister.

A. B. MILLER.

AYR, ADAMS Co., NEB., APR. 5TH, 1898.—The church in Adams Co., Neb., bad a refreshing time during February and March. Bro. S. F. Coffman came here on the 9th of Feb., and preached at the Roseland M. H. for a while and then went to the Antioch school house and preached there two weeks, afterwards again at the Roseland M. II. Ile left here on the 23d of March for Butler Co., Neh., where he preached two nights and then went to Chlcago, Bro, Coffman sowed good seed while here. Two souls have confessed Christ, one of them will unite with the church here: one, a deaf mute, united with us while Bro. Coffman was here Bro Coffman being able to converse in the sign language. We hope that the seed sown will bear more fruit.

FROM STRANG, FILLMORE CO., NEB. -On the 23d of March we were again hlessed with the word of God through Bro. John Ernst from Chappel, Deuel Co., Neh. The brother remained several days with us. The brother spoke many plain truths from God's word, and reminded us of our duties, to seek the lost ones and hring them into the fold of God. We thank the Lord and the hretbren for the visit.

Jos, Kuhns.

OPAL, FAUQUIER CO., VA. APRIL 4TH, 1898,-As I have not given any reports of our little flock for some time, I thought one would he of some interest to the readers of the HERALD. Bro. D. Z. and Albert Thut; Sec'y, Ada McElroy; Yoder bas left us, which gave us many Ass't, Scott Beard; Treas, A. J. Mc learned, is a part of our worship. To near Metamora, Woodford Co., Ill.

say we enjoyed a rich feast of good sorrows, for we are left without a shep- Elroy; choristers, John Baumgardner this everything should contribute. In herd, but we feel that prayers have and B. F. Thut. Good interest and atbeen sent to a throne of grace in our be-tendance have been manifested throughhalf, and God bas blessed us with the out the whole year, and the New Year privilege of having some of our minisopens with bright prospects for a continuance of the same. Let us faithfully tering brethren to come among us and encourage us. On the 5th of Fehruary perform our duties in the work given Bro. J. F. Heatwole of Rockingham us, and, working together prayerfully, Co., came and preached three sermons make the Sunday school the means of in the Opal M. II., and two in Bro. bringing us into a closer relationship with our Master and of qualifying us to Smith's neighborhood. His earnest rewin souls for Him. marks gave us new courage. On the COR. 23d of March, we had another time of

FROM CUMBERLAND CO., PENNA.-On March 27th the Diller Mennonite Sunday school elected their officers for the coming year. The following brethren were elected: for superintendent. Jacob N. Burkhart; assistant, John M. Shoher; secretaries, John Seitz, William Burkholder: treasurer, S. B. Shober; librarians, Amos Burkholder, Henry L. Burkholder. This school has been kept up the entire year. May the good Lord bless these brethren; may they be encountry any where, that is, taking it all dued with the Holy Spirit that they may go forth with an earnest zeal in discharging their duties, as Sunday school work is one of the grandest and noblest causes we can be engaged in, see and talk to me. I am not overrating making the early religious impressions on the minds of the youth. We helieve any one in order to get others to come the early religious traffning is what will mould the whole life. We must look to In. I want a word to those that are isolated. Let us be very careful and the rising generation for the upbuildspeak the truth and not deceive any ing of our churches. How cheering it is one. There are many Dunkard families to see old brothers and sisters taking coming in from different parts. Those active part in this great work. May the Lord bless us all. COR.

ELIDA, OHIO, MARCH 28TH, 1898. Officers were elected for the Sunday school of the Salem Cong., Allen Co., Ohio, near Elida, as follows: Superintendents, Bro. C. C. Culp and Bro. C. D. Brenneman: Treas., Henry Diller; chorister, Samuel Stalter, We hope the school may prosper, and we desire the earnest prayers of the church so that we may be instrumental in hringing some souls to Christ. This should be the aim of every earnest worker in the Sunday school, to save souls. Not a little has been written upon this theme. In many conferences the question has been discussed. and still the question remains. If we could hut secure unanimous consent to the chief aim of the Sunday school. there would be an opportunity to agree upon the methods. In discussion, much has been said upon what the Sunday school is. Some have said it is the church at work, others have said it is the church engaged in the study of the word of God. There is a wide spread desire to identify the church and the Sunday school. Some have spoken of the Sunday school as an agency of the church and some have said it is as a flower-bed where the plants are raised for the church. Others have called it the "Children's church." We have not been able to agree in calling it the Bible school. There is something of infelicity in all these expressions. It is not clear that the aims of the church and Sunday school are one, although it is clear that they are not contradictory. The church aims at worship and has its follows: Supt., Henry Freed; Ass't, own method of instruction. It is not to be forgotten first of all that the Sunday school is a school. That fact determines something. The church has in its pub lic assemblies the high aim of worship; to this everything is supposed to conlowing officers: Supts., William Carey tribute, the hymn, the prayer, the ser

mon, and even the collection, we have

Sunday school the great thought should be instruction in Bible trutb. This is why the question of graded lessons is so important. It is a partial answer to the pressing question, How shall we best teach the Bible truths? Thi should be the theme of every teacher in the Sunday school, to teach the truth by precept as well as by example, and be a light to the world so that men may see your good works and glorify your Father in heaven. James says that there should not be many masters among you, but teachers, such that are willing to comply with what the Savior has taught in His holy word, that we should be bright patterns of the Chris tian life and hold forth Hls doctrine in its primitive purity so that the great harvest may be gathered in, each one bringing in his sheaves at the great judgment day. C. C. CULP.

FROM WILLIAMSON, FRANKLIN CO., PA .- A Union Sunday school was or ganized at the Mennonite M II Jacob W. Hege was elected superintendent, J. Lesher, assistant; J.W. Tedrie, Sec'y and John Gsell, Treas. This is the first school organized in this congrega

WAKARI'SA, INDIANA, MARCH 29. 1898. - The Holdeman Sunday school is in a prosperous condition, the average attendance during the winter was 114 The school consists mostly of young people and children who are interested in learning about Jesus. While look ing over the house as the superintend ent was engaged in asking questions. we could see the little ones auxlously waiting to answer the questions that were directed to them. We also had the pleasure of being visited by a num ber of our ministering brethren, who gave us very interesting talks. May God help us all in the work.

CONFERENCES

ANNUAL.

The first Menuonite Sunday school conference for the state of lowa will he held at the Union (Werey) M. H. near Kalona on May 31st and June 1st Sunday school workers and all friends of the cause are earnestly invited to at J. W. ZERBE. tend.

The Annual Conference of (thio will be held on Thursday and Friday, May 19 and 20, 1898, in the Martin M. H. ir Wayne Co., Ohio. The bishops are re quested to meet at 9 o'clock 'Thursday morning to arrange the work. All are requested to meet at 10 A. M. for public worship. Conference proper will begin at I P. M., Thursday, The nearest R, R station is Orrville, Ohio. By notifying Michael Horst, Jesse Good or Solomor Plank of Orrville, you will be met at the station and conveyed to the confer ence. Ministers and deacons as well as brothers and sisters from abroad are earnestly invited to be present. It is to be boned that every minister and dea con in the state will be in attendance Questions for discussion must be sub mitted to the hishops before Thursday May 19th, 1898.

The Mennonite Sunday School Conference for the state of Illinois, will be held on the 25th and 26th of May, 1898 in the Amish Mennonite meeting house

15.00

Metamora is on the C. & A. R. R. Those coming by rail will be met at Metamora station, if they will inform John Smith, l'eter Summer, Andrew Schrock or Chr. Camp of their coming. There will also be brethren at Cruger and Washington.

The Annual Mennonite Church Conference for the state of Illinois, will be held on May 27th and 28th, 1898, in the Union Mennonite congregation, near Washington, Tazewell Co., Ill. Brethren and sisters from abroad are heartily invited to attend, especially ministers and deacons. Washington is the nearest station. There will be brethren at Cruger or Washington to meet them. JACOB KINSINGER,

Cruger, Ill.

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Science is a good piece of furniture for a man to have in an upper chamber provided he has common sense on the ground floor .- Oliver Wendell Holmes.

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	DONATIONS		Farland S. S., Inman, Ks.,	15.00	Walnut Grove S. S., West Libert	ty,
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-	A Brother, Wadsworth, Ohlo,	50	Peter M. Barkman,	15.00	A Brother, Bucks Co., Pa.,	2.00
	A Sister, Wadsworth, Ohio, 1.0		Johan A. Flamming,	15.00	C. C. Schrock,	10.00
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	A Brother some canned fruit,		Jacob Peters,	7.50	Melinda Peachy,	3.75 3.75
	Urbana, Ohio,		Springfield S. S., Hillsboro, Ks.,	15.00	Joshua B. Zook,	
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	Dalton, Ohio.		Jacob T. Klaassen,	5.00	Friends.	1.00
	A Sister 1 pair of shoes, Strasburg, On	u.	David Schroeder,	5.00	Menn. Cong., Freeport, Ill.,	37.50
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Solomon Ediger,	15.00	Katie Conrad,	1.0
Wid. Klaas Martens,	15.00	N. Gerber,	1.0
A. J. Friesen, B.,	15.00 15.00	Mary Snyder, (Neb.)	1.0
Peter Sprunger, Peter Thiessen,	7.50	Mrs. Gutzmer,	5.0
Jacob Klaassen,	7.50	Total,	91.4
Gerhard Kornelsen,	7.50	Orphans' Home,	
Klass D. Willems,	7.50	•	
Peter D. Kroeker,	7.50	Scottdale Cong., Pa.,	10.2
Hein. D. Kroeker,	7.50 7.50	A Sister, Belton, Mo., "E," Illinois,	1.0
Abr. J. Neufeld, Heln. S. Toews,	7.50		
Diedrich Thiessen,	7.50	Total,	12.5
Peter B. Ratzlaff,	7,50	Armenian Orphans,	
Peter B. Ratzlaff, Gerhard Thiessen,	7,50	*	
Abr. D. Willems,	7.50	M. E. H., Lampeter, Pa.,	2.0
Hein. H. Thiessen,	7.50	Foreign Mission.	^
Mary von Steen, Abr. P. Neufeld,	15,00	Scottdale Cong., Pa.,	13.
C. F. Classen.	45.00	Goodland Cong. and Union S. S.,	3.
C. F. Claassen, Abr. Claassen,	30.00	"E," Illinois,	1.0
Lester Williams,	15.00	A Sister, Allensville, Pa.,	1.0
	1,344.00	A Friend,	1.0
Total,	3,501.74	M. E. H., Lampeter, Pa,	2.0
Previously acknowledged, Grand total,	1,322.11 4,823.85	Total,	22.
Disbursements.	4,020,00	SUMMARY.	
Pd. postage on certificates, letter			
circulars, pamphlets, etc.,	15.55	Evangelizing,	25.0
" for folding and stamping ci	r.	Chicago Mission, Orphans' Home,	91.
culars,	1.00	Armenian Orphans,	2.0
" travelling expenses of G. Lan	a- 35.00	Foreign Mission,	22.
bert to Kansas and Illinois, " for pamphlets, circulars, ce		Total.	153,
tificates, stationery, etc.,	125,91		100.
" G. Lambert to forward	to	Disbursements.	
India,	3,800,00	Evangelizing.	
" for addressing envelopes,	.75	D. H. Bender, to Canada,	25.
Total,	3,978.21		
Balance on hand,	\$845,64	Chicago Mission.	
Gratefully acknowledged,		Rent Mission Hall,	20,
Home and Foreign Relief Com	mission,	Rent Living Rooms,	8.0
A. C. Kolb,	Ireas.	Rent Ryan Hall,	6.6
		Living, Domestic,	12.
FINANCIAL REPORT OF		Dispensary (two months),	9,6
MENNONITE EVANGELIZIN BENEVOLENT BOARD	U AND	Matting,	2.
FOR THE MONTH OF MARCH,	1898.	Coal,	4.0
RECEIPTS.	20101	Postage,	
Evangelizing.		Soap, Gasoline,	
Scottdale, Pa., Cong.,	10.70	Drayage,	1.0
Yost I. Yoder,	1.00	Hymn Books,	1
A Sister, Belton, Mo.,	1.00	Mending tinware,	.0
A Sister, Morrison, Ill.,	2.75	Sundries,	-
Nancy Miller, M. B. Shank,	1.25	Total,	68,
J. F. Kolb,	5,00	Sundry.	
Mrs. Samuel Wise,	1.00	_	4.0
M. E. H., Lampeter, Pa.,	1.15	Armenian Orphans, Church Bullding Fund,	20.
M. A. H., " "	1.00		_
Total,	25,00	Total,	24,
Chicago Mission.		SUMMARY.	
J. M. Eby,	5.00	Evangelizing,	25,
Scottdale Cong.,	13,10	Chicago Mission,	68,0
Young People's Paper Associati Profits on sale of Colport		Sundry,	24.
books,	2.30		8118.
Yost I. Yoder,	1.00	Gratefully acknowledged,	
A Sister, Belton, Mo., Friends, Lancaster Co., Pa.,	1,00		Deen
Friends, Lancaster Co., Pa.,	8.00	A. B. Kolb, G. L. Bender, S	sec'v
A Sister, Allenville, Pa., Lucinda Hullman's S. S. Class,	1.00	G. L. BENDER, S C. K. HOSTETLER, T	reas.
Cleophas Amstutz,	2.73		
J. F. Kolb,	5.00		
A Sister, Lancaster, Pa.,	2.00	OLD PEOPLE'S HOME,	
A Brother, Bucks Co., Pa.,	1,00	Jonas Cullar and wife,	5,6
A Sister, Dalton, Ohio,	1.00	Weaverland S. S., Pa.,	5.0
Harry J. Martin, M. E. H., Lampeter, Pa.,	2.00	Scottdale Cong., Pa.,	8.3
"F,"	5.00	Total,	18.3
Sister Katie, Smithville, Ohio,	3.00	Gratefully acknowledged,	
Walnut Grove Cong., Logan Co Ohio,	17.82	G. L. BEND	ER,
C. E. Bender,	.50	Financial S	
o, a, bender,	.00		

HERAL	D O	F TRUTH.
S. Augspurger,	10,00	A HOME IN HEAVEN.
onrad,	1.00	
Der,	1.00	A home in heaven! What a joyful thought, As the poor man tolls in his weary lot!
nyder, (Neb.)	1.00	His heart opprest, and with anguish driven
atzmer,	5,00	From his home below, to his home in heave
		A home in heaven! as the sufferer lies
Total,	91.45	On his bed of pain, and uplifts his eyes
Orphans' Home,		To that hright home, what a joy is given,
		What a hiessed thought of his home in heave
de Cong., Pa.,	10.20	A home in heaven! when our pleasures fade
r, Belton, Mo.,	1.00	And our wealth and fame in the dust are is
linois,	1.00	And strength decays and our health is rive
Total,	12,20	We are happy still with our home in heave
Total,	12.00	A home in heaven! when the faint her
Armenian Orphans.		bleeds,
Y Y 1)-	0.00	By the spirit's stroke, for its evil deeds;
H., Lampeter, Pa.,	2,00	Oh! then what bilss in that heart forgiven, Does the hope inspire of a home in heaven!
Foreign Mission.	•	Loco the nope inspire of a nome in neaven!
		A home in heaven! when our friends are fl-
ale Cong., Pa.,	13.70	To the cheeriess gloom of the moldering dea
nd Cong. and Union S. S.,		We wait in hope on the promise given;
linois,	1.00	We will meet up there in our home in heave
er, Allensville, Pa.,	1.00	A home in heaven! when the wheel is broke
nd,	1.00	And the golden bowl by the terror-stroke;
I., Lampeter, l'a ,	2.00	When life's bright sun sinks in death's da
	00 /**	even,
Total,	22.47	We will then fly up to our home in heaven.
SUMMARY.		Our home in heaven! Oh, the glorious home.
		And the Spirit joined with the bride sa
elizing,	25.00	"Come!"
o Mission,	91.45	Come, seek His face, and, your sins forgive
ns' Home,	12.20	Rejoice in hope of your home in heaven.
ian Orphans,	2.00	-Sel. by Mollie E. Wolf, Urbana, Ohio
n Mission,	22.47	
	170.12	For the Herald of Truth
Total,	153.12	
DISBURSEMENTS.		CHRISTIANS, GO TO WORK.
Evangelizing.		BY 1. W. MARTIN.
Louiseusing.		Like the epistle of James, so are w
Bender, to Canada,	25,40	This epistle fits nobly, perfectly, as
		exactly where it is, but it can not tal
Chicago Mission.		the place of the Gospel of Matthew n
fission Hall,	20,00	of l'aul's letter to the Romans, neith
iving Rooms,	8.00	
lyan Hall,	2,50	
yan man,	6,00	
tio	12.82	we can fit in admirably well. God ha
tic,	9.00	called us into this world at this period
sary (two months),	2.00	of time, when the grandest privileges
g,		Ot the second of the second second
	4.00	1171 - 4111- (4111-41- 3-
Θ,	.48	your life through this God-given perio
	.21	of time?
ne,	.30	God sees the perishing souls walking
ge,	1,00 1 50	by your side minute after minute ho
Books,		after hour, day after day, ves, vear aft
ng tinware,	.05	year, and you Christian, saved fro
08,	.17	after hour, day after day, yes, year aft year, and you Christian, saved fro your sinful nature, made holy, fitted f
Total,	68,03	God's kingdom and able to work for
		One who has loved you, washed you as
Sundry.		died for you, how can you rema
ian Orphans,	4.00	idle?
Bullding Fund,	20.76	Do you not know that God has call-
		you to be an active servant in Il
Total,	24.76	harvest field? God is looking for son
		sheaves to be gathered by you. 1
Summary.		wants you to launch out into the de-
elizing,	25,40	and rescue the perishing ones. Sta
o Mission,	68.03	out this day and speak a soft and e
у,	24.76	
	-	enter the service of your Master wi
Total,	\$118.19	boldness. But you say, Ilow shall 1
atefully acknowledged,		about it? Read your Bible daily, fa
	Proc	down before your Maker, leaving se
A. B. Kolb,	r res.	buried in the deer colling se
G. L. BENDER, C. K. HOSTETLER,	Sec y.	buried in the deep, calling mighti unto God asking Him to lead you, guid
C. K. HOSTETLER,	116,98	won and direct you into all touch
		you, and direct you into all truth ar righteousness. Tell 11im that you a
OLD PEOPLE'S HOME		willing to do whatever lie has in stor
OLD PEOPLE'S HOME		willing to do whatever the has in stol

for you. Let it be the offering of a cup

of cold water to the thirsty, or feeding

the poor, clothing the naked, visiting

the fatherless and widows in their afflic-

tions, praying for your ministers, filling your place in the church every Sunday

(if you cannot preach you may be able

to hear), enter the Sunday school where

your work will be mapped out every

week and God will hold the picture of work before you, so that idle moments are impossible to approach. Remember that the wheels of the nations are whirl. ing rapidly and are rushing us on to that Great Day, when that Great Judge will sit on the throne and we shall be judged according to the deeds done while here in the body. Your case will be the first one. Behold, the witnesses are ready to testify against you, the Judge ready to hear them. The first witness called, your next door neighbor, testifies that you had been a member and for some time a regular attendant of some Christian church; but when the church and Sunday school needed you most, you were careless and uncon cerned in regard to work for the saving ead; of souls, walking with the sinners without instructing them and therefore being a dark lamp to them, that words proceeded out of your mouth that were not wholesome to Christian life, the dark hungry were not fed, the naked not clothed, the afflicted not visited, and that you had been instrumental in different quarrels in your neighborhood, says and therefore says you are not worthy or deserving the right to enter those pearly gates of New Jerusaiem. The second witness, the Holy Ghost, testifies that He urged and pressed upon you at many times to go actively to work in regard to rescuing those perishing ones whom you could so easily reach, but you would not yield.

I urge you, my Christian friends, to live an active life for the cause of Christ, so that before the Judge will give your sentence, that young, pleasant, and perfect Man of 33 years, can arise holding His hands before the Judge showing the prints of the nails testifying that He has died and purchased you with IIIs own blood, and you go free where some of your loved ones will meet you and greet you singing the songs of angels forever and ever more. Amen.

Blue Ball, Pa.

IN LOVING REMEMBRANCE

Of our Dear Sister Fanux C. Voder

It pleased the Lord our sister dear To take, though to our heart so near, So God who doeth all things well, Came, took her home with I lim to dwell.

Fanny has crossed the deep dark river, With her loving Savior hand in hand, Her earthly sorrows are now all over, Panny is at rest in the heavenly land,

We miss her kind voice and willing

hands, ller tender and fond, earnest care; Yes she is gone to receive her reward And there forever be with the Lord. leep tart

> But God needed one more jewel To adorn our Savior's brow, Hence His action was not cruel, For dear Fanny is happy now.

We often weep and wonder why Our dear sister had to die; But when we think she is free from

pain
We'll try and cheer our hearts again.

willing to do whatever 11e has in store Now while on earth we had to part, We'll try and cheer our aching hearts With hope that when our days are o'er We'll meet where partings are no more

> Give us dear Father, by Thy grace, With sister dear in heaven a place: There we can then together be Forever in eternity.

MARY ANN HARTZLER. Huntsrille, Ohio, March 17th 1898.

LINES

on the death of Daniel Cloid Powell, who died Feb. 7th, 1898, aged 8 months and 20 days.

Our darling baby is gone— That pleasant look and little smile That pleasant look and little smile
We never can forget.
Oh! may his life, lis sickness, death,
Allure our thoughts to heaven,
That we may ever watchful be hat his blest joys ours too may be When we shall thus be called To bid this world adien.

Sleep on in thy beauty Thou sweet angel child; From sorrow unblighted rom sin undetiled Like the dove to the ark Thou hast flown to thy rest, From this sinful world of strife To the home of the blest. Knox Co., Tenn.

MARRIAGES.

DETWEILER CLYMER. On the 30th of October, 1897, at the home of the bride (the home of Bro. Frank and bride (the home of Bro. Frank and Sister Amania Swartz, in Blooming Gien, Bucks Co., Pa., by Bish. Henry Losenberger assisted by Bro. Dan'l C. Long of Neb., Bro. Alvin Detweiler, of Chalfont, Pa., to Sister Mattie Clymer, of the tirst mentioned place. May God richly bless their voyage through life, making them bright and shining lights no life kingdom. in His kingdom.

MOYER-MOYER, - On the 25th of MOYKE MOYER On the 25th of Joec., 1887, in Blooming Glen, Bucks Co., Pa., by Pre. Abm. F. Moyer, (grand-father of the bride), Bro. Christian Moyer, of Blooming Glen, to Sister Hattie Moyer of the same place. May theirs be a happy Christian union in

BAIR—HOSTETTER.—Mar. 22d, 1898, at the bride's home, by Bro. Reuben S. Bair, Daniel S. Bair of York Co., Pa., to Sister Annie Hostetter of Adams Co., olster Annie Hostetter of Adams Co., l'a. May they have a prosperous and happy life.

HOSTETLER HOFSTETTER. On the 22d of March, 1848, at the home of the officiating bishop, I. J. Buchwalter, near Dalton, Ohio, Bro. Ephraim S. Hostet-ler of Wooster, Ohio, to Sister Sarah

WEAVER HORNING. On the 10th of March, 1898, at the home of the bride's brother, Isaac Horning, by Pre. Cabbage, Bro. Charles A. Weaver of Jasper Co., Mo., to Sister Sarah E. lorning of Shambaugh, Page Co., Iowa Bro. and Sister Weaver will make their

"May they live as truly oue, And when their work on earth is done. Rise hand in hand in heaven to share The joy of love forever there.

DEATHS.

CORRECTION. To the death notice of Daniel Cloid Powell in No. 6 current volume, it should have read son of Henry J., instead of Daniel, Powell. We would again kindly ask our correspondents to be particularly careful in writing names and dates. ED.

writing names and dates. P.O. March 1611MAN.—On the 13th of March 1828, of consumption, Bro. Phares Geb-nan, of Martindale, Lancaster (°o., Pa., son of Joseph Gehman, aged 22 years, 6 months and 6 days. He was married to Armanda Sweigart and leaves a sorrow-ing young widow, father, two brothern ne sister and many friends to moure their loss which is his eternal gain. O their loss which is nis eternal gain. On what joy, oh what peace, oh what pleasures, oh what comfort, and consolation, when we come to die, and can say, as did the departed brother, "I am ready and willing to go home." His mother preceded him to the heavenly home some years are. Funeral services were preceded him to the neaventy nomes some years ago. Funeral services were conducted on March 16th by Bro. John Zimmerman, in German, from Gal. 6:7, and by Bish. Issac Eby, in English, from Psalm 103:15—18.

"Attend, young friends, while I relate The dangers you are in;
The evils that around you wait,
While subject unto sin.
Although you flourish like a rose,

While in its branches green; Your sparkling eyes in death must close. No more will they be seen."

CLIPT - Conrad Clipp was born near cased Hessen, Nassan, Germany, Oct. 10, 1831, died Mar. 10, 1895, aged 66 years and 5 months. He came to this country in 1833, residing first in Ohio then moving to Indiana, where he married Katherine Pletcher. To this union were born seven children eighteen grandchildren and the contract of the co CLIPP.-Conrad Clipp was born near

ZIMMERMAN.—On the 21th of December, 1847, at his home near Eberly's Mills, Cumberland Co., Pa., from the effects of apoplectic stroke, Emanuel Zimmerman, aged 79 years and 16 days. He was a member of the Mennonite Charch since 1841. Buried in the Slate Hill cemelery. He leaves a widow and Hill cemelery. He leaves a widow and Hill cemetery. He leaves a widow and eight children to mourn their loss. One daughter living in lows was not able to attend her father's funeral. He also leaves thirty grandchildren and five great-grandchildren. Funeral services by Jacob N. Brubacher of Lancaster Co., Pa., from Heb. 9:27, 28.

SOLLENBARGER. In Hamilton, Pa., SOILENBARGER. In Hammon, 1s., on the 27th of March, 1885, of consumption, Barhara, wife of John Sollenbarger, aged 60 years, 1 month and 21 days. She was a member of the lunkard Church, and was buried at the salem Church, and was duried at the Salem M. II., where services were conducted by Christian Byers and Christian Myers. Text, Phil. 1:2.

J. S. BURKHOLDER.

J. S. B'IRRIOLDER.

MILLER.—March 26, 1859s, near Shipshewana, LaGrange Co., lud., Amanda, wife of J. Edwin Miller, age 22 years of months and II days.

fo months and II days.

fo months and II days.

formed her household duties. She was not as we months, but still performed her household duties. She was very patient in all her suffering. On Saturday the 26th she said she was feeling real well, that she had not felt so well for quitte a while. In both eleven the feeling market with the said her days they retired as such as the said her days and the said her will be could not rest very well. Her husband got up with her and said him she would go for his mother to stay with her while he went for the doctor. She said he did not need to, she cotor, who alone, so he writes distant, and when he returned he found his wife sitting in the same chair, dead, where he had left her but twenty minutes before. Imagine the feeling of the young husband to donly infreen months. Deceased was a member of the Concretational Church. only litteen months below, dass and alone in the house. Deceased was a member of the Congregational Church. She was buried on the 28th. Funeral at Shipshewana at the M. E. church, which did not nearly hold all the people Preston officiated. She leaves a hushand, parents, brothers, sisters and many friends to mourn their loss.

All is over, hands are folded, On a calm and peaceful hreast; All is over, sufferings ended, Now dear Amanda is at rest.

Dear Amanda, how we miss thee, Since thy voice we hear no more; Yet we hope we soon shall meet thee, Over on the other shore.

Time was too short to say farewell, To either friends or husband dear; She now is where saved spirits dwell, Released from every earthly care.

Her heavenly Father thought it best, To thus cut short her days;
To give her everlasting rest,
Thanks be to all His ways.

Effic Miller.

YODER.—On the 21th of Feb., 1818, in Kishacoquillas Valley, Mifflin Co., Pa., Michael Yoder, aged 83 years, 6 months and 10 days.

HIVE.—Near Letterkenny, Franklin Co., Pa., on March 25, 1889, of consumption, Bro. Henry II. Rife, aged 77 years, 4 months and 8 days. He was born, raised and lived on esteemed where the second of the second where the second of the second o

LEHMAN.—On March 10th, 1898, in Nappanee, Ind., of spiual fever, Cecil Lee Esther, infant daughter of Albert and Alice Lehman, aged 11 weeks and 2 days. Funeral services by Jas. H. McGowen at the Mennonite M. H. from 2 Sam. 12: 23.

Go to thy rest, fair child Go to thy dreamless bed; While yet so gentle, undefiled, With blessings on thy head.

However painful it may be To know that thou art gone The thought is sweet that we may see Thee in thy heavenly throne.

Finan.—On the 17th of Feb., 1848, near Amish, Johnson Co., lowa, of catarrhal bronchitts, Edwin Alvin, in fant son of the common factor of the state of the state

"Weep not for little Edwin, His gentle spirit's fled; He sweetly sleeps in Jesus, Among the silent dead.

'Tis true we loved him dearly, Yet Jesus loved him best; And took him home to rest.

His little crib is empty It is fittle crib is empty,
It is playthings laid aside,
And loving hearts are weeping
For our little pet that died." Selected by a FRIEND

YODER On the 18th of February, YOURL On the 18th of February, 1898, near Morgantown, here's Co., 17a, of paralysis, Kattle Yoder, 29th, 11 morganish, 18th of of John II. 1 oder, decased, or Sprace Hill, Juniata Co., Pa. She was never married. Four brothers and five sisters mourn her death. When about 7 years old she had scarlet fever, and lost her hearing. She was a member of the quiet life. She could not read, but we hope that by the grace of God she has found a home in the mansions above.

Death has taken our kind sister. Whom we loved and cherished dear; It was Katie, yes, dear sister, Can we help but shed a tear

I miss thee, sister dear, From your old familiar place I do not hear thy footsteps near, Nor see thy cheerful face.

Thy room looks drear without thee, How desolate every heart, (th, could I hear thy voice again, What joy it would impart!

We miss thee, oh, we miss thee, Whichever way we go, The memory of thy kindness still Doth keep our hearts aglow.

Sweetly sleeps the precious sister, All her toils and cares are o'er; Freed from pain, and all earth's sor-

Now she rests on Canaan's shore.

EBY.— On the 17th of March, 1898, in Rosedale, Waterloo Co., Ont., after an illness of many months, of paralysis, Bro. Henry Eby, in the 7th year of his age. He was the son of Samuel Eby age. He was the son of Samuel Ehy and was born Jan. 12th, 1825. He was

married to Maria Baumann, Nov. 11th, 1815. His wife died April 19th, 1875. His wife died His wife died

MILLER-On the 20th MILLER.—On the 20th of March, 1988, near Wainut Creek, Holmes Co., Ohio, of consumption, Mailinda Miller, nee Troyer, wife of John F. Miller, aged 29 years, 11 months and 21 days. She was born in German Township, Holmes Co., Ohio, March 29th. Lived in matrimony with an Art 20 years, 12 with the control of aged I and 3 years respectively, mother, aged I and 3 years respectively, motivel, 4 sisters and I brother. Deceased was a faithful member of the Amish Men-nonite Church at Walnut Creek. Fu-neral services were held on the 23rd by J. S. Gerig in English and M. A., Mast and S. H. Miller in German, from John 11:25, 26,

STONET.—On the 19th of March, 1930, near Limoto, Lancaster Co., Pa., 1930, near Limoto, Lancaster Co., Pa., 1930, near Limoto, Lancaster Co., Pa., 1930, near Limoto, 1930, near Limoto,

"()nce they had a darling Katie, Full of sweetness, full of love, But the angels came and took her, There to live with them above.

Tearfully we lowly laid her 'Neath the grass that grows so green; And the form of darling Katie, In our home no more is seen

Little Katie was our darling, But the angels coming quickly, Gently whispered, Katie, come.

God His message sent to call her, From her parents here below, Rud she's gone to those fair mansions, Where all godly children go." BY HER AUNT, B. B. S.

Il UNSUERER. On Jan. 30th, 1898, in Montgomery Co., Pa., Bish. John B. Hunberger, aged. Isleb. Isleb. Some sufferer of the season of the season of the season of diseases hastened his end. He was an honest and earnest servant of the Master for 55 years, and 20 years ago be was ordained bishop of the district Worcester, and the season of th

"Farewell! Farewell! "Farewell: Farewell:
We meet no more on this side heaven
The parting scene is over
The last sad look is given

SAYLOB, March 14th, 1898, near Armbrust, Pa., Bro. Levi Saylor, aged 72 years, 7 months and 14 days. Buried on the 16th. Funeral services conducted on the 16th. Funeral services conductes of the by Jno. N. Durr, from 2 Sam. 15:26 (last clause). May the Lord comfort the bereaved wife and children, and may they be prepared when the messenger death comes, to say, "Here am I, Lord Jesus, receive my spirit."

1898.

ALLEBACH.-On the 3rd of March, BSB, in Hatfield Twp., Montgomery Co., Pa., of consumption, Sister Susan Allebach, aged 20 years and 19 days. Several weeks before her death she was haptized and received into church i lowship. She was buried on the 7th at the Plain M. H., where Josiah Clemmer conducted the services, from Psa. 103:15

HAGEL.—On the 3rd of March, 1898, near Culpsville, Montgomery Co., 1°a., Bro. Lewis Hagel, aged 78 years, 5 months and 29 days. He was buried on the 7th at the 1°lain M. H., where Jacob Mensch conducted the services. Both of these funeral services were come ducted at the same time, in the same

KREIDER.—Jan. 19th, 1898, in Wit-mer, Pa, Annie Kreider, aged 49 years, 2 months and 7 days. The deceased was a kind friend and a devoted Chris-tian. She had a large circle of friends and relatives, who deeply feel their loss. The interment on Saturday, Jan. 22, at Mellinger's M. II., where the last sad rites were performed, was witnessed by a large concourse of friends.

"We miss thee. Annie dear, From thy old familiar place We do not hear thy footsteps near Nor see thy cheerful face.

We miss thee at the table, We feel thy absence there; And oh, what sorrows pierce our hearts To see thy vacant chair.

Thy room looks drear without thee, How desolate every heart, Oh could we hear thy voice again, What joy it would impart.

We miss thee oh we miss thee Whichever way we go, The memory of thy kindness still Doth keep our hearts aglow."
A SISTER.

A SETTE.

A SETTE.

A STATE.

A Madheim, Manitoha, of dropsy of which is manitohal in the manitoh

REMEMBERGE BROKEN, BORNESSEN, SERVICES, SERVIC She was a member of the Steinford Church for many years, and led a consistent Christian life. Buried in the Blenheim Mennouite cemetery on March 3rd where Menno Cressman preached in German from Rev. 14: 13, and Noah Stauffer in English from Prov 12.28 to a large congregation Her end was peace.

Miller, On the 26th of March, 1888, near Pekin, Ill., Sister Fanny Miller, aged 37 years, it months and it days. She was both 1860, 1870,

where she lived up to the time of her death. She hore her sufferings with greep rationes, and had great desire to great and be with Christ. She leaves a husband and eight daughters to mourn the loss of a dear mother, but thank God, we need and sarrive as those the control of thank God, we need not sorrow as those who have no hope. Funeral services by Joseph Litwiller in German and Samuel Gerber in English at the Union schoolhouse, from John 5: 24-29.

Mother, thou hast left us lonely, Sorrow fills our heart to day But beyond this vale of sorrow Tears will all be wiped away.

Mother thou art sweetly resting. Here thy toils and cares are o'er; l'ain and sickness, death and sorrow Never can distress thee more. HUNTSBERGER. - Mary Westhaffe

Huntsberger, widow of the late Samuel Huntsberger, died at the home of her son in law and daughter, Mr. and Mrs. Amos Eshleman, in Orrville, on Friday Amos Esniema, in Orbite, on Trady March 11th 1898. She was born in Lancaster Co., I'a., Dec. 22d 1810 and was aged NT years, 2 months and 19 days. She, with her husband, emigrated from Pennsylvania to Ohio in 1832. She rrom Pennsylvania to Ohio in 1832. She was the mother of eleven children, of was the mother of eleven conduct, of whom two sons and three daughters survive her, sixteen grandchildren and eighteen great grandchildren. She was a faithful member of the Mennonite Church, and was the last member of the Church, and was the last member of the Westhalfer family. She was an invalid for over seven years and was the soul of patience through all her suffering and afflictions, but the Lord has called her to the immortal joys of that higher home; and we have the blessed assurant was the suffering and we have the blessed assurant was the suffering the sufficient the suffering the sufficient the suffering the suffering the suffering the sufficient the suffering the suffering the sufficient the sufficient the sufficient the suffering the sufficient the suffici home; and we have the blessed asset ance that she has only gone before and is waiting for us at the beautiful golden gates. th let us strive by the grace of fod so to live that when the Lord calls us to try the realities of another world us to try the realities of another world that we can meet her there. She chose for a text for her funeral Rev. 18:13. Services were conducted by Bro. D. Garber assisted by Bro. D. Hosteller and L.J. Buchwalter. The funeral was held Monday, March 11th, at the meeting house, south of true a large concourse of relatives and friends gathered to jay the last tribute

of love and respect.
"Grandmother's work on earth is euded.
Though many were the afflictions she

But now her loving soul's ascended
Where she can rest for evermore.
A GRANDCHILD.

Where she can rest for evermore.

A GRANNOULLD.

BRENNEMAN. On the 20th of Feb.
1888 at the home of his son; in-law and
daughter Mr. and Mrs. Cirristian Horst,
mear East Green from the son of the son in-law
man that Green from the son of the son inlaw and the son in the so

Dear grandfather from our midst is

Dear grandiantes
gone,
A voice we loved is stilled,
A place is vacant in our home
Which never can be filled."
A GRANDCHLD.

Hoover, On the 23d of January 1885, in Rainham Twp, Haldimand Co, Ont, after suffering one week from the effects of a fall, Elizabeth Hoover, wife of the late Jacob Hoover, aged by year, 11 months and 4 days (engeld by year, were laid to the best of the host-ing ground by the side of her husband who preceded her to the spirit world

Here thy loss we deeply feel; But 'tis God that hath bereft us. He can all our sorrows heal.

Peaceful be thy silent slumber, Peaceful in the grave so low: Thou no more wilt join our number. Thou no more our songs shalt know

Farewell mother, dearest parent, Ever faithful, kind and true; Trusting thou hast won a crown In the home prepared for you. A DAUGHTER.

PERSHING.—On the 28th of March 1888, at his home in Tuscarawas Co., Ohio, of palsy and dropsy, Bro. C. B. Pershing, aged 71 years, 1 month and 6 days. Funeral on the 30th at the Union Hill meeting-house. Services by David Garber assisted by Josiah Koser David Garber assisted by Josian Roser. Text, "The hour is come." John 12:23. Our brother suffered much during the last two weeks of his life, and the last words he uttered were: "Lord Jesus, relieve me." Peace to his ashes.

EAST. On the 14th of March, 1859 in Chester Co., Pa., Elizabeth Histand, widow of the late Samnel East, aged 79 years, 3 months and 12 days. Buriel on the 19th in the Vincent Mennonite cemetery.

Innone Theodore Imboof was born in Ashland Co., Ohio, January 4th, 1835, died of palsy, being sick only two days, at the house of Henry Ballees. near Chili, Ind., on the 35th of February near Colli, Ind., on the Sandi Feordary 1898, aged 63 years, I month and 22 days. His companion had gone to the spirit land live years ago. He leaves six sorrowing children, four daughters and two sons, seventeen grandchildren and three brothers and two sisters. In and three prothers and two sisters. In 1852 he was married to Sarah Fike. In 1853 they moved from Ohio to Miami (O., Ind. In 1858 he deceased went to Marshall Co., Iowa and lived there until the fall of 1897, when he came back to Miami Co., Ind., and lived here until his death (not quite 5 months). The funeral services were conducted in the M. E. church by I're's Spitchler and Swhart of Roann and I're. Fisher and Swhart of roam and tree. Fising of Mexico. The hymns sung were, "Jesus, Lover of my Soul," "Asleep in Jesus," and "Religion we must have." His remains were taken to the Chili cemetery, where they were laid to rest beside his dear companion. Side by side they are sleeping, and no father or mother is left to comfort us. They are gone to that land where there's no pain or death, where all tears are wiped

or dea Death again invades our circle, Robs us of our father dear. In the depth of our affliction. Can we help but shed a tear:

Death hath borne dear father from us. And we take the last farewell Of our dear and loving father. Why he's gone we cannot tell

Human hands have tried to save ther Tender care was all in vain, Holy angels came and bore thee From this weary world of pain. Yet again we hope to meet thre

When the day of life is iled. Then in heaven with joy to greet thee. Where no farewell tears are shed. All your warfare now is ended

All your suffering now is o'er: To your God your soul ascended, We shall see you here no more.

Farewell dear parents. Arr. by A. I. daughter of Theodore and Sarah In-

MELLINGUR. - On the 9th of March, MELLINGIE.—On the 9th of March, 1938, near Winchester, Va., of consump-tion of the lungs, sister Elizabeth, wife of Pre. Daniel II. Mellinger, maiden name Greider, aged 69 years and 5 months. Buried at Salunga, Laura-ster Co., Pa. Services at the house on Fri-day, the tith, in Virgina by Bishop day, the tith, in Virgina by Bishop Abraham shank and the writer from

Phil. 1:20-24. Services on the 12th at 2 o'clock P. M. at the Mennonite church in Salunga, Lancaster Co., church in Salunga, Lancaster Co., På., by the same brethren from Virginia and by Bishop Jacob N. Brubacher from Lancaster, Pa., in German from John 5:59-29. She expressed a desire to de-part and be with Christ. She was a reader of the Herkal D for over thirty years. She leaves a hisband and two sons and one daughter and eleven grandchildren to mourn her departure. but thanks be to the good Lord, they need not mourn as those who have no hope. She was a consistent member of the Mennorite Church for many years. CHRISTIAN BRUNK.

SMITH.-Sister Susan Gruver was born SMITH.—Sister Susan Gruver was born in Adams Co., Pa., Feb. 19th 1825, died in Nappanee, Ind., of sinceses, Feb. 19th, old. She was united in matrimony with John B. Smith, Feb. 12th 1854, to which union were born four sons and six daughters, of whom one daughter preceded her. The deceased lived in matrix mony 45 years. She united will reduce the control of the second should be supported by the second should be and was a faithful sister nearly nine years. She suffered untold agony for several weeks until God released her. She was conscious to the very last and a few moments before she expired she exclaimed. "O Jesus, come, take me." exclamed. "O Jesus, come, take me. She leaves a sorrowing husband, nine children, twenty-one grandchildren and two great-grandchildren to mourn their loss, but their loss, we hope, is her eternal gain. Funeral services by Jas. II. Mctiowen from Matt. 25:31-34, 41. Dearest mother, thou hast left us,

Here our loss we deeply feel 'tis God that has bereft us. He can all our sorrows heal.

Yet again we hope to meet thee When the day of life is fled; Then in heaven with joy to greet thee Where no farewell tear is shed.

MILLER. On the 30th of March 1898 MILLER. On the soun of March 1985, in Somerset Co., Pa., infant son of Mahlon and Lydia Miller, aged 6 days. Buried on the 3tst in the family grave-yard of Bro. Abraham Weaver, funeral services at the house by S. G. Sheller. Text "It is well."

GRABER.—On the 11th of March, 1878, near Oval City, Stark Co., Ohio, after a brief illness of only three days with inflammation of the bowels, Sammel, son of Peter and Mary Graber, aged 22 years, 9 months and 4 days. He was a very bright and intelligent young man, and was the tirst to be taken out of the family of eight children. He was a rousstent member of the Menionite Council of the Menion

Farewell brother, till we meet thee, In thy heavenly home above, There to sing God's praises with thee Iu that land of joy and love.

SWARTZENDRUBER. On the 14th of March, 1828, near Amish, lowa, of Bright's disease, Edward, son of Noah Bright's disease, Edward, son of Noseas, and Lena Swartzendrinber, aged byears, 7 months. Buried in the Yoder grave-yard. Funeral services conducted by Gideon Yoder and J. F. Swartzendri-ber from Luke 21:25. He leaves par-ents, two brothers and a large circle of friends and relatives to mourt their loss. But we need not mourn as those who have no hope. Let us ever be ready; for at such an hour as we think not, the Son of man cometh.

tine by one earth's ties are broken, As we see our love decay: And the hopes so fondly cherished

Brighten but to pass away. One by one our hopes grow brighter As we near the shining shore: For we know across the river

Wait the loved ones gone before nother little lamb has zone

To dwell with Him who gave Another little darling Is sheltered in the grave.

God needed one more angel child Amidst His shming band. And so He bent with loving smile And clasped our darling's hand.

APOSTROPHE TO RUM.

O ISSUE of Satan? red with the fiery wrath and curse of Jehovah, stand back and answer the indictment I bring against you. It is found on the inquest of every pure heart under the whole heaven, and is signed a true hill by God as foreman of the grand inquest. Serpent and adder fieud and fury, enemy of God and man, move thyself aright in the cup and blush crimson with shame. But answer me: What innocence and purity have you bitten with your serpent fang? What hearts of love and devotion have you stung to death with your foul touch? What hope have you crushed under the loathsome pressure

of your hideous and relentless coil? Listen to the cry of the orphan whose father you have murdered by your slow, deadly poison. Listen to the heartbroken lamentations. Visit the happy homes which your loathsome and pol luting presence have changed into des olation, drunkenness and despair, and hear the cry that rolls up through the sulphurous flames of hell. From every gallows tree and dungeon of darkness. from every roof tree and hearthstone, hlackened and blistered by your infernal nower, accusing voices come to brand you as the worst enemy of the

human race. Oh! listen to the clanking chains in the maniac's cell, the shriek of violated innocence, the dying moan of the vic tim of the drunken assassin to-night, and tell me, oh! tell me in the ears of all, what reason or apology have you an hour or a minute, or a second longer for corrupting the world with your poisonous breath or polluting presence?

Blessings wait upon all other creatures under the shining sun hut you, while only curses follow you in this world and the next. Good there is in all things else but you, even in the meanest insect that crawls upon the earth, or in the smallest island builder of the sea, or the tiniest speck that floats in the illimitable and all embracing azure fields of space all the countless worlds between; but for you, in you, from you, by you, thro you, there is not and there never was any good. Evil, and only evil, boru of the devil, coming from the devil, leading to the devil, condemned of God, condemued of man, an evil and a curse for evermore! I denounce you! I denounce you? murderer and assassin, line and villian thinf and robber slanderer and blasphemer, seducer and vagaboud thee from the earth and resume your station in your native hell. Without you, oh, how happy this world might be' and how it would blossom again with the peace and beauty of the Eden of God?

THE HEROIC PEASANT.

The following generous instance of even of the sublime in it. A great inundation having taken place in the north of Italy, owing to an excessive fall of snow in the Alps, followed by a speedy thaw, the river Adige carried off a bridge near Verona, except the middle part on which was the house of the toll and in momentary expectation of certain destruction

They were discovered from the banks. stretching forth their hands, screaming, and imploring succor, while fragments of this only remaining arch were con-

tinually dropping into the impetuous torrent. In this extreme danger, the Count of Pulverni who was a spectator. held out a purse of one hundred sequins as a reward to any adventurer who would take a boat and save this un happy family. But the risk of being borne down by the rapidity of the stream, and being dashed against the fragment of the bridge, and of being crushed by the falling of the heavy stones, was so great, that not one of the vast number of lookers-on had courage enough to attempt such an exploit.

A peasant passing along was in formed of the promised reward. Immediately jumping into a boat, he, by amazing strength of oars, gained the middle of the river, and brought the boat under the pile, when the terrified family safely descended into it by means of a rope.

"Courage," cried he, "now you are safe" By a still more strenuous effort and great strength of arm, he brought the boat and family to shore.

"Brave fellow?" exclaimed the Count, handing the purse to him; "here is your promised recompense."

"I shall never expose my life for ney," auswered the peasant; "my labor affords a sufficient livelihood for myself, my wife and my children; give the purse to this poor family which has lost its all?"-Arvine's Cyclopedia.

Coughing Hls Life Away .- Apple

Creek, O., Sept. 9, 1897. "I had a cough for the last 20 years," writes Mr. Jacoh Sauser, "but what was naturally worse than the cough and what troubled me most was the shortness of hreath and the clogging up of my chest, nose and lungs. To this you can add an aggravated case of indigestion and colic and you have my case. I was in the hands of the doctors most of the time, even in Switzerland, my old home, and the only satisfaction I got was to learn that my case was beyond help. I took all kinds of medicines but without permanent benefit. In the spring of 1895 I hap pened to learn about a remedy called the RLOOD VITALIZER. I sent for a trial box at first and later on a dozen large bottles. I commenced taking it My condition seemed to remain the same during the first months, but grad ually my chest began to feel easier, and I breathed more freely. My appetite improved the cough became less violent and the phlegm loosened. My disease seemed to go all to pieces. Although I am over 60 years old. I feel to-day much better than I have for years. intend to return to Switzerland in the near future, and will ask you to inform me as to whether I can obtain it there or what the cost of a shipment to Switzerland will amount to. I am sat isfied that there are many in need of heroism in a peasant, has somewhat your remedy there, and I can now recommend it from the bottom of my

DE PETER'S BLOOD VITALIZER PO juvenates the old-makes the weak strong. It is not a drug store medicine. l'eople living in foreign countries or those who wish to send some of the VIgatherer, who with his whole family talizer to relatives, or friends abroad, thus remained imprisoned by the waves, can get information where the medicine can be procured by addressing the sole proprietor, Dr. P. Fahrney, 112-114 So Hovne Ave., Chicago, Ill. There is hardly a country in the civilized world where the BLOOD VITALIZER has not found a home.

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BOYAL BAKING POWDER CO., NEW YORK THE WATERED LILIES

The Master stood in His garden, Among the lities iair, Which His own right hand had planted, And trained with te., derest car

He looked at their snowy biossoms That His flowers were sadly drooping For the leaves were parched and dry

"My lities need to be watered " The heavenly Master said; Wherein shall I draw it for them And raise each drooping head?

Close to His feet on the pathway. Empty and frail and small, n earthen vessel was lying, Which seemed of no use at all

But the Mas'er saw and raised it From the dust in which it iay And smiled as He gently whispered "This shall do my work to-day.

But it lay so close to me: It is small, but it is empty And this is all it needs to be

So to the fountain He took ft. How glad was the earthen vessel To be of some use to Him!

He poured forth the living water And again He filled it ther

He watered the drooping littles Until they revived again; And the Master saw with pleasure That His lahor had not been in vain

His own hand had drawn the water, Which refreshed the thirsty flowers; But He used the earthen years

And to itse fit whispered, As He iaid it aside once more "Still will ! lie in His pathway,

Just where I did before "Close would I keep to the Maste Empty would I remain, And perhaps some day He may use me

And one be revealed to me, straight and tail,

Then I should be startled and sadly cry:

"Good-bye, little boy, good-bye!"

You are going despite my tears

Successfully cope with the years.

They fit for the hurden that all must bear

there,
I love you, too, but my beart is sore
For the child who has gone to return no

And deep in my bosom I sadiy ery:

'Good-hye, little hoy, good-hyel'

then, at their pleasure, they place it

-Isabel Ricky, in New England Farmer.

You can not, and neither can I.

Good-bye, little boy, good-bye,

To water His flowers again."

- Gems of Poetry.

MOTHERHOOD. Good-bye, little boy, good-bye,

I never had thought of this, That some day I'd vainty sigh For the baby I used to kiss That into his corner a man would grow, And I should not miss him nor see him go, Tili all of a sudden the scales would fail,

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8.50 8.02 7.38 7.20	2.10 1.22 12.57 12.39 12.17	6.45 5.45 5.26 5.07 4.47	Granger	8.02 8.24 8.46	1.10 1.57 2.22 2.44 3.06		waka with electric cars for South Bend; also with Chicago and Grand Trunk for South Bend, Chicago and C. and G. T. points.
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Home and Foreign Relief Commission

Dear Brother Lambert:

By to day's mail I am sending you some photographs to remind you of your visit to Ahmednagar. I hope they will reach you by the day's mail I am sending you some photographs to remind you of your visit to Ahmednagar most of the time for two months, so I have in time to be a Christmas card from us. Dr. Hume has been away from Ahmednagar most of the time for two months, so I have delayed getting the group until I might mote readily sarplain theory, and wown of friends, Mr Mrs. Haig, in the hack-delayed getting the group until I might mote readily sarplain theory and the sarplain the property of the property of the sarplain the property of the

The above is simply an extract, word for word, of the letter written by Julia Bissell, one of the active missionaries in India. The other photographs were similar to the one given herewith, and the letter is full of expressions of gratitude for the relief rendered by the Ilome and Foreign Relief Commission through its representative, Elder Lambert.

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ARRAM B. KOLB. Editor

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Contents of this number

Our Responsibility, What is our Duty? ritual Progressio at are we living True Fonndatio The True Foundation.
Is it wrong to attend the Dancing School?
Fashiens and Vanities of the World
Fashiens and Vanities of the World
Fashiens and Vanities of the World
Fashiens of World
The Formation of Habits.
The Light of Nature and of God.
Is Conscience a Sare Guide?

ay and Costly Attire.

rrespondence. nday School Items. onferences, sound a tenus.

rom the Orphans' Home.

Note of Warning.

ivilization and War.

hree-Fold Duty of the Church.

others, Where are You Leading

iddem Discovery and the Uld To

EDITORIAL NOTES

The religion that is not worth dying for is not worth living for.

The science that is "falsely so called," is the kind that is opposed to the Bible.

Six members were added to the Souderton congregation, Montgomery Co., Pa., recently.

The holiest Christians are the lowliest. Holiness rhymes with lowliness in reality as well as in poetry.

Our righteousness must exceed that of the scribes and Pharisees before we may expect to enter the kingdom of heaven

Some of the providences and com mandments of God are often read aright only after the eyes have been washed with tears

The sincere seeker after truth past. should not talk and act in a way that would lead people to believe that he thinks he knows everything worth knowing.

Hope is the most beneficial of all the affections, and does much to the proan expectation of good .- BACON.

Righteousness, truth and purity Good fruits will manifest themselves.

i will greatly rejoice in the Lord, darkest heathen lands and there promy soul shall be joyful in my God; for mulgate their fine "theories" and estab-He hath clothed me with the garments lish their "model society" with no the robe of righteousness. Isa. 61:10. have too much regard for their own

Manual of Bible Doctrines .- Our new book on Church Doctrine by Pre. Daniel Kauffman, of Versailles, Mo., is completed and a number have already been sent out. In another column the reader will find a list of the contents of the book. This will be an excellent book for our people to read-not only our young people but also our older people. It deals with the principles of our religious belief, and the practices of the church. It will be sent to any address post-paid for 60 cents. Everyhody should send for a copy, and read

War.-From all sides comes the cry of war. The United States and Spain are practically engaged in war. Prep arations are going on, troops are moving, hattleships are in line and we have reports already of actual hostilities. O that the nations would use more pacific measures to settle their difficulties; that the time might hasten ou, that truly swords should he beaten into plowshares and spears into pruning hooks, and the nations would learn the arts of war no more. War is always accompanied with death, suffering and distress in many ways, and brings us loss of life and property, destroys good morals and weakens the power of Christianity in different ways. Let every true Christian pray that peace among all the people may be cherished and nurtured and upheld until war shall be known only as au evil of the

not know that they owe their very free- of government, where kings and Bible whose doctrines and institutions they are trying to overthrow. If they religion. Where these are kept in view that there is no civilization worthy the life of his subjects; at his command why do not skeptics withdraw to the to go forth and scatter death, destruc- and trembling.

personal comfort and safety to risk has not at least tamed the ferociousness of the people

For the Herald of Truth. OUR RESPONSIBILITY.

RV J. F. FUNK.

There is a great responsibility restworld: a responsibility which none can evade or escape, because it is laid upon who shall bring every work into judgment, with every secret thing, whether it be good or whether it he evil.

This responsibility is of the most vital importance unto us all, inasmuch as it concerns ourselves, in our relations to God, and embraces within itself the God will hold us accountable for all our actions, as already remarked,

There are positions of responsibility, to uatural aud earthly things. The mercautile house hold positions of great responsibility-thousauds of treasure is under their control and the prosperity and comfort of multitudes may depend upon their houesty, their faithfulness, life, happiness and comfort of millions of the human race. The governor of a state, the ruler of a country, especially power, so far as the power of man extends-they have responsibilities rest-

thrifty beautiful and fruitful country of salvation. He has covered me with Bibles to interfere? Apparently they His word will carry sorrow or joy, tears or gladness to many hearts. Life or death seem to be gifts at his disposal, their lives in a region where the Bible - John the Baptist was beheaded because of the rash promise of an imprudent. ungodly king. In like manner was Daniel cast into the den of lions, and the three Hehrews cast into a furnace of fire. Vet with all the responsibility which a human being can assume or be placed under, his responsibility does not compare with that which is laid upon us as Christian professors. The ing upon every man and woman in the king and the emperor upon their thrones, in their glory, greatness and power, have no power over the human us of God, our Creator and preserver, soul; they have power over the lives of their subjects; they have power over the country; hut beyond that they cannot go: beyond that they possess no power. Christ admonishes us to fear not them which, when they have killed the hody have done all that they can do: but rather, says He,fear Him who has power happiness or misery of our souls, for after death to cast into hell, yea, says lle, fear Ilim, llence I say, we, my be loved friends, you and I, are laid under a responsibility that is greater than and of great responsibility with regard that of the king upon his throne Why do you say, how can this be? A poor cashier of a bank, the treasurer of a frail mortal, in humble circumstances railroad company, or other corporation, like l' Yes, my friend, the kings and and often the bookkeeper in a large great ones of the earth, as we have seen, rule only over earthly and perish able things; hut upon us is laid the im portant duty of gnarding our souls, of taking care of that part which is im mortal, which shall live forever; we are their prudence and attention. This to prepare and fit our souls for beaven, responsibility may even extend to the and we must give an account of our work we are set over spiritual things The world and all that is therein will perish even these frail bodies of ours Many "free-thinkers" evidently do under monarchial and despotic forms must decay, but the soul will never die and the king upon his throne with all dom of thinking to the influence of the princes rule with almost unlimited he has cannot purchase one soul. If the Czar of Russia was to give all he had, his kingdom, power, glory, honor, do not believe this let them go to some ing upon them which would make other wealth, subjects and possessions, cities mulgation of life if it be not too often country where the Scriptures are not men tremble. Of course the power of and all-he could not purchase the soul frustrated; but entertains the fancy as known, and then see how long they will God limits the power of man, but the of the most humble and despised Chrisbe permitted to think and act as they monarch, in despotic forms of govern tian. (th' my beloved friends, do we replease. If the Bible is such a great ment, does very much as he pleases, and alize this great responsibility? To we hindrance to the highest grade of civil- no other man has power to restrain daily feel it? Do we daily pray for are the three fundamental principles of ization, as some claim it is, why is it him. Upon his word hangs the very grace and strength, to be faithful, to be honest, to be sincere? O that we may name where there are no Bibles, and millions perhaps will be called to arms, but work out our salvation with fear

For the Herald of Truth, WHAT IS OUR DUTY?

JOHN H. MOSEMANN.

The God of love sent His only Son into this world, to save fallen humanities; to be a friend, to the friendless; to be a help, to the helpless; and to die that we might live.

Christ, in speaking to His disciples, said: "If ye love me, keep my command-ments:" again He says: "He that hath niv commandments, and keepeth them, he it is that loveth me," and that the first and great commandment is to love the Lord thy God with all thy heart; and the second is like unto it, "Thou shalt love thy neighbor as thyself."

Now dear reader, how much do you love yourself? How much do you love your neighbors who are dying without Christ, in Africa, China, India, and in Asia? How much do you love the Lord Jesus? Did you forget what He said to His disciples just before He ascended to heaven? "Go ye therefore and teach all nations?" Let us remember this is a command.

Some one says, "I could not go to China or India or any such place to teach or preach the gospel, I have a have committed in this world, as lying, great deal of business to attend to, and circumstances don't allow me to go." What do you love most? The things of this present world or the true and

The Lord said unto His disciples, "he that leveth the father, mother, son, or daughter more than me is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

It seems there are so few brethren going to the foreign fields; most of the missionaries are sisters. Why is this? Do the brethren expect an extra vision from heaven, that they should go?

Peter evidently had forgotten the command, "go and teach all nations;" because eight years afterward it took a special vision from heaven, to show him that "God is no respector of persons; but in every nation he that feareth him and worketh righteouness is accepted with him."

We however need not expect any special vision or ocular demonstration from the skies. 11is word makes plain our duty, and as His children it is ours to say: "Lord, what wilt thou have me to do" and then, when duty is made clear to go and do it.

Lancaster, Pa.

For the Herald of Truth. SINS OF OMISSION.

BY LIZZIE GINGRICH.

The very thought of the judgment day must be a dreadful one to the sin ner; but to the Christian that day will have no terrors; for, having "passed from death unto life" we "shall not come into condemnation;" but shall then receive our reward-a home in those realms of eternal bliss, being forever in the presence of our blessed Redeemer through whose atonement we are saved from our sins, and by llis grace and the guidauce of Ilis Iloly Spirit, we are striving to live lives that are holy and acceptable unto Ilim.

Let us picture to our minds the judgment scene! The scene need not strike terror into our hearts, for, it is not uutil the judgment hour has passed, not until the sentence has been pronounced, that the soul will receive its eternal re- lected their own soul's salvation

ward-eternal happiness, or eternal misery. In imagination we behold this scene of awful sublimity? A great white throne upon which is seated our blessed Redeemer (now no more a pleading Savior to be spurned, for the day of grace is over), now a stern Judge around whom are gathered a countless host from every nation, from the most holy Christian to the vilest sinner, all awaiting their final sentence from the lips of the Judge, from whose presence not one can escape!

Why must they be judged? What charges are against them? Ah, "All have sinned and come short of the glory of God," Sin is the cause of all But, did not Christ die for sinners? That was indeed His mission in this world, but millions of souls for whom He shed His life blood, have neglected to accept Him as their Savior; and many, very many who had accepted Him omitted to do His holy will-and now await their final doom!

Let us listen to the words of the Judge as He pronounces the final sentence to each one. Does He accuse them of the many grievous sins they stealing, etc.? No! We hear Him speak about feeding the hungry, clothing and caring for the needy, commending those who have done these things. But to those who have neglected to do so He says, "Inasmuch as ye have not done it unto one of the least of these my brethren, ye have not done it unto me. Depart from me, I know you not." Sins of omission, neglecting to do that which we know, as Christians, it is our duty to perform.

Sins of omission lead to sins of commission. Why? Because we are either growing better every day, or going the lownward road; we cannot stand still while all the world is moving. It is by neglecting to do what we know is right, that we are led into, and do those things that are displeasing to God. "To him that knoweth to do good and doeth it not, to him it is sin"-a sin of

Let us take another look on the judgment scene. Do you not feel to weep while beholding that multitude of sinners - steeped in sin of the darkest dye? They have good reason to tremble as they await their awful doom, knowing what their sentence will be even before hearing it pronounced upon them, for they can trace their present condition back to that greatest of all sins: omitting to accept Christ as their Savior The gospel was preached to them, kind fathers, broken-hearted mothers, loving sisters and friends prayed for and pleaded with them, but they "put it off" and now it is forever too late! How eagerly they would accept Jesus now. but heaven's doors are barred against them. No loving Savior now heeds their earnest petitions. Sins of omission, my dear friend, will keep many a soul out of heaven!

Then we behold another class stand ing there, who had once lifted up their heads proudly, and declared they were "all right," and "better than most Christians." They lived honest, upright, moral lives, in fact many of them seemed almost like Christians; giving their money for noble purposes, attending church services regularly, and yet, in doing all these things they neglected doing the "one thing needful," neg-

"There is a way that seemeth right to a man," and resembles so closely the way that leads to God, that you can scarcely tell the difference sometimes, but, "the end thereof are the ways of death." How sad for these souls, when reviewing their past life, and conscious of the many good deeds they have done, that after all this, they must share the same fearful doom of the vile sinner; because they lived for themselves, and died without Christ. So near, and yet so far from entering into the Kingdom! There is another host standing before

the judgment seat, whose surprise and disappointment at their sentence will be even greater than that of those who neglected to accept Christ as their Savior. What a vast multitude of this class we find there! They had all professed faith in Christ at some time during their life, had taken the vow to live consecrated Christian lives, united with the church and observed many of the ordinances, and were connected with many so-called "Christian Societies." and yet they stand before the King with a feeling of condemnation because they now feel that they spent so much of their time in seeking pleasure, and gratifying their carnal desires, that they grew cold, careless, and almost indifferent to the cause of Christ. Let us listen as one of them relates her experiences, which will also answer for the thou sands of others in like condition. She says: "I really intended to live a consecrated Christian life when I first started out in the Christian work, but I neglected to eat spiritual food-neglected to read my Bible,-there were so 'many other good books,' and I thought the Bible was hard to understand, and I lost my interest in its pages-I asso ciated with rather gay companions making myself believe I could do them good, but I scarcely ever spoke to them about Jesus; I knew they were unsaved but I never offered a really earnest prayer for their conversion, in fact I did not spend much time in prayer except ing to ask a few hurried petitions hardly expecting to have them answered. I went to church when I felt like it not because I felt especially in terested; I always tried to be there at communion time, because it was the custom. I sometimes offered a prayer in public, but it was only lip-worship. I knew I was not doing right, but I was too proud and stubborn to confess. 1 omitted to live a life separated from the world: I neglected-oh, so many op portunities I had of doing good. How many kind words I left unspoken, how many good deeds undone! I looked to the church to save me, believed all the minister told me. He said I could do as I please, go where I please, dress as I please-'as long as the heart is right, all is right.' I know now (and knew then), that my heart was not right with God, for the bond that had once so closely united my heart with His was severed and this is what it all has led to." Ah, thousands have gone astray because they did not fully trust the Savior in His strength alone we shall be able to stand in that great day.

The judgment day will reveal many things that the sincere child of God neglected to do, not intentionally, but often through want of better knowledge. We believe God overlooks and forgives our many failings and mistakes; for with all our sincerity and devotedness to His cause, we sometimes come short of doing His whole will.

But the judgment day has not yet ar rived, and to-day the Savior is as lovingly and patiently waiting to welcome the sinner home as He has ever been. Will you, O, sinner, again neglect this great salvation? Neglect! How much this word will mean to you some day, when too late, you would gladly accept salvation. Truly,

"Of all ead words of tongue or pen. The saddest are, 'It might have been,' "

Dear Christian reader, let each one of us use these grand opportunities God gives us every hour, to the best possible good. Let us throw aside the "new resolutions" we have so often made (and as often broken), and, leanlng entirely on "the Everlasting Arms, reach that higher plane of Christian living, yet ever growing more humble and submissive to God's divine will, know that "His grace is sufficient for us." It is after all not so much what we have done, as what, by God's grace, we strove to do, that will make us happy in the end; and what we might have done, but neglected to do that will cause us eternal misery and regret.

Let us pray God to fill our hearts with the sunshine of His love, then do all we can to brighten and sweeten the lives of those around us.

"This world is full of beauty Like other worlds above; And if we did our duty, It might be full of love. Elkhart, Ind.

For the Herald of Truth. SPIRITUAL PROGRESSION.

BY A. K. KURTZ.

It is an established fact that there is no middle way between progression and retrogression either in the spiritual or material world. Strictly speaking, there is no such thing as neutrality. We are either for or against. We gather or we scatter; we learn or we unlearn; we gain strength or lose it. In nothing is this so palpably apparent as in our spiritual

The fearful consequences of a retro gression in the spiritual life is plainly stated in the first part of the sixth chap ter of Hebrews, from which may God in His mercy save us.

Spiritual growth is as necessary as the spiritual birth. What benefit could be derived from having children born into the world naturally, were they always to remain children in stature or intelligence? Great care is exercised in giving them proper food in order that they may grow to manhood and womanhood. We are also careful to train in such a manner that will develop their mental and intellectual faculties, which is as it should be, but is the same care and precaution used for the development of the spiritual mind of the babes in Christ as there is to promote growth in the natural child? There is certainly much to learn in regard to the proper training of the young convert. There is much room for prayerful study along this line, for scarcely has the young convert opened his eyes to the beauties of heaven until he is led, as it were, with Christ to the highest pinnacle from whence he is shown the vanities and the pleasures of this life, and if contrition for sin has not been deep enough to root out all love of vanity and pleasure of this life or sln ln any form, we may expect instead of a healthy growth a gradual decline in the spiritual life,

of this time is thoroughness in the great work of repentance. There is need of a repentance so deep as will not be repented of. "All things must become purpose, "a holding out faithful to the

1898.

What a contrast between the child just learning to walk, scarcely able to honor and glorify God. sustain its own weight, and the man of muscle that tolls all day long with no to tell what any mind imagines, or to apparent feeling of fatigue; or the child write exactly what goes on in any hu scholar who is master of half a dozen than human ability has yet accom languages. But, says one, can there be plished. The creation of man is some such a contrast as this in the spiritual life? See 1 Cor. 14:20: Eph. 4:13 and telligence. Men are intelligent enough other texts.

As there is a spiritual growth neces sary, so there are also conditions of made any machine, let it be what It growth, viz., a hungering and thirsting will, surely knows where each part after righteousness. The person that belongs, and, when it is in action, v does not thirst for knowledge will never attain it, and this same rule will hold good in the spiritual sense. Much as how everything is going on upon His God desires our happiness, our growth In divine life, in order that we may be Our every thought, our joys and our useful in His service. He will not grant it against our desires, but we must earnestly desire or covet good gifts before He will impart them and then we must be willing to use them to His glory. The man that hungers and thirsts after righteousness has the promise to be filled, not meaning that this filling will suffice for life, but the spiritually healthy will need the more of this righteousness of Christ, as the naturally healthy needs more natural food than the sickly person. Intellectual food does not satisfy the spiritual hunger. There is much scientific and philosophical food offered nowadays, but it is as so much stale manna to the soul that hungers and

thirsts after the righteousness of God. There is food that merely satisfies the wants of the body without containing the necessary elements of growth. So there is sustaining grace which we daily need to overcome the many trials and conflicts of life. But the truly spiritual has continued longing to be more perfect, more like his Master, and to this end daily seeks that food which not only sustains life, but will tend to bring him into still closer communion with his blessed Master.

Christ says, "When I am lifted up, I will draw all men to me." We sometimes liken ourselves as being enlisted under the banner of King Emmanuel, as soldiers battling for the right, but who is the standard bearer? It must be carried high so all around can see it. How can this banner be carried that all men may see it? Christ's power to save must be lifted high and faithfully proclaimed to bring conviction to the unsaved. Those that are saved and have hungerings and thirstings after righteousness and holy desires for Christ's holiness need to have Him lifted high in these attributes in order that they may grow and become strong in the Lord, and have soul food that will save them from falling away.

Weilersvilla, Ohio.

For the Herald of Truth WHAT ARE WE LIVING FOR? BY RHODA WELDY.

This is a question well worth the consideration of every individual. Should there yet be one who has not yet stopped long enough to think for a few moments on this all important

Therefore the great and crying need question, "What are we living for?" let no more sorrow and no more death; moments at least

We know that God has placed us here. Has He placed us here only to new" in order to secure stability of eat and sleep? Ah no! God created man in His own image and has placed him upon this earth, to have dominion over the things of the earth, and to

Man is wonderfully created. For us who is just learning its letters, to the man soul, is to do a finer, grander thing thing beyond the pale of human into invent many different kinds of me chanical devices, and any man who has each part is doing. He knows all about it. God even knows a great deal better earth. He knows what we are doing sorrows, and all our intentions are in full sight of IIIs all-seeing eye.

God has given us this privilege. Each one can choose for himself what kind of a life he is going to live. We can choose to live so that we may prove a blessing to Him who has created us, or, we can choose to live a life of sin and folly. But oh! remember that God has a great "book of memory," in which the deeds and actions, the thoughts and intents of each of us are recorded, not only for one day, but for every day of

Why do so many refuse to serve their Creator, and choose the vain things and perishable riches of this world, spending time and money in some dancing hall, or in some theater, or perhaps in some secret lodge where so many young men, and older ones as well, are found to day; or they are found in some saloon, which may lead them on and on, down to theft, shame, murder

Many a one says, I shall enjoy myself while I am here, for I have but once to live. It is indeed true; we have but once to live and once to die. And as a tree falls so shall it lie.

"Rejoice, O young man, in thy youth: and let thy heart cheer thee in the days of thy youth; and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judg ment." Eccl. 11:9. bring every work into judgment, with every secret thing, whether it be good. or whether it be evil." Eccl, 12: 14

As we live here so shall the just God judge us at that great judgment day. Let us then try to live such lives, that when our time is done upon earth that our living might not have been in vain. We cannot be thankful enough, that Jesus was willing to bleed and die that our living might not be in vain.

Where are you going to spend eternity? May the Christian be comforted. strengthened, and encouraged, by the many blessed words which are left here upon record for us. Let us not be afraid nor ashamed to let our light shine, that others may know that there is reality in Christianity.

It is joy to the Christian to kuow that there is a place prepared for every individual; a place where there shall be day? If they knew but one tenth of the child to dance and then to restrict it

us stop now and meditate for a few where all is joy and peace. Oh let us ever strive to reach that beautiful home

Wakarusa, Ind.

For the Herald of Truth THE TRUE FOUNDATION.

standeth sure, having this seal, The Lord knoweth them that are his. And Let every one that nameth the name of Christ depart from iniquity." 2 Tim,

Our text speaks of a foundation. Every structure without a foundation worthless, and every prudent man when he contemplates the building of a house, or any other structure, lays first a solid foundation, well knowing that this is the essential part of the building. When he has laid a solid foundation he builds on it with courage and satisfac tion, knowing there will be no danger of his building falling, or being im paired by settling in the foundation.

In the text we are told of a found tion which is the foundation of God. It is the sure foundation: it will never settle; the building set upon it will never give way. Even though heaven and earth pass away, this foundation will stand, because it is laid by God Himself.

This foundation, however, is not made of earth or stone or any material substance. It is the foundation which God has laid for our faith, for our sal vation for our hope of eternal life The Savior Himself says, "He that heareth these sayings of mine and doeth them. I will liken him to a man which built his house upon a rock, and when the rains descended and the winds blew and beat upon that house It fell not, because it was founded upon a rock." The apostle, likewise, refers to the same foundation when he says, "()ther foundation can no man lay than that which is laid, which is Jesus Christ." 1 Cor. 3:11.

When we look out into the Christian world at the present time we see that many are building their faith upon a foundation that will not hold them, because it is not built upon Christ. There are many men building on their own foundation, and not on the solid ock. They claim they are building on the sure foundation, but are deceiving theniselves. There is a vast difference between building on popularity and worldly honor or in building on the true foundation-Jesus Christ. popular foundation is self-exaltation, ride worldly honor, display and pleas ure. These are the things which lead men away from God. These are the things which break down the building. which will cause it to fall in the day of llis coming, when the storm winds of God's anger will overtake them, and they will realize that they were building upon a foundation of sand, and not upou Christ, the unchangeable Rock.

IS IT WRONG TO ATTEND THE DANCING SCHOOL? BY EBEN BUMSTEAD,

We know a superintendent of a Sun day school who has his boy take lessons in dancing. It is well known that mul titudes in the churches think the same course to be a wise one. But how many of these Christian parents have any knowledge of the dance as it exists to

the evil that takes place in and results from the dance halls and even private parlor dances, we feel sure that they would at once take their children from so great danger.

What can be the object of this Sunday school superintendent, but that his boy may learn to do as the world does, to min gle more gracefully in its society, to spend his evenings in that which they think is the queen of worldly amusements. If this be his object how can it be reconciled with the admonitions: "Be not conformed to this world," Rom. 12:2; "If any man love the world, the love of the Father is not in him." 1 John 2:15: "A friend of the world is the enemy of God, James 4.4.

The Bible clearly indicates that there is to he a dividing line between the world and the disciple of Christ. On which side is the dance?

Are the low cut dresses, bare arms and tightly clinging gowns befitting the modesty of one professing to be clothed in Christ's robe of righteousness? Can the giddy music, the overheated room the early morning hour and the embrace of the opposite sex tend to purity of thought? Is the position assumed in the walty tolerated in any other place? In a word is it not all tending to tempta tion, if not actual sin, and how can a Christian pray "Lead us not into tempta tion" and then allow his children to go into the most captivating temptation ever invented?

Great as is this evil there seems to be almost no voice to speak out and warn against its bold effrontery. The Dancing School is not only tolerated but it is supported by a large portion of the church, while in many places Christian people open their parlors for private dances. I know of an Academy for young ladies, members of whose Board of Directors are among the foremost Congregational ministers of Massachu setts, that allows the girls to have week ly dances among themselves. Though they come from Christian homes, and may have been taught by watchful parents, to look upon dancing as a sin of worldliness, yet in this seminary, which is one of our very best they have every encouragement and means to learn to dance. This season there was only one student who had the courage to refuse. Another student declined to dance for some time, knowing that her mother, then in heaven, had been op posed to it, but finally she yielded to the solicitations of the other girls.

In answer to the question so common ly asked "What harm can there be in parlor and boarding school dancing? we will give the words of Mr. T. A Faulkner, ex-danchig master, ex-cham pion dancer, and ex-president, of Dance ing Masters' Association of the l'acific Coast: "In these places," he says, "are taught the rudiments of an education which may make them graduates of the saloon or the brothel.

"I do not say that it always does, but I do say that it often does.

"I only wish that certain parents who think they are restricting their children to 'parlor dancing at home only ' could have seen as I did, their girls, some of them but twelve or fourteen years of age, dancing in a public saloon, where so much beer had been spilt on the floor that the women had to hold their dresse up to keep them from getting soiled and wet as they danced.

"This is usually the result of teaching

May 1,

to home dancing. If they once become fascinated with it they must and will, by some means, fair or foul, have more of It than their homes afford.

"The safe side is the best side. Keep them from taking the first step to ruin, and they can never take the last."

It is a sad commentary on the dancing school that dancing masters find it necessary to close their schools for a season, lest the young ladies who have been ruined bring the school into disgrace, as ls shown by Mr. Faulkner in the following incident: "I met on the train while leaving town one day, a young woman, who, a few months before, had been a member of my select dancing academy. She had been ruined there and was one of the discarded ones when the school was closed for a few weeks, as all dancing schools have to be every little while, to get rid of those girls who have met with a fate similar to hers.

"I entered into conversation with her and found she could no longer endure being shunned and slighted by all her old companions, and was running away from home. I knew that her parents would be heart-broken, and that she. without the protection of a home, would soon sink into utter abandonment, and I tried every persuasion to induce her to return to the home she was leaving. I -who was still teaching the very thing which had been her ruin, now that selfrespect and all that made life worth livlng, was lost to her forever-I tried to

save her from further degradation. "After I had argued for some time with her she turned fiercely upon me, her once beautiful eyes now filled with a desperation born of despair, and said. with a look and tone of reproach which I shall never forget: 'Mr. Faulkher, when you will close your dancing schools and stop this business, which is sending so many girls by swift stages on a straight road to hell, then, sir, and not till then will I think of reform,'

The dancing master was stirred by her words. He renounced the business and is to-day a devoted follower of the Lord Jesus Christ.

The case of this young woman is not one of a few, but of many. It is the story of three fourths of the harlots in our cities. Mission workers who have taken statistics among fallen women tell us that seventy-five per cent, ascribe the first cause of their downfall to dancing. Professor La Floris says: "I can safely say that three fourths of these women (2500 ahandoned women in San Francisco) were led to their downfall through the influence of dancing." A chief of police of New York city has said that three fourths of the women and girls who are living lives of immorality, have been led from the path of virtue through the dance."

My only object in writing on the un popular side of a popular subject is that Christian parents may be aroused to the danger their children are in, if they dance; and that those parents who are debating the question of sending their children to dancing schools, may have a few reasons why it is not a wise thing to do.

A friend told me that his wife took into their home a young girl with an illegitimate child, who one day said to his wife: "Mrs. - do not ever allow your daughters to attend a dancing school. WHEN MY FATHER SENT ME TO THE DANCING SCHOOL HE STARTED ME ON THE WAY TO HELL."

HERALD OF TRUTH.

For the Herald of Truth. FASHIONS AND VANITIES OF THE WORLD VS. RELIGION.

BY A. K. DIENER.

"And he said unto them in his doc trine, Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces." Mark My dear reader, these are Christ's own

words before whom we must appear

and give an account of every word we

speak, for He also said that man will be judged by every word that proceeds out be judged by our actions, for it is a positive fact that actions speak louder than words, or that our teaching goes much farther by example than by precept. Christ says that a tree is known by its fruits, and that we do not gather figs from thorns or grapes from a bramble bush. By this we may well understand that some of our fruits will be seen hanging on the outside, and show where our heart or mind is, for there will our treasures be found also. How often, during the short space of human life, are the professors of religion seduced from the right path by the allurements and vanities of the gay world around them and how often are they led in the world of fashion, gayety and dress. When a person becomes a Christian we do not expect that he should lay aside the refinements which society demands or that he should give up that which makes the journey of life really pleasant. But it is expected of all such to guard against extremes in all things, and man is required to guard against his own evil nature and the allurements of the Evil One. From our youth up we form habits, and what at first makes a very small impression on the mind becomes by repetition a second nature, and human life is but a span and the few short years of our life soon pass away and we must give an account of every word and act of our life whether they are good or evil. There is a great work to be done in the way of elevating or improving mankind and in spreading abroad the glad tidings of salvation, aud the kingdom of God calls for active work on the part of Christians in the way of good. Our happiness for this life and for eternity demands that we employ well our time and live for some good object instead of for fashions and the vanities of this world in which we find no real happiness in this life and nothing but woe and misery in eternity. Oh that we would be truly humble, so that our conduct would help many on the paths of virtue and integrity and lead them as little children to the feet Does the Bible sanction a foolish

expenditure of our blessings or means for bodily adornings while poverty and want are knocking at our doors and a world is perishing for the light of the Gospel? Many thousands, yes, millions of people might have the glad tidings of Salvation carried to them if all would deny themselves of useless and fashionable apparel. Paul, in his letter to Timothy, gives this warning, when he says, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobrlety, not with broidered hair or gold or pearls or costly array; but with good works which becometh women professing godliness." they are to adorn themselves.

Therefore it is evident that to adorn

our bodies with such things as Paul specially mentions is not "good works." Peter, in his first epistle, speaking of the dutles of wives says, "whose adorning let it not be that outward adorning of platting the hair and of wearing of gold or of putting on of apparel." this we understand that fashionable and gay dress is not in accordance with the doctrine of the apostles and with the word of God.

The above does not apply to women only but equally well to man, for Christ ls the head of man and man is the head of his mouth. How much more will we of the woman, and therefore should be an example to woman as Christ was to man. The Bible inculcates universal propriety and demands that all should clothe themselves in a seemly and becoming manner, and bow earnestly are we warned in Holy Writ against excess in all things.

There ever has been and ever must be a distinction between the church and the world; wherein then is this difference to consist if Christians conform to the vanities of this world? Christ said a man cannot serve two masters, for he will either hate the one and love the other, or else he will hold to the one and despise the other. "Ye cannot serve God and mammon," or, in other words, the vanities and customs of the world. Christ also said, "My kingdom is not of this world." If, then, His kingdom is not of this world, His people cannot be of this world. Where do we find His people then? They must be found among those who are the true followers of Christ, and Christ was the bead of the church and laid the plan which all future ages were to follow. What example did He give us? Was it in fashionable robes and the attire of vanity? Nay, but He came as a little child, free from pomp and show, and vet He is the Lord of lords and King of kings. His vesture was of the humblest attire with no outward adorning. By His example He manifested their utter uselessness, and we find the same tenor all through the New Testament from Matthew to Revelations. Paul writes Rom. 12:1. 2. "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice. holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." John, in his first epistle (2:15, 16) says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father but of the world." Therefore it is certain if we conform to the fashions and vanities of the world the promise of heaven is not ours.

Many professedly Christian people cast scarcely a widow's mite into the treasury of the Lord, but spend their money for jewelry and costly attire. It is a common matter for members of the church to give but a very small sum to the support of the Gospel and little or nothing to home or foreign missions, but filling up their wardrobes every season with the most gorgeous attire. Ah, where is the robe of righteousness and the garment of Salvation which will be demanded in the other world?

Who will lnquire a dozen years after this time what style of attire you have

been wearing? Dear friend, If we neglect our duties toward our fellow man, Christ may say to us in the judgment, "I was an hungered, and ye gave me no meat; thirsty, and ye gave me no drink; naked, and ye clothed me not." He who offends in one thing is guilty of the whole, and we are commanded to lay up treasures in beaven, where neither moth nor rust doth corrupt and thieves do not break through and steal." This very night we may be called to give an account of our stewardship; then what in this world will avail if we have no oil in our lamps? We are also commanded to fight the good fight of faith and gird on the armor as soldiers of the cross.

We must fight against the evil propensities of our own nature, as well as against the allurements of the tempter, for the tendency of bodily decoration is to turn the mind of the wearer from spiritual to worldly things, and whosoeyer would wear the crown must endure the cross. One thing is certain, man brought nothing into this world, and it is evident that he can take nothing from it; the cold grave will soon enclose the individual within its bosom. And what will such ornaments and decorations avail when the trumpet of the archangel will cause the dead to come forth from their tombs?

In conclusion, my fellow Christian, "be not deceived, for God is not mocked." Mere profession will not answer for religion; for Christ said, Whatsoever a man soweth, that shall he also reap." If we sow the good seed of righteousness, humility and simplicity, then we will reap the good harvest of joy and happiness in beaven. But if we sow the seed of folly and vanity we must reap that awful harvest of woe and misery to all eternity. Therefore, my beloved reader, consider well what you are doing.

Goodville, Lancaster Co., Pa.

DR. TALMAGE ON MASONRY.

AN UNFAITHFUL WATCHMAN.

It must shake the faith of very many readers of Dr. Talmage's sermons to find him giving the gospel trumpet such an uncertain sound as he does in the Christian Herald of January 19, in his answer to the following vital question from a correspondent at Westbrook Me .:

Can a Christian be a Freemason? If he fulfills his oaths to other Masons. will he not be false to his Lord, and if he breaks them will he not be false to

Dr. Talmage in his reply pleads ig norance of Freemasonry and resorts to the good man argument, as follows:

"As the editor of this journal is not a Freemason, he does not know what oaths are required of Freemasons, but it is a fact that many persons who are certainly sincere Christians are also Freemasons, and appear to find no difficulty in fulfilling the obligations of both relations. Perbaps the obligations of a Freemason are not so stringent as the opponents of the order imagine."

This pitiable ignorance of the great Washington preacher so touched the feelings of a good Pennsylvania pastor, Rev. Allen M. Fretz, of Souderton, that he undertook to enlighten him and his readers by sending the following excellent letter to Dr. Talmage's paper, the Christian Herald:

As a reader of your paper for many years, I value its contents and take a special interest in "Our Mail Bag." Your reply to the question relating to Freemasonry and Its oaths, to my mind could not be satisfying to the inquirer, who is evidently seeking light that be may escape the soul-blighting and conscience stifling influences of this mod-

1848

Rev. Charles G. Finney once wrote: "I wish, if possible, to arrest the spread of this great evil by giving the public at least so much information upon this subject as to induce them to examine and understand the true character and tendency of the Institution. I wish, if possible, to arouse the young men who are Freemasons to consider the inevit able consequences of such a horrible trifling with the most solemn oaths as is constantly practiced by Freemasons. I, with the many, have been remiss in suffering a new generation to grow up in Ignorance of the character of Free masonry as it was fully revealed to us who are now old.

"For one I must not continue this remissness I know that nothing but correct information is wanting to banlsh this institution from wholesome society. This has been abundantly proven. As soon as Freemasons saw that their secrets were made public, they abandoned their lodges for very shame. With such oaths upon their souls they could not face the frown of an indignant public, already aware of their true

Charles Sumner once said: "I find two powers bere in Washington in harmony, and both are antagonistic to our free institutions and tend to centralization and anarchy. Freemasonry and slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it.'

These systems were both in harmony, because both were despotic and nnchristian. Slavery went down in the civil war and we pray, and every Christian church, and every Christian paper should labor, that Freemasonry may be speedily overthrown. And for this war soldiers are needed free from the galling bondage of the lodge, filled full of courage, and of the spirit of Christ, and clad with the armor of light.

Surely the Christian Herald can rely upon the testimony of John Quincy Adams who once said: "I am prepared to complete the demonstration before God and man, that the Masonic oaths obligations and penalties cannot by any possibility he reconciled with the laws of morality of Christianity or of the

We can assure the Christian Herald that there is no lack of testimony to prove that there is a terrible death penalty to each of the three degrees of Blue Lodge Masonry. In the first degree, after a lengthy obligation, the victim swears with his hands upon the open Bible, square and compass, while ssed only in his underclothing, and kneeling upon his naked left knee, say

"To all of this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution, to keep and perform the same, without any equivocation, mental reservation or secret evasion of mind whatever, bindng myself under no less a penalty than of having my throat cut across, my tongue torn out by its roots and my body buried in the rough sands of the

ebbs and flows twice in twenty-four hours, should I ever knowingly or willlngly violate this my solemn oath or obligation as an Entered Apprentice Mason. So beln me God and keep me steadfast in the due performance of the same.

HERALD OF TRUTH.

In the third, or Master Masons' degree, the victim is sworn to conceal the crimes of a brother Master Mason, murder and treason excepted, and they only at his own option. He is bound not to defraud a Master Mason or commit adultery with his female relatives, implying that be is not thus bound in his dealings with others. Such partial morality is positive immorality. And then he binds bimself by a penalty in this degree of "having his body severed in twain his howels taken from thence and burned to ashes, and the ashes scat tered to the four winds of heaven, etc.

In the Knight Templar degree he is required to take the upper part of a genuine buman skull into which he sees wine poured, and he must drink the wine from this horrid cup and re peat the following oath: "This pure wine I now take in testimony of my belief in the mortality of the body and the immortality of the soul, and may this libation appear as a witness against me both here and hereafter, and as the sins of the world were laid upon the head of the Savior, so may all the sins committed by the person whose skull this was be heaped upon my head, in addition to my own, should I ever knowingly or willfully violate or transgress any obligation that I have heretofore taken, etc." Now if such oaths are not a covenant

with death and an agreement with hell, where can they be found? And coneider that they are often taken while the poor victim kneels in the presence of a profane infidel or saloonkceper, as his Worshipful Master. How can the editor of the Christian Herald doubt that these oaths are taken by Masons when hundreds of the most reliable Christian men, some of them ministers and college presidents, have taken them in the lodge, and for conscience' sake have come out and renounced them before the world? The editor of The Christian Cynosure recently published that he found a prominent minister in Dr. Talmage's own denomination, who confessed that he had taken the dreadful Knight Templar oath, and had to drink wine from that ghastly cup-a human skull. Will Dr. Talmage be so incredulous as to look all these witnesses in the face and say, "I can't be lieve these oaths are as bad as you say they are?" Is it not time that honest inquirers should be culightened on this question, and that such influential men as Dr. Talmage speak out and warn the public? May God in Ilis mercy A. M. FRETZ grant it.

This candid letter from Brother Fretz was refused publication in the Christian Herald, and returned to the writer with the following reply:

FROM THE CHRISTIAN HERALD. New York, Feb. 18, 1898.

Rev. A. M. Fretz-Dear Sir: Dr. Talmage is altogether in the dark about this matter of Freemasonry. He does not know whether the oaths are as stated in your article or not. We presume from your letter that you are not of the household. This is all right to a a Mason, as you condemn Masonry and certain extent, but by thus petting would not belong to an order you con-

thing unless we know it to be bad. In to their hurt. this case we must adhere to our rule. We do not recommend people to join the order, so we are clear in the matter If we knew of our own knowledge that Freemasonry was the wicked thing you epresent it, the case would be different. But we know ministers who are in the order, and we know them to be sincere Christians, leading Christ-like lives, preaching the gospel and doing a great deal of good. We cannot believe that they would continue to belong to the order if it was so profane and wicked as you say. We think you must bave been misinformed about it. Therefore we must decline to publish the article you have been so kind as to send.

Yours faithfully, THE CHRISTIAN HERALD,

For the Herald of Truth HOME CULTURE OF OUR CHIL-DREN.

BY S. S. HERNER.

It is absolutely necessary for parents to familiarize their children with the wonderful structure of their bodies. How many wrecks do we see about us wherever we go; physical, moral and spiritual wrecks. Parents owe to their children sound bodies. Is it necessary for people to be continually complain ing about this and that disease? Wherein lies the trouble? Every violation of the laws of life has been followed by a punishment of some sort, and it is neces cary that our children be taught some of these things from infancy.

The training of a child should begin in its very infancy. Fathers and mothers should remember that it depends on them not only how their children are trained now, but for the future; for they are not training them for a day or a year, but for generations to come What does not the word of God say about our bodies? Is there any act or any state in the physical or social world that is not found in Holy Writ?

It is necessary that the children be well nourished; not giving them all kinds of things because they are fretful, and thus satisfy all the child's whims and desires, and become a slave to your child. I think it is according to Bible teaching to train our children, or else our children will soon train us. Many fathers and mothers are wearing out their lives from the results of not training their disobedient children, and the children are governing their parents in stead of the parents governing the children. With all the moral and physical training our children receive, we look about us and what do we see? Look at the past generation. What have they done to make the world better than it was? Whence all these robbers, thieves, murderers, etc.? Are our children influenced by us? Certainly. But in what way and how much all parents will have to decide for themselves. What are we doing for the future generations This is of vital importance. How is it that our boys and girls know so much? How comes it that a boy of ten or twelve or tifteen years has reached the age when he thinks he knows more than any one else, a great deal more even than his parents.

How many parents do we see petting their children, calling them the darlings them, and telling them these things that lets the world move bim .- Luther.

sea at low water mark, where the tide demn. It is not our habit to attack a constantly are they not spoiled? It is

What is ln you? What is ln me? I may know a few things that are in me but only a few. I know ln what direction it works. It is not good for little children to have their own way. Take children that have never been corrected. and after they bave grown to manbood, or womanhood, what good are they? If they can lord it over everything, they are all right, perhaps, and even then not always. "He who is not willing to obey is not fit to rule," is an old adage that still holds good. What is our mind for?

times hear parents say, "Here is my boy, and here is my girl, but they are not able or not strong enough to work, because we are not able to work." Another says, "My boy cannot do work in such and such a line because his parents before him were unable to do so." I wish such expressions would be left for some one else to use. Are we going to say, because you cannot do so and so that your children can not do It either? I do not know what God has intended for them to work. But let them use their minds. This cry of over-mental training is more of a myth than anything else. What is to he done? Some one says, "Do like we older people let them run their chances.' They do run-they run well; but are they in a fit condition for anything else? They are "out" when they should be de veloping their minds with hard study.

Is it ever necessary for you to say of that boy of yours, who studies hard from morning until night, and sometimes until midnight, that he "studies too hard," and "I can't get him out in the morning"? They have been develop ing their minds, expanding them. Talk of killing boys and girls with hard study! I have never seen it! But I have seen dozens of them dwindle down by not using their minds. We are to place our children under favorable circumstances. if possible, and let their minds be de veloped, advanced, and expanded. You have no right to say to your child, "You must do this or that, must make this and that your life work." Let them use their own minds, get them developed, and think for themselves.

Manheim, Ont.

Remarks. We agree with our brother in his idea of this mystical or mytholog ical, mental over working. It is a good way to train children to become indolent and shiftless. Another extreme however is the idea of making literary nhenomena out of boys and girls who have no ability and no inclinations in that direction. There are thousands of young men in our high schools and colleges to-day who have been deluded into the idea of making scholars of themselves, who are only wasting their time and strength, and who will at last awaken to the disagreeable fact that they are much better fitted for the farm or the workshop than for literary pur suits. Education does not always make the man and with a little a wrong turn in his mental development his useful ness is sadly marred and ofttimes almost entirely destroyed. Young men in choosing an occupation should carefully study their adaptability. - EDITOR.

A MAN can never move the world

For the Herald of Truth. THE FORMATION OF HABITS.

BY S. F. COFFMAN.

A young man came to me not long ago and asked me. "What are we going to do with this hahit of careless talk ing?" This habit of careless talking is one that is formed in youth, and if allowed to develop, people will become careless, idle, foolish talkers in old age. How does this hablt affect our Christian life? A great deal. There is a world of evil in this careless talk that is going on, so thoughtlessly indulged in sometimes by Christian people. Bad habite do have their effect on our Christian life. Maybe some of us are trying to stand against it, and in order to get rid of it we will have to do with it just as we must do to get rid of all other bad habits,-we must break it. Some say they cannot break their bad habits which they have formed in youth, Sometimes these very bad habits are the cause of making our Christian life far helow what it might have been if these habits had not been formed, or if they would have been broken after they were formed.

If we do not take the word of God for our standard to go by, in our Christian life, our bad habits may become our standard. Let these bad habits be put away. Shall we excuse ourselves, and carry along with us that member of our body which is oftentimes such a detriment to others as well as ourselves. Let us get onr tongues converted, let our talk be "always with grace seasoned with salt," Let us get rid of this habit of careless talking as fast as God gives us grace. Most of us say many things that we could get along without just as well. Getting rid of this habit is part of the growth in grace.

For the Herald of Truth-THE LIGHT OF NATURE AND OF GOD.

BY MARY A. MAST.

This beautiful Lord's Day morning as I am sitting at the window, behold ing the beautiful sun rise. I am inspired with the greatness and the beauty of light in God's creation.

Nothing is greater and more beautiful than the light. Its benefits are manifest everywhere and are manifold. Without light we would have remained alto gether in darkness. In fact, without light this world would not be a fit dwelling place for us; it is indeed a question whether we could live at all in this world, if the earth did not eniov the light. The light is indeed beautiful and pleasant to us in every way. It is necessary to our health and to our happiness. It is necessary even to the growth of vegetation, fruits, trees, flowers, everything needs light

The word of God speaks of another light that is spiritual light, the light of the Gospel, the light that brings to us the knowledge of God, the plan of salvation, the life in Christ, the blessedness that is prepared for us in the future world.

Then Jesus teaches us that He Himself is the great Light which came down from heaven to reveal His blessed truths to the children of men. He says, to His disciples "Ye are the light of the world." We, as the children of God, and the followers of our Lord Jesus Christ hold the same position to-day as did the apostles in the days of Christ,

world in the present age as the disciples were in the former age.

The apostle John says, "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." John 1:7. Likewise Jesus also teaches us that, "A city that is set on a hill cannot be hid," neither do men light a candle and set it under a bushel, but upon a candlestick,".... "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

What is it then that the world must see? What will make known to the world who the children of God are? It is our work, our walk, our conversation, our conduct, and our behavior in every way, that tells the world whether we are walking in the light, or in the darkness of this world. Many professed Christians are seemingly groping their way along in the darkness of sin, and do not reflect the true light of God. They are not born of God, they have not the mind of Christ, none of that kind, devoted submissive spirit that Christ everywhere manifested.

When we have these characteristics we will bear "fruits of righteousness," we will walk with Christ; we will set our affections upon heavenly things; we belong to the "household of faith;" we lead a blameless life, and our light will shine. We will visit the sick, and the fatherless in their afflictions; we will be doing good unto all men, and in all things we will seek to glorify God, who has hestowed upon us both natural and spiritual light.

Let us walk with God, always realizing His presence, knowing Him, and having His Spirit dwelling within us, believing that Christ is the great Light, and Ilis word a lamp unto our feet, and a light unto our pathway. If we keep Jesus with us, the light of God's love will surely reflect from us, and we will not become stumbling blocks to others. May we all endeavor to show such a light that, hy our good influences, we may turn many to righteousness, and like the stars in the firmament of God, be made to shine forever and ever.

Sterling, Ohio.

For the Hera'd of Truth.

IS CONSCIENCE A SAFE GUIDE?

In passing through this life of conflict and peril it is necessary that we have a guide that would mark out life's dangers to us, and lead us into paths of right and safety. Our voyage across the sea of life may be compared to a ship sailing over the great ocean. For the ship a certain course is laid out which has been determined to be free from all dangerous rocks and shoals, and that a ship may be safely run to its point of destination. So, too, there is a course laid out for man, which if he follows will bring him safely to the shores beyond. There are, however, known and unknown dangers on either side. As the ship, in drifting from its prescribed course, is subject to destruction, so man, if he follow not the channel of safety, is in danger of suffering shipwreck. In order that the ship may be safely directed, it has to be provided with a compass. The compass serves as the captain's guide and by this he may ascertain whether the ship is pursuing the right course or not. Of

hence we are to be the light of the how much greater importance is it that people differ greatly and that what one man has in his possession a compass or guide in crossing the sea of life. The Creator in His infinite wisdom has endowed man with this all-important faculty.

Knowing that man would be tempted and influenced by evil, God instituted the law of "thou shall not" and implanted a moral guide in the sentient soul. This guide or "compass" is his

Now the question comes, is conscience a safe guide? This is a question which has already incited much controversy; it has been discussed time and again and still many do not know how to answer it.

The word conscience is derived from the Latin cum (con) meaning with and scio-to know, and Webster defines it as the faculty, power or principle within us, which decides upon the lawfulness or unlawfulness of our actions and affections and instantly approves or condemns them. First let us see whether our judgment of right and wrong, whether our approval or condemnation of our inclinations and affections, in other words whether the dictates of our consciences are always correct. Right and wrong are principles that are utterly distinct and are eternally separated from one another. Upon the emhracing and following of either of these great principles hangs our eternal destiny. It behooves us therefore that we follow the right and flee from the wrong. How important it is then that we have a true guide, that dictates to us what is right and what is wrong so that we may live and act thereupon.

Shall we then look to conscience as the ultimate discerner of right and wrong? Is it expedient for us in printing the book of life whose pages stand out as our eternal monument to rely upon the voice of conscience as our moral guide?

If conscience is a safe guide, then, what conscience calls right is right, and what it calls wrong is wrong, moreover, every man's conscience would have to be the same because right and wrong are principles that never change. Why is it then that one man can perform a certain act without the slightest feeling of condemnation, or even with feeling of content, whilst another, should be do the same, would be pricked to the very heart? For example: why is it that one man can conscientiously use tobacco whilst another would think himself defiling the human hody? Why does the heathen mother take her innocent babe and throw it into the mighty Ganges, imagining herself performing a sacred duty, whilst we in our land would deem it heinous murder? Why can one go out on the hattle field and slay his fellow-men, thinking he is meeting a solemn ohligation, whilst another would shink from the very thought of it, lest he hear the blood of his brother crying to a just God? We conclude that the conscience of the man that smokes tobacco is not a safe guide, because God says that we are not to defile the temple of the Holy Chost We say further that the woman that throws her child into the river, and he who slays his brother, have no safe guides in their consciences because God says: "Thou shalt not kill."

From this we see that it is a wellknown fact, that the consciences of

looks upon as right, another pronounces wrong. We see therefore that a thing is not necessarily right because we think it is right. From the simple fact that the consciences of different people vary so greatly we conclude that generally speaking conscience is not a safe guide. But you will say, what then will we have to go by, or if conscience is not a safe guide why have a conscience at all? What purpose could God have had in implanting this faculty in man if it is not a safe moral guide? The fact ls, sin having entered into the world, and passed through all generations, that conscience has become darkened or perverted, consequently the moral

standard our consciences would set up for us is defective and fallacious. Conscience being perverted, shall we then disregard it and cast it aside

We cannot do without this moral guide. The sin-stained conscience though it may keep man from falling so low that he does not see anything higher above him any more, is by no means an infallible guide. As to how far conscience has been darkened and depraved by the fall, we are unable to say. That it has been corrupted by the inherited depraylty of our nature ad mits of no doubt. Nothing pure can come out of something that is impure. We are born with perverted consciences.

David said. In sin did my mother con ceive me. Excepting the lowly One of Nazareth there was never vet a child horn into this world that was free from sin. If the child has had wicked and sinful parents we see these traits already cropping out in its infancy. Its thoughts are "evil continually" and it soon is engaged in every imaginable sin, with scarcely any hesitation or reflection. On the other hand if a child has had parents that lived devoted Christian lives we find it almost invariably peaceful and quiet, and very suscentible of right and wrong. Of course through remote causes there are exceptions to these inferences, but as a rule we find them to be correct. The great differences in the nature of children explains why the moral standards our consciences set up for us, are so vastly different. So much light or truth as we have received, so much will be shown hy the decisions of our consciences.

To show under what conditions we may rely upon the guidance of our consciences let us illustrate. What the one indispensable condition of safely navigating a ship? It is that the needle of the compass be perfectly free to yield to the magnetic current. If the iron of the ship should perchance present such attractions as to sway the needle somewhat from its full surrender to the pole, and the captain would take the misdirected needle as his guide, immediate danger would accrue—the ship would miss the channel and sooner or later would meet with disaster.

"Christianity is not a drill: it is life, full, free, radiant and rejolcing. What a young man should do is not to vex himself about his imperfections, but to fix his mind on the hright image of Per fection; not to weary his soul with rules. but to live with Christ as one liveth with a friend. There is one way to complete manhood, and that is, fellowship with Jesus Christ."

THE HARVEST IS NOW.

Did von think that it would be to-morrow The harvest should be ?

From far Galilee Are somehow for one and another, But not just for you? Are meant for that good, willing brother,
That sister so true?
And so you pass lightly earth's sorrow, And never allow That death waits for many to-morrow

That death walts for you?

O, hark! how the chorns is swelling.
O, hark! what the voices are telling: The harvest is now! Do you hear but not heed to your Master Are you deaf to His call?

Do you gather your treasure the far
And cling to it all? enre the faster

But one thing you fail to remembe It is not your own. The fullness of Inne and December Are only a loan; And you see not your absent Lord's sorrow O'er stewards untrue, And forget that He cometh to-morrov

To reckon with you. O, hark! how the chorus is swelling, O, hark! what the voices are telling: The harvest is now

And what of the pallent and weary Who toll all alone And scan the cold skies, dark and dreary,
Where Christ is unknown?
Too long and in vain have they pleaded: "The harvest is great, O, send us the help that is needed.

It groweth so late!"
Then haste to give gladness for sorrow,
Nor ever allow
A thought of "four months" or to-more The harvest is now.

() bark! how the chorus is swelling -M. Currie Moore, in The Baptist Mis

MISSION NOTES.

Magazine.

We are glad for these hright spring days: the children enjoy the sunshine and warm air and as many of them have been much in the house all winter they enjoy the sunshine and spring air.

The Sunday schools are somewhat smaller than formerly on account of nice weather for play; we hope however to keep at least the earnest ones. Last Sunday the school here numbered 110; and the school at Ryan's hall numbered about thirty-five, the interest is being kept np very well.

The sewing school is full of interest and energy, the eager little workers keep the teachers' hands and hearts fully occupied.

We are always sorry to see those whom we have learned to love move away from our neighborhood. Several families of those who worked with us faithfully for some time have, on account of work in another part of the city, moved away; still we believe that the dear Father can keep them there as well as here and we commit them to His care.

The medical work is still being faithfully carried on, and many sick ones are helped, and with the helping of the hody they are pointed to the great Helper of the soul

Yesterday a large case of eggs came to us from Sterling, Ill. This eve a nice roll of home made carpet for our kitchen came from Pennsylvania.

Bro. Leaman left on Tuesday for a two months' visit at home and with friends. We miss him here, but trust that his visit may be a hlessing to himself and all those with whom he meets.

The recent city election brought with it a great deal of excitement. On Monday evening during our German meeting there was more noise outside of the

hall than inside; still amid all the din we rejoiced that we had something so much better than worldly leaders to rejoice over and to work for.

We need more real heart felt lovalty to our King. May we be true to Him. SISTER LINA

GAY AND COSTLY ATTIRE

[The sub]oined remarks on gay and costly altire and the wearing of gold or other orna ments on the person, are taken from a letter written from India by the celebrated Mission-ary Adontram Judson to the female members of Christian churches in the United States in the year 18tt. Dr. Schaff, in his Encyclopedia of Religious Knowledge, remarks of Dr. Jud on heigeous a noweege, remarked as some "He was one of the most herole and devoted as well as one of the earliest missionaries which America sent forth to healthen lands. His name will continue to shine amongst the galaxy of apostolic laborers. has merited and will ever continue to be known by the title of the Apostle of Bur-

DEAR SISTERS IN CHRIST:-Excuse my publicly addressing you. The necessity of the case is my only apology. Whether you will consider it a sufficient apology for the sentiments of this letter unfashionable, I confess, and perhaps unpalatable, I know not. We are sometimes obliged to encounter the hazard of offending those whom of all others we desire to please. In raising up a church of Christ in

this heathen land, and in laboring to elevate the minds of the female converts to the standard of the Gospel, we have always found one chief obstacle in that principle of vanity, that love of dress and display, which has, in every age, and in all countries, been a ruling passion of the fair sex, as the love of riches, power and fame, has characterized the other. The obstacle lately be came more formidable, through the admission of two or three fashionable females into the church, and the arrival of several missionary sisters, dressed and adorned in that manner, which is too prevalent in our beloved native land. On my meeting the church, after a year's absence, I beheld an appalling rofusion of ornaments, and saw that the demon of vanity was laying waste the female department. At this time I had not maturely considered the snh ject, and did not feel sure what grounds I ought to take. I apprehended also, that I should be nnsupported and perhaps opposed by some of my coadjutors. I confined my efforts, therefore, to private exhortation, and with hut little effect. Some of the ladies, ont of regard to their pastor's feelings, took off their necklaces and ear ornaments, before they entered the chapel, tied them up in a corner of their handkerchiefs aud on returning, as soon as they were out of sight of the Mission house, stopped in the middle of the street to array themselves anew.

In the meantime, I was called to visit the Karens, a wild people, several days iourney to the north of Maulmain. Little did I expect there to encounter the same enemy, in those "wilds, horrid and dark with o'ershadowing trees." But I and reigned with a peculiar sway, from time immemorial. On one Karen lady, I counted between twelve and fifteen necklaces of all colors, sizes and materials. Three was the average. Brass belts above the ankles; neat braids of black hair tied below the knees; rings of all sorts on the fingers; bracelets on

the shoulders; fancifully constructed umphant glance at their old teachers, bags, enclosing the hair, and suspended from the back part of the head, not to speak of the ornamental parts of their clothing, constituted the fashions and the ton of the fair Karenesses. The dress of the female converts was not essentially different from that of their countrywomen. I saw that I was brought into a situation that precluded all retreat-that I must fight or die. I considered the spirit of the religion of Jesus Christ. I opened 1 Tlm. 2:9, and read these words of the inspired apostle: "I will also that women adorn them selves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly

Some of the Karen men had been to Maulmain, and seen what I wish they had not. And one day, when we were discussing the subject of ornaments, one of the Christians came forward and declared that at Maulmain, he had actually seen one of the great female teachers, wearing a string of gold beads around her neck On arriving at Maulmain, and parti-

ally recovering from a fever which I had contracted in the Karen woods, the first thing I did, was to crawl out to the house of the patroness of the gold necklace. To her I related my adventures, and described my grief. With what reply, "Notwithstanding this necklace, I dress more plain than most ministers wives and professors of religion, in our native land. This necklace is the only ornament I wear; it was given to me when quite a child, by my dear mother, whom I expect never to see again, another hard case) and she begged me never to part with it as long as I lived, but to wear it as a memorial of her." O, ye Christian mothers, what a lesson you have before you. Can you, dare you give injunctions to your daughters, directly contrary to apostolic commands? But to the honor of my sister, be it recorded, that as soon as she un derstood the merits of the case, and the mischief done by such example, off went the gold necklace, and she gave decided proof that she loved Christ more than father or mother. Her example, united with the efforts of the rest of us at this station, is beginning to exercise a redeeming influence in the female department of the church.

But notwithstanding these favorable signs, nothing, really nothing, is yet done, And why? This mission and all others must necessarily be sustained by continual supplies of missionaries, male and female from the mother country. Your sisters and daughters will continually come out, to take the place of those who are removed by death and to occupy numberless stations still unoccupied. And when they arrive, they will be dressed in their usual way, as Christian women at home are dressed. found that he had been there before me, with the most prying enriosity, regarding them as the freshest representatives of the Christian religion, from that land where it flourishes in all its purity and jewels pendent from their ears, the bends and chains encircling their necks, rubies the rich variety of ornamental the wrists and arms: long instruments head dress, "the mantles and the wimof some metal, perforating the lower ples and crisping pins," (see Isa. 3:19, superstitions on the same ground.

part of the ear, and reaching nearly to 23) they will cast a reproachful, triand spring with fresh avidity, to re purchase and resume their long neglected elegancies;-the cheering news will fly up the Dah gyaing, the Laingbwai, and the Sal-wen;-the Karenesses will reload their necks and ears, and arms, and ankles:-and when after an other year's absence I return and take my seat before the Burmese or the Karen church, I shall behold the demon of vanity, enthroned in the centre of the assembly, more firmly than ever grinning defiance to the prohibitions of apostles, and the exhortations of us who would fain be their humble fol lowers. And thus you, my dear sisters, sitting quietly by your firesides, or repairing devoutly to your place of wor ship, do, by your example, spread the poison of vanity through all the rivers and mountains, and wilds of this far distant land; and while you are sincerely and fervently praying for the upbuilding of the Redeemer's kingdom are inadvertently building up that of the devil. If, on the other hand, you divest yourselves of all meretricious ornaments, your sisters and daughters who come hither will be divested of course;-the further supplies of vanity and pride will be cut off, and the churches at home being kept pure, the churches here will be pure also.

Dear Sisters:- Ilaving finished my ease and truth, too, could that sister tale, and therein exhibited the necessity nuder which I lay of addressing you, I beg leave to submit a few topics to your candid and prayerful consideration.

1. Let me appeal to conscience, and enquire, what is the real motive for wearing ornamental and costly apparel? Is it not the desire of setting off one's person to the best advantage, and exciting the admiration of others? Is no such dress calculated to gratify selflove and cherish sentiments of vanity and pride? And is it not the nature of those sentiments to acquire strength from indulgence? Do such motives and sentiments comport with the meek, humble, self-denying religion of Jesus Christy I would here respectfully suggest, that these questions will not be answered so faithfully in the midst of company, as when quite alone, kneeling

2. Consider the words of the apostle, quoted above from 1 Tim. 2:9-"I will also that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair. or gold, or pearls, or costly array." 1 do not quote a similar command re corded in 1 Peter 3:3, because the ver bal construction is not quite so definite though the import of the two passages is the same. But cannot the force of these two passages be evaded? Yes and nearly every command in scripture can be evaded, and every doctrinal as sertion perverted, plansibly and handsomely too, if we set about it in good earnest. But preserving the posture al-And the female converts will run luded to, with the inspired volume around them, and gaze upon them, spread open at the passage in question, ask your hearts in simplicity and godly sincerity, whether the meaning is not just as plain as the sun at noon day Shall we then bow to the authority of glory. And when they see the gold and an inspired apostle, or shall we not? From that authority, shall we appeal to the prevailing usages and fashions of the finger rings set with diamonds and the age? If so, please to recall the missionaries you have sent to the heathen for the heathen can vindicate all their

May 1, 1898

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Monthly Calendar for May.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sal.
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31	Ī			

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ing them cheerfully answered.

22:1-14. [Read Chapter 22, Memory Verses 2-4.]

GOLDEN TEXT.-Come, for all should not fail to write us if in need of things are now ready.—Luke 14:17. INTRODUCTION.

LESSON VI.-MAY 8.

TIME.-Tuesday, April 4, A. D. 30; two days after our last lesson, and three days before the crucifixion.

PLACE.-The temple at Jerusalem

TEACHINGS OF THE PARABLE,-In this parable we see God in Ilis grace hidding the rebellions Jews to the feast. and making them the preferred guests. This preference refers to the offer of the Gospel to the Jews after the crucifixion and resurrection; and foretellitheir rejection of the offer of grace, and the subsequent destruction of Jerusalem The second division of the parable refers to the calling of the Gentiles, and the general acceptance of the Gos

DAILY READINGS.

M. (May 2.) The Marriage feast. Matt. 22:1-14

The Supper of the Lamb. Rev 19-5-10 W. The white robe. selling book because everybody wants a Rev. 7:9-17 Rev. 22: 13-21 Whosoever will. Wisdom's invitation. Prov. 9:1-12 Folly of refusal. Prov. 1:20-33

> S Wicked excuses. Luke 14: 15-24 LESSON VII.-MAY 15.

> WATCHFULNESS .- Matt. 24: 42-51. (Read Chapters 23, 24, and Rom, 14; 1-

13. Memory Verses 44-46.1 GOLDEN TEXT - Watch therefore: for ve know not what hour your Lord doth come,-Matt. 24: 42.

INTRODUCTION.

Time.-April 4, A. D. 30, probably on Tuesday afternoon, the same day that Jesus had spoken the parable of our last lesson.

PLACE.-On the Mount of Olives, overlooking Jerusalem, as Jesus was on His way to Bethany.

THE HEARERS .- The discourse given in Matt. 24, 25 was spoken on the Mount of Olives to the circle of our Lord's disciples only. It consists of a series of prophecies relative to the destruction of Jerusalem and His second coming to judge the world, with parahles enjoining watchfulness.

Turke Kinds of Watching .-- (1) The watching of caution. The thief would find an easy entrance to an unlocked or unwatched house. For want of watching the property of the careless owner is stolen. This is one picture of the man who is not ready when Christ the Lord returns; for He says, "Behold, I come as a thief" (Rev. 16: 15: 1 Thess 5:2; 2 Peter 3: 10), (2) The watching of duty. This we see illustrated in the school boy whose lessons are studied ready for the teacher's coming: the workman whose task is properly performed when the foreman's back is turned; the daughter who keeps everything at home in good order during her mother's absence. Thus the loyal servant of Christ must be about his Master's business because he expects His

return, and may look forward to the blessing and the reward pronounced or him "whom his Lord when he cometh shall find so doing." (3) The watching of desire. This feature of watchfulness is touched upon in the passage that im mediately follows our lesson. Many Scriptures declare that the Lord is com ing again. It is His will that His dis ciples should be looking for Him. Not, however, in fear and anguish, but with an earnest, loving desire to see Him.

May 1,

TEMPERANCE.-As Christians we need to watch for the coming of our Lord: but we need to watch also out habits and lives, and those of others lr order to do them good. In this sens the lesson applies forcibly to temper ance We should make an application of the lesson to this monster evil as well as to all evils that we may hope to be instrumental in correcting.

M. (May 9.) Warning. Matt. 24:1-14 Matt. 24: 32-44 T. Unexpected, Matt. 24: 32-44 W. Watchfulness. Matt. 24: 42-57 T. Ready and not ready. Matt. 25:1-13 Expectation. 2 Peter 3:8-14 Watch and pray. Mark 13: 28-37 S. Hold fast and repent. Rev. 3: 1-6

SOME BE'S FOR YOUNG CON VERTS.

Re sure of your conversion Be watchful and prayerful. Be faithful and steadfast. Be happy; carry rays of sunshine into both home and church. Beware of your religion becoming a

mere habit. Be terribly in earnest. Be filled with the Spirit.

Be always inwardly sweet. Be not too fond of criticising others. "Be conscientious and severe toward yourself, but lenient and courteous to

Be not in too great haste to reform the church.

Be a pillar, not a sleeper, in the church

Be loval to all the interests of the church: take them up: advertise them Be on hand to welcome others to church.

Be at home in the church-a part of

Be above slighting others and of be ing slighted. Be reverent and respectful in the

house of God Be a necessity to the church. Work

in the rear as cheerfully as in the front Be truly great by being the servant of all not of a certain class only. Be a bearer of burdens, not merely

fifth wheel-for show. Be a supporter of the church-intellectually, spiritually, financially,

Be in touch with all the benevolent institutions of the church.

THE first great lesson a young man should learn is that he knows nothing. and the earlier and more thoroughly this lesson is learned, the better it will be for his peace of mind, and his success in life. A young man bred at home, and growing up in the light of parental admiration and fraternal pride, cannot readily understand how it is that every one else can be his equal in tal-

CORRESPONDENCE.

CLARK Co., O1110, APR. 11, 1898.-We bave again been encouraged and admonished by ministering brethren of our duties in the work of the Lord How much good we may do if we are faithful and consecrated to the Lord's service. Our Sunday school opened the first Sunday with twenty-three scholars, and the second Sunday with twenty eight scholars and five teachers. We did not have any Sunday school previous to this, as we felt there would be too few who would take an interest in the work to carry it on successfully, but we found out differently when we gave it lnto the bands of llim who directs all things to His glory. We hope other localities who may hold this view will cast away all fear, and take hold of the work with earnest hearts, and God will bless them in their efforts and enable them to do good to many who would otherwise not have the opportunity of attending Sunday school. COR.

ALBANY, ORE., APR. 15, 1898,-Our Sunday school was organized in January, when Christian Kennel and Daniel Erb were appointed as superintendent, and assistant superintendent. Recently also seven souls were baptized, and re ceived into church fellowship. May God bless them that they may be faithful to walk in the narrow way, in the strength of the Lord Jesus Christ. Four sisters were also received into church fellowship by letter, from the churches to which they formerly belonged. Also a brother who is a deacon-which office we hope be may fill with credit to himself and the church. There is in our congregation a growing interest, and we hope through the influences of God's people, many souls may be brought from darkness to light, and into fellowship with God's people. On the 10th of April we commemorated the death and suffering of our Lord Jesus in the use of the bread and wine, as the emblems of the broken body and the shed blood; in which nearly all the church participated. We feel that we have been richly blessed, and hope that God's goodness and mercy will continue with · COR.

LORETTA, SOUTH DAK., APR. 18, 1898.—A kind greeting in Christian love and peace, to all the readers of the HERALD OF TRUTH. We have recently been blessed with a fine rain, which moistened the earth and revived vegetation. The wheat was suffering from the drought, but we hope by the divine blessing, we may be favored with the early and the latter rain in such an abundance that a good harvest will be produced. We had our Easter services and Bro H P Unruh preached to us the word, setting forth the redemption of the human race through the death and sufferings of our Lord Jesus Christ. We hope God's ahundant blessing may be upon what he presented to us on that occasion. On Easter Monday in the afternoon, we held a missionary meeting, in which three of the teachers of the Sunday school gave addresses, after which Bro. H. P. Unruh also addressed the meeting and a collection was held be our wish and desire that Bro. Lam-

as Bro. II. C. Unrub will return home mitted into church fellowship with us. Page Co., Iowa, by Andrew Good, 17.40 to assist him. We trust the work of the Lord may be prospered, and that many souls may yet be brought from darkness to light and from Satan to God.

HERALD OF TRUTH

LARNED, KANSAS, MAR. 26, 1898. Bro. J. M. R. Weaver of Harvey Co. arrived in our midst and remained till April 4. During his stay he preached ten times, showing forth the way of eternal life, teaching the necessity of a full consecration. The meetings were well attended, with the exception of the last, when it rained. We have had no meetings by visiting brethren for some time, which made this visit all the more pleasing. We feel very thank ful to God and the dear hrother, but are very sorry that he did not stay longer as we think his work was not done yet, but we still look to God for the best. There is a question in my mind sometimes whether we are justifiable in going to a place and getting sinners to see their condition and then leave them to grow cold again, as we believe the oftener they refuse the harder they get. We are getting along as usual; folks in general are well and enjoying the healthful breeze which these high western plains afford. May we ever enjoy the blessings of God which He gives us continually. God bless us all, especially those who go out to preach the gospel. D. S. King.

PAULINE, NEB., APR. 13, 1898,-Bro. S. F. Coffman came into our midst the latter part of February, and held meetings for two weeks. We enjoyed a son of spiritual refreshment. May God bless the young brother in his work. Our little congregation has since the New Year been visited by death; Bro. Grooms, aged 19 years, having been called home. One member was received into church fellowship April 9th.

FROM STRANG, FILLMORE CO., NEB. On the 11th of April 1898, we were again visited by the hrethren J. M. Nunemaker of Roseland, Adams Co., Neb., and Ammon E. Stoltzfus of Lund, Decatur Co., Kans. The brethren held six well attended meetings, at each meeting proclaiming the Word unto the saints and sinners. We were admonished by the brethren to walk in Christ's footsteps and be sincere in our faith towards God. May God give the dear brethren strength so that they may be ever faithful to Him and continue in proclaiming the truth. We feel very thankful to God and the brethren. May they come oftener to visit the congregations that are scattered all over the country, especially the small congrega-Joseph Kunns. tions.

WAKARUSA, IND., APR. 18, 1898 .-The examination meeting of the Holdeman congregation was held on April 4th. At this meeting votes were also taken for a deacon. On Saturday forenoon, April 17th, another meeting, for the ordaining of a deacon, was held. The lot fell upon Bro, Samuel Smeltzer. May the Lord bless and strengthen him that he may ever discharge the duties devolving upon him in the position to for the missionary cause. It would also which God has called him. On the afternoon of the same day, we again bert might visit us, and tell us about met for baptismal services. Four (two matters in India. Bro. H. P. Unruh will from other denominations) renewed soon have help in his ministerial work, their covenant with God and were ad-

After this fourteen others made their covenant with God and sealed it with water baptism. Some of these are yet young in years, and it has added great responsibilitles upon the parents and the church, but may we all look to Him from whence cometh every good and perfect gift, for grace that these lambs in the fold may be cared for in the best possible manner. God forbid that any of these converts should ever turn back into sin and deny the Lord. On the next morning after a very interesting Sunday school session at which many from other districts were present, we partook of the emblems of the broken body and the shed blood of Him who died on Calvary. These meetings have indeed been very encouraging and we have reason to believe that many are determined, by the help of God, to put forth still greater efforts in the future for winning those yet outside the king-

dom. Remember the work at Holde

man's at the throne of grace. JACOB K. BIXLER.

NORTH LAWRENCE, OHIO, APR. 17, 1898, - We reorganized our Sunday schools for the summer. At Pleasant View, on the 20th of March, Bro. David Eschliman was elected superintendent; Bro. Aaron Eberly, assistant Supt.; Bro. Martin Hollinger, chorister; and Bro. David Senger, secretary. We had an average attendance of 76 during the first quarter of 1898, which was the highest for the last year. The school shows a slight increase for several years. On Sunday, April 10th, the Sunday school at Martin's church was again opened, Bro. Daniel Buchwalter. superintendent; Bro. Aaron Eberly, assistant Supt.; Bro. Abram Huntsberger, chorister; Sister Anna Huntsberrer, assistant chorister; and Sister Sadie Metzler, secretary. We have also had a few meetings by Bro. George Lambert, which were very interesting and highly appreciated by all who attended them. RUDY SENGER.

HARPER, KANSAS, APR. 1, 1898. received from the brethren and sisters of the different congregations for our new house of worship: Minnie A. Rupp, Shiremanstown,

Pa A sister, Millersville, Pa., Jacob Kinsinger, deacon, Cruger,

Peabody Cong., Peabody, Kans., Jacob Harnish, East Petersburg, l'a... Iacob Erb deacon. Pa. congrega

tion, Newton, Kans., Jacob J. Musser, Sonnenberg, Dal-32.50 ton, Ohio, R. C. Dacon, West Liberty, Moni

tor. Kans., C. Driver, deacon, Versailles, Mo. H. S. Nissley, Krebill church, Flo

rin, l'a., II. G. Good, Bowmansville, Pa., Geo. B. Landis, deacon, Canton Kans..

E. R. Ebersole, Ayr. Neb. S. M. Rutt, Middletown, Pa., Jos. S. Shoemaker, Freeport, Ill., M. E. & B. B. per G. L. Bender. M. E. & B. B. per G. L. Bender, Michael Horst, bishop, Orrville, Ohio

From Lancaster Co., Pa., by T. M. Erb. N. Shepp, Garden City, Mo., Intercourse, Pa., by T. M. Erb, 30.00 S M. Burkholder, Harrisonburg, Va..

Wm. Graybill, McAlisterville, Pa., 14.50 Lititz Lancaster Co., Pa., by T. M. Erb.

C. Amstutz, Orrville, Ohio, 2.00 8501.19

The above amounts have been received during the last year for the purpose of building a church house at pleasant Valley three miles east of Harper, Kans. We wish to acknowledge the liberal contributions made by our brothren who have belned us to a good comfortable house of worship where we now meet every Lord's day for public worship and Sunday school both of which have increased some since we have our new house as there are more and better accommodations for the congregation. We wish to express our heartfelt thanks to every donor and our prayers are to God that He may hestow His richest blessings upon all. God grant that this house may ever be used to glorify Ilis holy name. How pleas ant it would be if all the donors could meet with us and worship together for a season, but how much happier if we can all meet in that heavenly mansion above where we can praise our Father forever more. Brethren, pray for us that we may ever walk with God. We remain yours in Christian love,

J. SHELLENBERGER. Building Com. J. G. WENGER.

TISKILWA, BUREAU CO., ILLS., APR 13, 1898.-My communication is a sad one. On the 14th of March last, we received the following message: "Men ahga, Minn. John Berkey shot himself, this morning, and is dying." This was our son John. He had gone to Hubbard Co., and taken up a claim and was do ing well. Our first thought was, "Oh, if only our boy can die in the Lord." In deepest grief, and with a prayer for The following is a report of the amounts our dear one I hastily prepared myself for the journey that evening, but had to wait at Tiskilwa, until 2:10 the fol lowing morning, reaching St. Paul at 6 P. M., where I had to stay all night. 8 1.00 By the kind assistance of the officials I 1.00 secured a trip permit to Menahga. Leah Horning, Shambaugh, lowa, 1.00 left at 8.20 A. M. on the 16th for Park Rapids, 210 miles distant. Through the 20,00 conductor I learned that my son was 6.00 dead. Arrived at l'ark Rapids at about 6 l'. M., and took a livery rig for the 11.00 thirty miles still remaining between me and my boy; as I could not go that evening, I sent a letter home giving what details I had picked up on the way. Next morning I was conveyed to Hubbard, where I was met by John 19.91 Miller a dear friend of ours. John and he had been keeping house together From him I found that the fatal shot was accidental, and that under the circhuistances I could not take my son home. So we made arrangements to 5.50 bury him on the following day. We 19.65 then continued our way tifteen miles further to Miller's home. After dinner 5.15 16.50 at a neighbor's house, we went to where 35,00 my son was. O, to find a son thus sud dealy taken away in the very prime of 10.75 12,32 manhood and strength, and among strangers, and yet not strangers 25.75 for these people had done all they

Peloubet's Select Notes.-A com

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139

came to us filled with the love of God

to do the Master's work. In the after-

noon instruction meeting was held, and

the same evening he preached for us.

On the morning of the 12th, long hefore

ple of the different sections of Juniata,

Perry and Snyder counties could be

seen wending their way toward the

Delaware M II to witness the cere-

monies of receiving penitent believers

into the visible church. May their

Christian life be as fair and lovely as

SUNDAY SCHOOL ITEMS.

-Our Sunday schools are all at work

again with more zeal than ever. Fol-

lowing are the superintendents of the

different schools in our district: Lost

Creek, S. D. Kauffman and G. Detra;

Rockland, J. K. Hooley and Alhert

Weldman: Lauvers, Samuel Knouse

and John Gingrich; Delaware, Amon

Winey and Jos. Wert: Richfield, Simon

Graybill and Caleb Graybill. We ask

an interest in the prayers of all lovers

of the cause that all work may be done

to the honor and glory of God and to

GEISTOWN, CAMBRIA CO., PA., APR.

8, 1898.—Our Sunday school has chosen

the following officers for the coming

year; Supt., Bro. D. S. Yoder; assistant

Supt., Bro. R. M. Luther: Sec., Wm, C.

Harshberger; assistant Sec., D. II.

Yoder; Treas., A. C. Weaver; No. of

teachers, 13. We feel thankful for the

blessing we have received from God's

hand in the past. Our prayers are that

God may bless us in our work in the

coming year and that all the workers

may look to Him for direction in this

important work. Let us do our very

hest. Let us try and encourage one an-

other, and pray for one another, for

there is a great work hefore us to do,

for the vineyard truly is great, but the

NEWSTILE PA APR 2D 1898 - The

Diller Sunday school on the 27th of

March last elected Bro. Jacob N. Burk-

hart Sunt and Bro. John Shover, as

sistant: Bro. John Seitze, secretary, and

Wm. Burkholder, assistant; Bro. Sam-

uel Shover, treasurer, and Henry Burk-

holder and Amos Burkholder, librari-

ans. These are all men under twenty-

five years, one of the grand results of

evangelistic efforts made here in the

past years. Our dear young people who

have been gathered in are a real help to

us. The Lord help them to be ever

faithful and true in every service for

the Master. In conclusion I wish the

HERALD would urge upon our Sunday

school teachers everywhere that they

ALICE WINGARD.

laborers are few.

the upbuilding of His kingdom. II.

MCALISTERVILLE, PA., APR. 15, 1898.

J. K. HOOLEY.

yow to love and serve God evermore.

could to keep the body until I came, Eby was to instruct and haptize a numhaving packed it in ice. For the sake of our many friends I will give these further particulars.

My son John was trapping, and the morning of the 14th of March he went out to look after his traps. When he was about four miles from home he shot a prairie chicken. As the hird fluttered ahout, he struck at it with the the appointed hour for services, the peogun, the muzzle pointing towards him. In some manner the gun went off, the charge entering the right side under the ribs, and taking an upward course. He was one mile from the nearest house and nearly a mile from the road. With great difficulty he made his way to the road, dropping down many times the morning they made their public from sheer exhaustion. A man soon found him iying hy the roadside, and hy the aid of one of my son's acquaintances they got him to the house and sent for the doctor about fifteen miles distant. After a hurried examination, the doctor sald, "There is no hope for you, young man!" So John made ready to depart saying, "I know my father will be here as soon as he can. Bid all my relatives and my many friends good-bye and tell them I joye them all. but God loves me better; I must go.' The rest of his time he spent in prayer. So ended this promising young life, on the 14th day of March about 6 P. M. On the 17th of March towards evening, we hrought him to John Miller's home, and the next morning a small number gathered to take the remains to the graveyard, near Hubbard, about fifteen miles distant. The funeral cortage, though smail, was a sad one, and many tears of sympathy were shed. It seemed that the deceased had made friends wherever he went. Pre. Thompson, of the M. E. church, officiated. Deceased had been baptized on confession of his faith about four years ago while in Nebraska. Joseph Buercky.

LINES

in memory of Mr. John Buercky who departed this life March 14, 1898. Our dear friend has left us,

We'll see his face no more: For he is sleeping, sweetly sleeping, O'er the bright and golden shore.

We'll miss him, oh we'll miss him, As the days go gliding hy; We never for one moment thought That John was soon to die.

To die in life's morning. With the future so hright and clear; How can we but sorrow

Over him we held so dear. Our God knoweth what is best And doeth ail things right: So we must be reconciled: His soul has taken flight

Death is silent reaper, May take us unawares: The strong as well as weak Are caught within his snares.

lie has left the cares behind Of those who sail on life's troubled sea;

So farewell our friend John, And thy friends go live with thee

We are sure they will meet thee. Though you sleep heneath the sod, They will meet thee and will love thee When they go to meet their God. BY TWO BRADFORD FRIENDS.

-At the meeting of the Lancaster con- Friday, June 2nd and 3rd 1898, in the

her of converts that had made applica- ters from abroad are heartily invited to he present. tion during the winter and spring. On the 11th of April the day appointed, he

Bishops are requested to meet on Wednesday at 2 o'clock, P. M. Questions for discussion should be presented to the bishops by Wednesday noon, June 1st.

Those coming on the Wahash R. R. wili please write to A. R. Zook, Topeka, Ind. Those coming on the Lake Shore will please write to J. Kurtz, Ligonier, where you will be met at the sta-J. KURTZ, Ligonier, Ind.

The Annual Conference for Ontario will be held (D. V.) in the Wideman meeting house near Markham, York Co., Ont. Conference to commence on Thursday the 26th of May 1898. Brethren and sisters from other conference districts are heartily invited to be with us during these exercises that hy meeting together we may be strengthened and measures taken to extend the horders of Christ's kingdom. Markham on the Grand Trunk R. R., is the nearest station.

The Annual S. S. Conference for Waterloo Co., Ont., will be held at the C. Eby church on Whitmon day, May 30th. All welcome,

The Mennonite S. S. Conference for the State of Ili., will be held on the 25th and 26th of May, 1898, in the Amish Mennonite church near Metamora, Ill., and the Church Conference will be held on the 27th in the Union church near Washington, Iil. The time and location have been so arranged that brethren and sisters coming in from other districts can conveniently attend both conferences.

The brethren both at Washington and Metamora extend a cordial invitation to all such who can to attend. Those coming in over the C. & A. Rv., will stop at Metamora, and those arriving over the T. P. & W. will stop either at Kruger or Washington Arrangements will be made to meet passengers at

either of the places named. All questions for consideration at the Church Conference should be sent or handed in to the secretary on or hefore

the 26th of May. J. S. SHOEMAKER, SEC.

The Amish Mennonites of Ohio and Pennsylvania will hold their annual Conference at Walnut Creek church, Holmes Co., Ohio, May 16th and 27th. Persons coming from the East on the Pittshurg, Ft. Wayne & Chicago R. R., will stop off at Canton and take the Cleveland, Canton & Southern R. R., to Sugar Creek, Such can correspond with David Beachey, Sugar Creek, Ohio. Those coming from the West on the Wheeling & Lake Erie R. R., should stop off at Navaare and change to the C. C. & S. R. R., for Sugar Creek. Those who wish to take the C. A. & C. R. R., and go to Millersburg should correspond with Fred Mast, Berlin, Ohio, or Moses A. Mast, Walnut Creek, Ohio.

All are cordially invited to attend and assist in advancing the cause of "Father forgive them, for they know C. Z. YODER, COR. SEC. Christ. Weilersville, Wayne Co., O.

Conference in the Eastern District,

Ministers, deacons, brethren and sis- at the Franconia meeting house, near Souderton, on the first Thursday In

SEMI-ANNUAL.

The Semi-Annual Conference of Vir ginia will be held on the second Friday and Saturday in May 1898, at the nneman church, Lower District, Rockingham Co., Va. Brethren and sisters from abroad are heartily invited to attend, especially ministers and deacons. Persons coming by rail will be met at Linville Station, if they will inform Jacob Gell or Isaac Berry of their coming. Their address is Edom, Va. S M RUBKHOLDER.

FROM THE ORPHANS' HOME.

ORRVILLE, OHIO, APRIL 20, 1898, As some time has passed away since anything special has been heard from the Orphans' Home, I will endeavor to write again, and inform all who are in terested in the work how we are doing.

how many children we have, and wha the needs of the Home are.

1. We are getting along with the work as well as can be expected under the circumstances. We have three sisters working in the Home at present. Anna Garber from Gosben, Ind., is our matron and seems to be well liked by the children. She does her work wel though comparatively young, and cares well for the children. Sarah Stauffer from North Lima, Ohio, and Martha Beutler, from Wakarusa, Ind., attend to other work pertaining to the house hold of the Home, and their devotion to, and sacrifices for the Home are commendable. I am sure none of ther work in the Home for the money that is in it, as neither of them get much compensation for their services. These sisters, though poor, are yet rich in good works, and apparently know how to

sympathize with the poor children.

I am constrained to say to their praise that if all the members of the Mennonite family would, for one year do as much for the Home as they do, could at once he brought upon good footing, and be made self-sustaining However, we can see hy the letters we receive from different quarters, that the Home is gaining friends, who have given it many words of encouragement But with all this, we have seasons of trial and hours of darkness to pass through, as weil as others who have started out in works of henevolence Some have done the Home harm and injustice by raising or helping to spread "false reports" concerning the work; surely, "The tongue is an unruly mem ber, full of deadly poison," especially so in the "fault finder," and "backhiter, Some time ago, some one moved hy these "flying reports" wrote us a very unkind letter but did not sign his name to it. In our judgment, such actions proceed not from charity.

Is it not true what Solomon say (Prov. 18:13), "He that answereth a matter before he heareth it (hoth sides), it is folly and shame unto him? A certain writer says: "There is no work that is subject to more abusive criticism, than the charitable works of our land. However we feel to say with Christ not what they do." But as we have wisdom and grace we mean to press on through evil as well as good report.

2. There are now in the "Home" including Bucks, Berks, Chester and fifteen children; the youngest of whom Montgomery counties, Pa., will be held is one year old, and the oldest thirteen HERALD OF TRUTH.

years. Eight of these are old enough to go to our public school. The children ord, what a change within ns one short honr Spent in Thy presence will avail to make: What heavy hurdens from our bosoms take, seem to take an interest in the "Biblical Object Lessons" that are given them What parched grounds refresh as with a every evening. We still have room for

We kneel, and all around ns seems to lower: We rise and all—the distant and the near— Stands out in sunny online, brave and We kneel, how weak! We rise, how full of

power!
Why therefore should we do ourselves this

wrong, Or others, that we are not always strong; That we are ever overborne with care; That we should ever weak or restless be, Auxious, or troubled, when with us is prayer And joy and strength and courage are with

When hearts are full of yearning tender For the loved absent whom we cannot reach By deed or token, gesture or kind speech, The spirit's true affection to express, When hearts are full of innermost distress.

And we are doomed to stand inactively,

Watching the soul's or body's agony Which human effort helps not to make Then like a cun canacious to contain The overflowing of the heart is prayer: The longing of the soul is satisfied; The keenest darts of angulsh hiunted are And through we have not ceased to yearn or

Yet we may learn in patience to ahide.

DOUBLE MINDEDNESS.

BY DAVID B. GARTE.

Ye cannot serve God and mammon Matt. 6:21. A double minded man is unstable in all his ways. James 1:8. And if it seem evil unto you to serve huildings that are on the farm, forty the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other exceed \$2500, however that would not side of the flood, or the gods of the Amorites in whose land ye dwell; hut as for me and my house, we will serve the Lord, Josh. 24:15.

And Elijah came unto ail the people, and said. How long halt ye hetween two opinions? If the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word. 1 Kings 18:21.

I know thy works, that thou art neither cold nor hot; I would that thou wert cold or hot. Rev. 3:15.

Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. James 4:8.

Unstable as water, thou shait not excel; because thou wentest up to thy father's hed; then defiledst thou it. He went up to my couch. Gen. 49:4.

The Lord knoweth how to deliver the godiy out of temptation, and to reserve the unjust unto the day of judgment to he punished. Having eyes full of adultery, and that cannot cease from sin; heguiling unstable souls. A heart they have exercised with covetous practices; cursed children. 2 Pet. 2:9, 14.

Let thine eyes look right on, and let thine eyelids look straight hefore thee. Prov. 4:25.

For the Herald of Truth. A NOTE OF WARNING. BY A. METZLER.

We believe the time has gone when the saioon, theater, hail-room and dancing hail are the most dangerous traps set before the non-resistant de nominations, hecause they are much more generally denounced by clergy and press than muititudes of other enticements of the world that invite the Christian to hecome partakers in their sinful induigences, and which are not so generally looked upon as evils, and Christian character will become be-

Many who could ln no wise be induced to frequent these first named placeswho look upon them with disdain have no scruples against mingling with some other societies of a no less questionable character.

We are living in a fast age, an age of rapid advancement, not only in moral and even religious achievements, hut the social and mechanical attainments of the world are the hoast of those whose chief delight it is to he amused with the pleasures and comforts of this world. One stage after another is reached in the scenes of the material world and the masses seem to he satisfied to feed on the husks from which the swine eat. Food for the spiritual man hecomes loathsome as the natural man gains the ascendancy and the taste for that which is pure has become per-Organizations are multiplying at a

lively rate. Some of these assume the character of secret societies, others aim to advance the cause of agriculture; some again to promote social and moral attainments, and still others to promulgate the Christian religion, while the real object of the majority of them is either carnal amusement or worldly gain. When these associations meet, some minister of the gospel is generally utilized in the opening exercises, who hy invoking divine blessings upon the proceedings, give it a religious tint, after which, no doubt, Satan is often permitted to rule supreme. Even the farmers' institutes which are hecoming so popular and numerous are drifting into line with these unrighteous enter tainments. Here meet all classes of people listening to an earnest appeal for divine guidance after which comical songs, foolish stories and general hilarity characterize the proceedings, and serve to make them more popular and entertaining. We know of an instance where even a leading church member of one of the popular denominations who is now serving his twenty-sixth year as Sunday school superintendent strongly and persistently advocated card playing and other amusements of a like nature and yet this was called a very good

farmers' Institute. True Christian religion is not child's play. We want to look to Christ our pattern, and ask Him to help decide questions about which there may hang a doubt as to their propriety for us to practice. If we can take Christ with us and have Him remain with us we may know we are not out of piace. But let us seriously consider if lie and the apostles were on earth now, would we find them attending such places? That settles the question for me at least.

We have sometimes seen a rather muddy stream of water flowing onward in its course with here and there a little brook, bright and sparkling, flowing into its channels. These little streams with water pure as crystal did not serve to make the muddy stream pure like themselves, but their clear water became contaminated like the stream into which they flowed, the moment they

entered it. Just so with the Christian who unites with these worldly organizations, or even with some of the so called Christian societies which practice things contrary to Bible doctrine. While they may aim to purify these societies, the moment they affiliate with them their children not to fight; we pass laws to

therefore far less guarded against. smirched. So long as there are cattle and swine wallowing at the fountain head of the stream the water will be Impure. First have the swine driven out of the fountain head or else stay out of the stream altogether.

Be not unequally yoked together with unhellevers and ungodly persons, hut be a separate people, a peculiar people, a light to the world. Much of this socalled union work which must be performed by uniting with the masses, and is controlled by the popular current serves only to drag us down to a level with them; and as a brood follows the mother hen so our young people are apt to follow us if we drift into the popular current. Thus our beloved Mennonite Church will be drawn away gradually from the doctrine of non-conformity non-resistance, and other principles she held dear since she was founded.

While most of this so-called "union work" may stand the gospei test, there is often a part of it unscriptural. If we are practically connected with it our children will naturally be led to accept the whole as gospel truth, and then perhans we wonder why they are drifting away and connect themselves with other denominations, while the fact is we have led them there. Christ and the aposties, though preaching against sin and denouncing evil everywhere, and among all classes of people, never identified themselves with any outside organizations adrift in their day. If they found any followers well and good if they found "one casting out devils in His name" they forhade him not. Luke 9:50. If any would not accept their teachings they would go their way and preach unto others but never would they connect themselves with any sect or organization outside of their own be loved church in order to reform or murifu it !

Let the gospei stand upon its merits and whosoever is connected unto it let him join in with its promoters to 1 ro muigate it and declare it unto others.

CIVILIZATION AND WAR.

I'nder the above caption the editor of the L. A. W. Bulletin of Boston, Mass. roundly scores the socalled patriots who, in the face of hoasted 19th century civilization, and in the name of Chris tianity, are thirsting for the blood of Spain. Although the paper is not re ligious it is one of high moral tone, and the editor is not ashamed to express boldiy and somewhat bluntiy the inconsistencies of many people. There is so much practical common sense that we give the article verbatim:-

For nineteen hundred years, what we are pleased to term civilization has boosted of the remarkable spread of Christianity.

Doing good to those who despitefully use us has been held up to Sunday school children as being the acme of perfect living.

Thousands of ministers all over the world have been preaching for hundreds of years that we should love one an

On the supposition that we do not need them at home, ship-loads of missionaries have been sent to the heathen -so-cailed -to teach them the beautiful theory of turning the "other cheek."

We take great pains to advise our

speak distinctly, so that they may he CONFERENCES

ANNUAL

heard and understood.

The Amish Mennonite Conference of McALISTERVILLE, PA., APR. 15, 1898. Indiana will be held on Thursday and ference it was arranged that Bro. Isaac Maple Grove M. H., Haw Patch, Ind.

1898.

3. From time to time we receive

letters of inquiry: "What do you need

in the Home?" We can use anything in

the Home that is commonly used in a

family of children Cloth for garments.

or hed clothes for common sized heds

shoes and stockings of all sizes for

children; or as said ahove, any thing

that is needed in another family can

be used here. But the special thing

that is needed to carry on such a worl

thousands, is going out of our land for

relief in foreign lands (in which work

we not only rejoice, but help in the

same), but we must not forget our own

institutions that are yet in their in-

fancy and of which we have so long

felt the need. There are many poor

children in our land that need looking

after, which we hope can be done as the

work goes on. But it will require

means, with consecrated heipers, to

enlarge the work. The question in

many minds may he: "Do you intend to

will or deed you farm to the church,

and in this way make it secure to the

A few words of explanation: Our

proposition was, and is yet: That, when

acres of good land will at once he

deeded and the amount asked does not

cover the actual cost. But some one

will say: "I thought you was going to

give everything for the Home;" we say,

we would gladly do so, had we no

family of our own: but they too must

be provided for as the Apostle says

(1 Tim. 5:8), and we had to put up

buildings to make room for the chil-

dren; in fact we hegan the work before

we were in shape to hegin such a work;

but as we were urged to "Begin the

work at once hy faith," we have done so

in hopes of a hearty support, and co-

operation in the work, and as we were

not permitted, when we brought this

matter before the conference, to hurden

the church with the expenses connected

therewith, see have not feit free to

press the work in making special efforts

to raise the funds needed, but have held

the matter continually before the Lord

and say: "These (children) all wait and

are dependent on Thee." But as it has

heen previously announced in the

HERALD OF TRUTH, that Bro. G. L.

Bender intends, about the 1st of May,

to start out to solicit funds for the

"Old People's Home" I will take the

liberty to say that if any feel inclined

to make themselves responsible for any

amount as a freewill offering, while

Bro. Bender is among you, it will reach

Quite a number have become liheral

donors, a sister in the West sends us

over \$5.00, as the proceeds from the

"Sunday eggs," during the last year. A

number are heginning to lay by the

"Tenth" of their income for the cause

of Christ. O let us fill God's store house

with meat; then will He open the

windows of heaven, and pour out a

blessing that there shall not be room

enough to receive it! Yes, that will

fertilize our lands as nothing else will.

DAVID GARBER.

Mal. 3:8-10.

Orrville, Ohio.

us, and will be thankfully received.

enough money is sent in to pay for the

successfully is, money. Money, hy the

Individually, we are supposed to be exemplary citizens; to love that which is right: to do to our neighbor as we would have him do to us.

And yet, as the teachings of the noble Nazarene have become wider spread, , we appropriate larger and still larger sums for the making of mammoth can non for the improvement of projectiles for more destructive powder, and in training young men in the use of all these damnable and inhuman evidences of our savagery.

When other nations have made im provements in "shooters" we have taxed ourselves for heavier armor-plate to protect our "other cheek," and still heavier guns with which to puncture the cheek of the other fellow.

To a man from Mars, who had just been here long enough to get our theory, it would appear that the demand for war would naturally come from the un-Christian element, and that from ten thousand pulpits would ring out in no uncertain tones the cry for "l'eace on earth and good-will to men." He would expect to see the followers of our meek and lowly Savior using every effort to induce the "other element" to ahandon its warlike position and do what could be done for harmonious prosperity.

But no! The gamblers - especially those who gamble on the price of bread and other necessaries-have used every argument in their power to prevent war while a great many of the "Christian" ministers have raised their voices for "blood," and, in a few instances that we know of, men who from their pulpits have condemned the practice of riding a bicycle to church instead of on a carriage on Sunday, pretend to believe that this country should plunge into a bloody war with Spain to "arenge" the death of the men who lost their lives in Havana harbor. If the past nineteen hundred years of peaceful teaching has resulted in hundred-ton guns and corresponding armor, what a glorious state of things awaits our grandchildren's grandchildren!

"If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head," seems to be accepted as a "theory," hut when an opportunity arrives to apply it to a "condition." we find many of the very men who are looked to as leaders in these matters arrayed in favor of an "eye for an eye and a tooth for a tooth.'

What may we expect of the "unthinking throng" when newspaper editors and others who have the public ear will persist in this insane talk of war and the implements of war?

Bob Ingersoll was not wanted as governor of Illinois because he was an infidel," and one of the reasons why Mr. McKinley was voted for was that he is a Christian gentleman," and vet his attempt to settle with Spain on the humane and Christian-like hasis was received in some quarters with derision.

A good way to prevent unnecessary war talk would be to fix things so that the men who did most in that direction should be obliged to stand in the front ranks in case war was actually begun. for it has been observed that the loudest talkers do not usually make the best

And, besides, in the language of Our home, since then, was a happy one; Deacon Easy, "for them that really many a gathering of the best and purwants a war, that's what they oughter get.

THREE-FOLD DUTY OF THE CHURCH.

BIRLE PRADING GIVEN AT THE SCOTT DALE, PA., MENNONITE CHURCH, APRIL 8, 1898, BY BRO.

A. H. LEAMAN.

I HOLY LIVING.

Rom. 12:1. God wants holy people for His service.

Psa. 24:34. Only those with pure hearts can worship Him acceptably. Heb. 12:10. By suffering for Christ's sake we are made partakers of His

holiness. What is true of the church is true of the individual. The church is to be the hride of Christ and as such she must he blameless. Some one says, "I went to look for the church and it was in the world. I looked for the world, and hehold it was in the church."

separated unto Cod.

II. WITNESSING. Rev. 1:5. Christ the true and faith-

ful witness. Matt. 26:74. False witness.

Acts 1:8. Apostles' witness. nower thereof."

To be faithful witnesses we must he filled with the Holy Ghost.

Without the Holy Ghost we may witness as Peter did-dishonor Chrlst.

We should witness for Christ wherever we are,-in the home, in the workfaithful witnesses!

III. PRAYER.

Where to pray.

a. Matt. 6:6. In secret. b. Acts 1:14. In public.

It has been said that the secret prayer chamber is the best commentary. 2. How to pray.

a. Jude 20. In the Holy Ghost.

b. Jas. 1:6. In faith. To have power with God we must pray in the Holy Ghost. Without this our prayer will not accomplish much. The faithless prayer receives nothing

from God. 3 When God answers our prayers

a. Is, 65:24. Immediately. Before b. Luke 18:7. Sometimes after de-

lav c. Acts 12:5-16. After we ask but before we expect an answer.

For the Herald of fruth. MOTHERS, WHERE ARE YOU LEADING?

Some twenty-two years ago I was horn, the oldest of a family of four. My father was a successful farmer, and the attention he gave to his work prevented him from looking after family details. Mother did not hesitate to assume the reins of family government and was ambitions to have as accomplished children as father's ample means allowed. In my later teens, at my own request, I joined an unpretentious church, and in my estimation, did a of the Bahylonian empire. The Baby great amount of good in the different departments of the church of which my

est the vicinity afforded, met here and spent many happy hours, and my state was indeed an enviable one. At the indirect suggestion of my mother I sought popularity and am now sorry to say, found it. Being once in the race for popularity I drifted through Sunday school theatricals, church suppers, charity balls, and euchre parties, into a state of heart far from the one I left, and to day the awful conviction, "Lost and who is to blame," stands out with nnmistakable distinctness. Brother has drifted into utter godlessness and out of our once happy family only one has an abiding faith in Him who alone can help in this our hour of affliction. Mother is lying at death's door with a full knowledge of this state of affairs, and has the hope that through her death, the door of grace will he reopened to her unhappy family. In the name of a mother who has possibly seen her mistake too late. I appeal to you, mothers, where are you leading We must be separated from sin and your families? Religious usefulness, or popularity, which? LEAR.

MODERN DISCOVERY AND THE OLD TESTAMENT.

Thanks to the excavator and the decipherer the ancient Oriental world, in The church is too formal-"having a the midst of which the books of the form of godliness but denying the Old Testament were written, and of which they speak to us, has been, as it were, disinterred from its grave. In Egypt, in Assyria, and in Babylonia marvelous discoveries have been made which carry us back almost to the beginnings of civilization in Western Asia and illuminate or complete at alshop, in our business-as well as in the most every point the biblical story. It church on Sunday. May we all be is more especially from Babylonia that the light has come during the last ten

Thousands of inscribed clay tablets have been discovered in the latter country which relate to the daily life, the trade, and the ordinary business affairs of its inhabitants. Many of these belong to an age far anterior to that of Abraham; many others are dated in the reigns of kings with whom he was contemporary. Amraphel of Shinar has been found, like Chedorlaomer of Elam, of whom we read in the fourteenth chapter of Genesis, and we even possess the letters of Amraphel, written with his own hand or else dictated to his secretaries. In fact, we already know as much about the social life and habits of the Babylonians of that age as we do about those of the Greeks in the age of Pericles. The life lived by Abraham and his contemporaries in "Ur of the Chaldees," the ideas that influenced them, the beliefs they had, are all heginning to be revealed to us as in an open book.

Nor is this all. We have learned from the Rabylonian records that Canaan. "the land of the Amorites," as it was called, had been conquered by the kings of Bahylonia centuries before the birth of Abraham, that colonies of "Amorites" were settled in Bahylonia itself, where they carried on work and enjoyed the same rights and privileges as the other inhabitants of the country, and that in the reign of Amraphel. Palestine and Syria were still provinces lonian language was known in Canaan, just as Hebrew "the language of Caparents were indifferent members. naan," was known in Babylonia, and

Babylonian writing and literature, law and religion were familiar to the popu lations of the Mediterranean coast. The age of Abraham was a literary age, and intercourse was close and frequent between the civilized nations of Wes tern Asia.

First and foremost, accordingly among the aids to a study of the Old Testament we must rank a knowledge of the results that have thus far been won from monumental research. Every year they are growing and accumulat ing, casting fresh light upon the biblical text, modifying old misconceptions of it, clearing up obscure points, and confuting the assertions of a hasty and one-sided skepticism. Chedorlaomer and his allies have stepped forth into the clear light of history, the name of Jerusalem proves to have been known long before the days of David, the Mosaic age has been shown to have been one of the bighest literary activity, and the name of the "Israelites" ha been met with on the monument of an Egyptian king whom the Egyptologists had long since identified with the Phan ach of the Exodus. The stones are, as it were, crying out and bearing witness to the records of the Old Testament and any system of biblical criticism or interpretation which refuses to listen to their testimony must stand self-con demned .- A. H. Sayce, in "Light from the Monuments."

MARRIAGES.

LEBOLD—BENDER.—On the 30th of November, 1897, by Bishop Jacob Wag-ler of Wellesley, John Lebold to Mary Bender of South Easthope, Ontario.

WAGLER-LITWILLER.-On the 1st of January, 1898, by Bishop Jacob Wag-ler of Wellesley, Aaron Wagler to Leah Litwiller, both of Wilmot, Ontario.

ROSHAPT-KENNEL -On the 16th of January, 1898, by Bishop Jacob M. Bender of South Easthope, Menno Boshart of Thurman, Colorado to Anna Kennel of Wilmot, Ontario.

JANTZI-GINGERICH.—On the 23rd of January, 1898, by Bishop Jacob M. Bender, of South Easthope, Moses Jantzi to Lydia Gingerich, both of Wilmot Twp., Waterloo Co., Ontario.

KROPF-ALBRECHT .- On the 26th of October, 1897, hy Bishop Nickolaus Naffzinger of Mornington, Simon Kropf of Wellesley, to Barhara Albrecht of Mornington, Ontario.

GINGERICH-SOMMER.-On the 11th of November, 1897, by Bishop Jacob M. Bender, of South Easthope, John Gingerich to Anna Sommer, both of East Zorra, Ontario.

ROPP-JANTZI.-On the 16th of Nov ember, 1897, by Bishop Jacob M. Bender of South Easthope, Menno Ropp to Magdalena Jantzi, both of East Zorra,

ROTH GINGERICH.-On the 28th of November, 1897, by Bishop Jacob M. Bender, of South Easthope, John Roth to Catherine Gingerich, hoth of Wilmot, Waterloo Co., Ont.

- Schwartzentruber. - Od the 15th of March, 1898, by Bishop Jacob M. Bender, of Tavistock, Perth Co., Ont., Joseph Leis of Wellesley to Mag. dalena Schwartzentruber, of East Zorra, Ont., Canada.

Gascno-Leis.-On the 22d of March 1898, hy Bishop Jacoh Wagler, of Wellesley, Joseph Gascho to Catharine Leis, both of Wellesley, Ontario.

PISHNA—RANKEN.—On the 10th of April, 1898, in Adams Co., Nebraska, by Bishop Albrecht Schiffler, Bro. Anthony Pishna and Sister Maria Ranken. May they ever remember that their wedding day was also the day that Christ rose from the dead.

DEATHS.

1898.

MILLER -()n the 2d of April, 1898. in Locke Twp., Elkhart Co., Daniel Ray, son of William and Fa Miller, aged 11 months and 8 days Services were conducted by Benjamir Burkhart and Amos Mumaw. May God hless and comfort the hereaved parents.

BURKHOLDER .- On the 13th of April, 1898, near scotland, Franklin Co., Pa., Frederick, son of Samuel W. and Mary Burkholder, met a horrible death. After dinner Freddie and his tather were going to the field to sow oats boy was mounted on a spirited mule and the animal became trightmule, and the animal became triggerened at a bag of oats which they were going to take along to the field, but the father caught the mule and quieted him. Then Freddie thought he could handle him, but he had not gone fal intil the animal became unmanagable and threw the boy off. His foot caught in the trace of the harness and in this way with his head dragging on the and, the animal ran more than a fourth of a mile to the field, and back again to the barn, where the animal was caught and the almost lifeless body of Freddie was released by his grief stricken parents. He only breathed a few times after he was released. was a kind and intelligent hoy and the whole community was shocked to hear of his sudden death, and joins in their sympathy with the family in this their sympathy with the failing in this cine sore affliction. His age was 13 years, 6 mo, and 13 days. Thus another soul was taken into the shelter just hefore the storm. He leaves his bereaved parents, four brothers and hive sisters. May they look to Him who doeth all May they look to Him who doeth an things well, and say: "Lord, Thy will be done." Funeral was held on the 15th, at the Mt. Pleasant U. B. Church where services were conducted by D. J. Peters and D. Speer from Luke 12: 40.

Oh, we think we hear dear Freddie's Footsteps coming in the door, Then we tearfully remember Freddie dear will come no more.

MELLINGER.-Elizabeth M. Greider MELLINGER.—Finzaneth 31. Grender was born Oct. 8, 1828 near Salunga, Lancaster Co., Pa., was married to Daniel H. Mellinger Nov. 14th 1850, died March 9th 1898 near Stephensons. died March 9th 1838, hear Stephensons, Frederick Co., Va., aged 69 years, 5 mo. Her disease was consumption. She with her hushand and family moved to Virginia in the spring of 1855. She was a consistent sister in the church and leaves her husband, one daughter and two sons; one daughter preceded her to the spirit world. She also leaves 11 grandchildren. Her funeral was preached at the house on the afternoon preached at the house on the atternoon of the 11th by Ahm. Shank of Broadway, Va. and Chr. Brunk of Winchester. Text, Phil. 1, 20, 21. The next morning her remains were taken to Salunga, Pa., where the brethren assisted by J. N. Brubacher preached to a state of the property of the state of the present of the salungary of the sa large assembly of friends and relatives om Ino 5: 24, 25. She was buried in the Salunga cemetery. Peace to her

Oh how sweet it will be in that beauti-

ful land, So free from all sorrow and pain With songs on our lips and with harps in our hands,
To meet one another again.

REINHEIMER.—On April 6th, 1898, in Newhnry Twp., Lagrange Co., Ind., of consumption, Wilhelmina Reinheimer, daughter of John and Anna Reinheimer aged 17 years, 11 months and 19 days. Her mother and her oldest sis eded her to the spirit world Her father, two brothers and three sis Her father, two brothers and three sisters remain to mourn her early departure, but not as those who have no hope. She was a faithful member of the Amish Memonite Church and died in the hope of a given resurrection. Fruneral services by J. D. Miller in German and D. D. Miller in English. Text, Rev. 44:35.

A precious one from us has gone, A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled.

HERALD OF TRUTH.

Dear father, you are lonely now Since she is gone and left you bere, But live for Christ and you shall be, With your child in eternity. Brothers and sisters do not mourn.

longed to be at rest; How happy, happy she must be

MILLER -Nancy Miller, nee Yoder, was born in Somerset Co., Pa., Oct. 20th 1815. In 1836 she was married to Jo senh D Miller of the same county. seph D. Miller of the same county. In 1843 they moved to Cambria Co., Pa., and from thence, in 1856 to Lagrange Co., Ind. In 1871 they moved to Hick-coyr Co., Missouri, where her husband died Sept. 20, 1875, aged 58 years, '9 months and 8 days. In 1883 she returned to Tharrange Co., Ind., and lived with het son, Moses P. Miller, nutil October, 1897-when she went to visit in October, 1897-when she went to visit. her daughter, Mrs. Moses J. Miller, where she took sick and after eighteen weeks of patient suffering she quietly passed away, March 9, 1898, sged 82 years, 4 months and 17 days. She leaves eight children, live sons and three daughters, sixty-one grandchildren, eighty-eight great-grandchildren and one great-great-grandchild to mourn their loss. Ten grandchildren twenty great-grandchildren have ceded her to the grave. ceded her to the grave. The entire number of her descendants is 188. Fu-neral services were conducted at the Shore church by Pre. D. J. Johns from 2 Timothy 4:6-9. Her remains were laid to rest in the Miller graveyard. She was a faithful member Amish Mennonite Church to the end. Well might she say: "I have linished my course. I have kept the faith; henceforth there is laid up for me a crown of hteons Judge, shall give me at that

Mother rest, thy toil and cares are o'er; Rest nntil we meet up yonder to par no more.

born March 7th, 1874, was united in marriage to Amelia Maurer December 23, 1896. To this union one child was horn. Christian took sick with Bright's disease and quick consumption. He was very sick for live weeks. The doctors say he had been sick for a long nonite Church, but he said the life he lived was more for the world than for God. He regretted his past life and wished to live longer to live for Christ alone. During the first part of his sick alone. During the first part of inside, ness he found sweet peace with God, then he said it does not pay to live for the world. He was a severe sufferer at times but during his suffering he said Christsmsfered more than he. The last night when he was in great pain, he asked those around him to sing. Jesus. Lover of my soul, let me to Thy bosom ity." He died the next day, March 19th at 4.30 P. M. He leaves a sorrowing wife and one child, parents, three broth ers and seven sisters to mourn their s. One sister has gone before. J. H. King and Peter Schantz conducted the funeral services from 1 l'eter 1:24, 25.

RENDER -On April 8th, 1898, near BENDER.—On APTH 8th, 1898, near Beaver Crossing, Seward Co., Neb., Elmer, son of Emanuel and Lizzie Ben-der. He was born June the 6th, 1897; aged 10 months and 2 days. He was a loving, bright little boy. He was laid to rest in the Pleasant View graveyard

near Milford. "Dear parents, calm the heaving breast, Savior called him home: Grieve not your darling is at rest,
Beyond this vale of gloom.

Let hope's bright beams dispel the

That fills your throbbing breast; Twas Jesus kindly hade him come. And called him to his rest. GRANDFATHER D. BENDER.

SNIPER.—Bro. George Snyder was born Aug. 21, 1822, died Apt. 1, 1888, aged 75 years, 6 months and 11 days. Briried in the Lost Creek cemetery, Juniata Co., 12, Parental services by Wm. Graphill and Samuel Gayman. Text, Rev. 2: 10. "Be thou faithful unto death, and I will give these acrown unto death, and I will give these acrown SAMPEL GAYMAN.

LANTZ .- On the 27th of March, 1898, near Emma, Ind., Treva Idane, only child of David and Anna Lantz, aged I months and 16 days. May God com fort the sorrowing parents with the hope of meeting again. Burled on the 29th in the Union graveyard in Clinton Twp. Services by Amos Cripe and D. J. Johns.

Little Treva, we are lonely, Since thou'rt gone from us away. But we'll trust in God to meet thee, In that land of endless day.

JUTZI.-On the 29th of March, 1898 at Topping, Ontarlo, Catharine, daugh ter of Samuel and Barhara Jutzi, aged twenty years, 1 month and 12 days. Buried March 31st at Pool. Funeral services were held by Christian Zehr and Jacob M. Bender.

FREED-On the 23d of March, 1898, FREED.—On the 23d of March, 1898, in Bridgetown, Bucke Co., Pa., of convulsions, Sallie, daughter of Bro. and Sister Enos II. and Lizzie Freed, aged 11 months and 16 days. Buried on the 28th at the Souderton M. II. Funeral services by Henry Rosenberger at the considerations of the Property of the Prop meeting house from John 16: 22.

in Souderton, Montgomery Co., Pa., of consumption and the infirmities of old age, Bro. Joseph Bergey, aged 80 years, 1 month and 10 days. His wife died 38 years ago. His remains were laid to rest on the 7th in the Franconia graveyard, Funeral services by Josiah Clemmer and M. R. Moyer, Text, John

CLEWNER-On the 25th of March 1898, in Souderton, Montgomery Co. Pa., of consumption, Sister Laura Virginia Clemmer, aged 28 years, 7 month aud 21 days. She was born Angust 4, 1869. She was married to Jonas 4, 1899. She was married to Johas Chemmer; to this union were born three sons and one daughter; one son pre-ceded her. Buried on the 20th in the Souderton graveyard. Fineral ser-vices by Christian Allebach and M. R. Moyer, Text, Psa. 102; 12, 13. She was Moyer. Text, Psa. 102: 12, 13. She was patient in suffering, and died in peace God comfort the bereaved family.

NAFFZIGER,-On the 5th of April, NAFFZIGER.—On the 5th of April, 1848, near Congerville, Woodford Co., Ill., of kidney and liver troubles, Peter R. Naffziger, aged 73 years, 6 months and 5 days. He was born in Germany, and in his childhood came with his par-ents to Canada, from whence he moved to Butler Co., Ohio, and afterward to Woodford Co., Ill. On the 26th of Janpary 1851 he was married to Magdalena Engel. This union was blessed with Engel. This inflor was blessed with ten children; live of the six surviving children were present at the burial in the linhof graveyard on the 7th. One son is in California. Funeral services were held in the Congerville M. II. by Joseph Stuckey in German. He was a member of the North Danvers Mennoncongregation, and leaves many warm

1898, near Lexington, Bucks Co., l'a., of the infirmities of old age, Sarah Leath-erman, wife of Bishop Samuel Leatherman, aged 89 years, 6 months and 8 days. Buried on the 9th at Lexington. Funeral services by John Walter and Josiah ('lenimer from Rev. 11: 13.

Musser wax - On March 12th 1898 MUSSELMAN.—Ou March 12th, 1898, in Franconia, Montgomery Co., Pa., of consumption and heart disease, Bro. Samuel Musselman, aged 59 years, 2 months and 18 days. Buried on the 17th at Franconia M. H. Funeral services by M. R. Moyer and Josiah Clem-mer from Psa, 37: 37.

MOYER On the 25th of January 1898, in Souderton, Moulgomery Co., Pa., of diphtherla, Sophia Moyer, aged 6 years, 9 months and 12 days. Buried on the 25th.

Movee On the 4th of February 1898, of diphtheria, Anna Mary Moyer, aged 10 years, 10 months and 15 days

Buried on the 6th. Both were children of Bro, and Sister Samuel O. and Eliza Moyer. The family teels the sore affliction keenly. As no funeral services services were held on the 12th of March at the Lexington M. H. (where both children had been buried), by Henry Rosenberger and John Walter from

141

NEFF.—On March 5th, 1898, at Sugar Creek, Tuscarawas Co., Ohio, Cornelius Neff, at the age of nearly forty-three years. He took sick with typhoid fever in October 1817, with a relapse of pneu-umonia, followed by a second attack of ty-phoid fever. Later he got bed sores which reduced him to a mere skeleton. During his sickness he suffered much pain, which he bore patiently and often path, which he both paths his and the expressed his willingness that be would be satisfied as the Lord would make it. As the end drew near his prayer was that God should not let him suffocate that God should not let him suincase. It seems that the prayer was answered. He passed peacefully away without a struggle. He joined the Amish Menonite Church in his youth and remained a faithful member to the end. He was always ready to lend a helping Ife was always ready to fem a neiping hadd to the needy. He was buried on the 9th at Union Hill Cemetery. Ser-vices were held at the Sugar Creek Union M. H. and were conducted by David Beechy and Moses Mast in German and Samuel Miller in the English language. A large concourse of friends and relatives followed him to his rest-ing place to pay their last respect.

Fig.,—Samuel Fry was born near Chambersburg, Franklin Co., Pa., July 1, 1827, and died April 8th, 1888, aged 70 years, 9 months and 7 days. He was married to Anna Long, who preceded him about six years ago. The surviv-ing children are Mary Weaver, Chris-tian, Amos, Jacob, Clonora Lehman, and Anna Lesher, with whom he made and Anna Lesher, With whom he made his home for the last four years. He was baried on the 10th, at the Cham-bersburg Mennonite meeting-honse. Services by Henry Bricker, Philip H. Parret and Peter Wadel, from Rev. 3:20,

BINLER.—Near Scotland, Franklin Co., Pa., Sarah II., beloved wife of Sam-uel Bixler, Jr., died Apr. 12, 1898, aged 38 years, 10 months and 22 days. She was Christian woman, and was loved by all who knew her. She leaves a deeply bereaved husband and two children, her aged parents, one brother and six sisters, to mourn their loss, but we believe our loss is her gain. Finneral was held April 14th. Services were con-ducted by B. G. Huber and D. J. Peters

"Human hands have tried to save thee Tender care was all in vain, Holy angels came and hore thee From this weary world of pain.

BUERCRY.—On the 14th of March, 1898, in Hubbard Co., Minn. from the effects of a gunshot wound in the abdo-men, John Buercky, son of Bishop Jo-seph Buerchy of Tiskilwa, Bureau Co., seph Buerchy of Tiskilwa, Bureau Co., Ill., aged 26 years, 11 months and 12 days. Buried ou the 18th in the Hub-bard Cemetery. Funeral services by Pre, Thompson of the M. E. Church. On account of the distance from home none of his relatives but his fathe present at the sail burial ceased leaves his parents, live brothers and two sisters besides many other rel-atives and friends to mourn his sudden death: yet they are consoled by the hope that he was ready, for he told those who stood around him that they should tell his parents, brothers and sisters good-bye, that he was going home to God. JOSEPH BUERCKY.

SCHLATTER.—On the 10th of March, 1898, near Noble, Washington Co., lowa, Sister Magdalena Schlatter, aged 76 years, 5 months and 8 days. Buried on the 11th in Sommer's graveward. Fineral services by S. Gerig in German and by Daniel Graber in English. Texts, from 8:55–12 and John 8:55–29.

THE DRUNKARD'S DREAM.

Why, drunkard, you look bealthy now; Your dress looks neat and clean l do not see you drunk aboul; Do tell me where you've been?

Your wife and children all are well

llow came this happy change

It saved me from a drunkard's grave Grief, want and misery. My wages were all spent in drink. (1b what a wretched vicwl

It almost broke my Mary's hearl, And starved my children too My Mary, she did fade away;

I saw her sinking eyes. My babes all struck, in sickness lay; I heard their wailing eries.

I thought once more I'd stagger home. Oh what a wretched ruin!
I missed my wife; where can she be?

And strangers in the room!

l heard them say, "poor thing, she's dead, She lived a wretched life; For grief and want has broke her heart, For belog a drunkard's wife '

I fulutly cried, "she is not dead?" And rushed to where she lay And madly klased her lifeless form

It was as cold as clay. "Oh Father come and wake her up These people say she's dead

"Oh Mary speak once more to me, No more I'll cause you pain.

No more I'll grieve your loving heart,

Norever drink again. "Oh Mary speak this dreary night."
"Why, so I will," she said. I woke, and found my Mary dear

Was kneeling at my hed. l pressed her to my throbbing heart. While joyous tears did stream, And ever since have heaven blessed For sending me this dream.

THE NUTMED TREE.

Two centuries ago the Dutch destroyed every nutmeg tree in the Moluccas in order to enjoy a monopoly of the business, having planted the trees in their possessions. In spite of their own most earnest efforts, however, the inhabitants were being constantly restocked. For a long time the thing was a mystery, but at length it was solved. The doves of that quarter of the world are of large size, and readily swallow the seed of the nutmeg, of the fruit of which they are very foud. Of wander ing habits and having great wing power, they traverse wide stretches of sea and land in a few hours, and deposit the seeds of the nutmeg not only unlnjured, but better titted for vermination by the heat and moisture of the bird's system. By a similar process thousands of acres of land have been covered with trees of different kinds, the birds acting as nature's agents in the dissemination of plants. But in quite another manner do they transport seeds from place to place. Darwin found in six grains of earth adhering to the feet of a plover three different kinds of seeds and in the mud sticking to the feet of ducks and geese shot in England he found the seed of plants peculiar to the Victoria Nyanza, in Central Africa, thus proving not only the extent of migration, but also the possibility of plants appearing in strange localities through the agency of these birds. In the mud sticking to the feet of a Texas steer the seeds of five different kinds of weeds and grasses common in Texas were found by a mlcroscopist after the arrival of the anlmal in New York.

CHILDREN HEALED IN ANSWER TO PRAYER.

A member of one of Mr. Moody's Misuah bands thus testified: "Before my conversion my little girl, of whom I am very fond, was taken very ill, and one night when she was at the gates of death I went apart by myself, and in my agony I cried to God to save her, and promised that I would give myself to Him in return; and God beard my cry, and restored the little one to me. I did not keep my part of the contract. As soon as I got my child restored to me I went back into the world. It is now two years since I gave myself to Christ, and He has kept me ever since. Before I gave up the drink I thought I could not do without it, but now I have no appetite for it. Last night my little boy, a second child, was at the gates of death Again I went to the Lord and pleaded with Him to spare my child, and God has again heard my prayer and recovered my little one. God revealed Himself to me last night in a way He had never before done, and He is more precious to my soul than ever.

THE STRONGEST MAN.

If I should ask who he was, a chorus of little voices would call out, "Samson!" and he was a marvelously strong man indeed. But he was weak in one point; he was not strong enough to keep out of bad company, and that proved his downfall.

There bave been a great many strong men since his day. Michael Vincent, who died in San Francisco, was often called the Iron Man. One little feat of his was to raise eight hundred pounds from the floor to his shoulder. But it took what seemed a very little thing to break his strength down and lay him in bis grave. He lifted a glass to his line so often that he was shorn of his strength like Samson.

The really strong man or boy, is one who can say "No" to temptation. "He that ruleth his spirit is greater than he that taketh a city." When everything outside, as the gay lights in the window, the merry music, the entreaties to "come in." of half a dozen playmates, are all tempting a how into the saloon when he thinks to himself, "How I should like to go in just for once!" and yet, if he turns his back on it all and takes a walk away from the temptation, he is really a conqueror. He is a strong boy, and bids fair to become a strong man.

Be a Samson in principle, if you are ever so slight and delicate in muscle.

As in private prayer our thoughts are turned to that God who seetb in secret, so in public worship we should seek to realize a rather more definite conception of the presence of the incarnate God. The human presence visible around us in the church is the pledge, the token the sacrament of His. He is among them in all the sympathies of His humanity, in all the glories of His divinity. in all the precious virtues of His mediatorial work. And it will be found use ful before the commencement of the service, and at any of the necessary breaks which occur in the course of it to occupy the mind with the thought of His presence. The apprehension of it will impart to public worship a mingled sweetness and solemnity .- E. M. Goul-



Clean the Pines!- In order to gain a pure supply of water, the pipes con veying this necessity of life to the homes of thousands in our large cities are flooded from time to time in order to take away the refuse, which may have accumulated in course of time and which is often the breeder of dangerous disease germs. The pipes must be cleaned at intervals or else they will carry disease to home and hearth. Just so with the waste pipes of our body. If they become clogged up, disease germs will develop and the system attacked by disease. An approved cleanser taking all impurities and decayed matter from the pipes-the bowels-is DR PETER'S BLOOD VITALI-ZEE It doesn't irritate the stomach and bowels; but is a mild aperient of

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Every bottle of Dr. Peter's Bloom VITALIZER contains on the top of the cartoon a registered number. Please see to it that it has not been erased or otherwise tampered with. It is not for sale in drug stores. If it cannot be obtained in your neighborhood, address the sole proprietor, Dr. Peter Fabrney, 112-114 So. Hovne Ave., Chicago, Ill.

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For further information apply to any representative of the Chicago, Milwau-kee & St. Paul Ry., or address J. H. Hiland, General Freight Agent, Old Colony Building, Chicago, Ill.

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Special coaches will be run through to New Carlisle on the following schedule

and at rates sho	wn below:	
Stations		Round
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Milford Jc., "	9 31 a m	5 10
Milford, "	9 35 a m	5 10
Leesburg, "	9 47 a m	4 90
Warsaw, "	10 02 a m	4 70
Claypool, "	10 18 a m	4 50
Silver Lake, "	10 26 a m	4 45
N. Mancheste		4 20
Bolivar, "	10 52 a m	4 15
Urbana, "	11 02 a m	4 00
Wabash, "		3 75
Marion, "	12 21 p m	3 10
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New Carlisle,	O. 5 45 p m	

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RESCUED ORPHANS

Home and Foreign Relief Commission

Ahmednagar, November 26, 1897.

Dear Brother Lambert:

By to-day's mail 1 am sending you some photographs to remind you of your visit to Ahmednagar. I hope they will reach you in time to be a Christmas card from us. Dr. Hume has been away from Ahmednagar most of the time for two months, so I have in time to be a Christmas card from us. Dr. Hume has been away from Ahmednagar most of the time for two months, so I have delayed getting the group until I might more readily explain them to you. No. I shows our friends, Mr. and Mrs. Haig, in the hack-delayed getting the group until I might more readily explain them to you.

No. I shows our friends, Mrs. Haig, in the hack-delayed getting the group of the short of the property of the

The above is simply an extract, word for word, of the letter written by Julia Rissell, one of the active missionaries in India. The other photographs were similar to the one given herewith, and the letter is full of expressions of gratitude for the relief rendered by the Home and Foreign Relief Commission through its representative, Elder Lambert.

Never Before

have we offered a book that sells like

The Horror-Stricken

Empire.



MR. HAIG'S ORPHAN SCHOOL IN AHMEDNAGAR.

(PHOTO. NO. 1.

Agents are donating from 10 to 25 per cent, of their profits to the Orphan relief fund. This added to the 25 per cent donated by the publishers will create a fund that will feed, clothand educate hundreds of orphan boys and girls who were left almost starved and entirely destitute by the great famine in India.

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are now at work increasing this fund, and every purchaser will be helping a noble cause, besides getting a book that is at once most intensely interesting and the best authority extant on the recent plagne, familie, and earthquake in India.

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m MAN}$

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HERALDOFT RUTH.

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"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ." ELKHART, IND. MAY 15, 1898.

Semi-Monthly.

ARRAW B KOTE Editor

se Entered at the Post Office at Elkhart, as

Contants of this number.

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Mose Communion.
The Power of the Spirit.
On-operation of the Teachers and Supt.
Withdrawais from Rome.
Man's inhumanity to Man.

EDITORIAL NOTES

Reason alone will not prevent a man from doing some very unreasonable things.

True love is inventive; it is always trying to find new ways to manifest itself.

Religious guides are necessary in order to meet the demands of both society and human nature.

Subtile (cunning) skeptics frequently make use of very subtile (thin) arguments when trying to defend the position they take against the Christian

To accuse others will not excuse us, While a man is judging his neighbor he is generally pronouncing judgment upon himself; because he is almost always gullty, to a greater or less extent, of precisely the same things that he condemns in his neighbor

Too Wise -It is not wise for those who live in glass houses to throw stones. Some one may throw back a stone, and break it to pleces. It is not wise to accuse others of doing things that we do ourselves, or to condemn others for faults which are very glaringly developed in ourselves. The apostle Paul says, (Rom. 2:2:), "Thou therefore which teachest another teachest thou not thyself? thou that preach-

M. H., Berlin. The names of many of 60 cents. Bound with cloth back and and have also received some help. our well known Sunday school workers fited.

The remark is frequently heard that there are many proud hearts hid away underneath plain garments. No doubt this is true, but this does not prove that there are, on the other hand, many and even if there were, it would not work, the Evangelizing and Benevolent justify the wearing of gaudy clothing. as long as the Bible teaches us to wear Fund, and any one who feels to give modest apparel.

good thing to speak rashly, or to make special direction is not given it will be great promises for the future, or declare applied as the Board may deem best. things that shall come to pass, upon our own authority; it sometimes costs too much to make them good, and brings us into inextricable difficulties. Better speak with prudence and moderation of the past and present, and leave the future in the hand of an all-wise and omninotent God, who will make all things "work together for good to them that love Him "

General Conference. - The committee on arrangements, appointed by the Preliminary General Conference Meeting held last November in Allen Co., Ohio, have decided to hold the first General Conference at the Holdeman meeting house near Wakarusa Elkhart Co., Ind., on the 2d of November 1898. As there are now a number of district conferences, to be held within the next several weeks, we trust all these will interest themselves and anpoint their delegates to meet with the General Conference as above stated.

Daniel Kauffman, of Versailles, Mo., is completed and a number have already been sent out. In another column the

paper sides 50 cents. Every member of the kind, and in fact the first book we do especially recommend it to the and most of the brethren there are not careful persual of every member

Church Building Fund. - Most of our readers know that with other humble hearts beneath gaudy apparel; hranches of benevolent and Christian Board also have a Church Building to this cause can send it to the Evangelizing Board and it will be applied as Do not Speak Rashly .- It is not a the donor may direct, or where

> Our Religion. If our religion is to benefit us it must possess some virtue. it must possess some power over us. There is a kind of religion that the prophet speaks of and it is very fashionable to-day, "This people draw eth nigh to me with their mouths, and honour me with their lips, but their heart is far from me." Matt. 15:8. Such a religion will not make us any better and is consequently worthless.

The teaching of the gospel of Jesus Christ directs His followers to true wis- center of the work, consisted simply dom and true manhood in every way. of private individuals. The Board Humility is one of the Christian graces - therefore adopted a resolution express. Meekness teaches true modesty. Mercy ing the wish that the Home and reaches out her hand to help the needy and the distressed. The peacemaker a meeting early in August instead manifests the true spirit of love, and of in May, as had been prayionally brings joy and gladness to hearts other- decided, and invite all the churches in wise unhappy and miserable in the ex- the Mennonite denomination who are treme. Cultivate all the virtues of the political excitement and war, let every discuss this important subject. Many Manual of Bible Doctrines.- Our true child of God remember not to re- have said, "We have co-operated in new book on Church Doctrine by Pre. turn evil for evil, but to overcome evil supplying the people of India with

The Church In Shelby Co., Mo. reader will find a list of the contents of Bro. L. J. Johnston, of the above church, est a man should not steal, dost thou the book. This will be an excellent has sent out letters for help to pay their papers to prepare for such a meeting. book for our people to read not only church debt. They have built a house that it may be a truly representative

The Programme of the ninth annual our young people but also our older 28x42 with a 14 feet ceiling, and aside Mennonite Sunday School Conference people. It deals with the principles of from the work, most of which the memfor Canada is before us. This confer- our religious belief, and the practices bers did, the house cost \$680.00, and a ence is to be held at the usual time of the church. It will be sent to any debt of \$335.00 remains. They have sent (Whitmonday), May 30th, at the C. Eby address post-paid, bound in cloth, for out letters to a number of the churches, Some to whom the letters were sent in Canada appear on the program and the church should have a copy. This is not knowing the condition of the no doubt all who attend will be bene- an excellent book; it is the only book of church, wrote for information. It is for this reason that we give this notice. issued by our people in this form, and Their membership numbers thirty-five, yet out of debt, so they appeal to the brotherhood for help. The congregation is under the care of Danlel Kauffman

VOL. XXXV. No. 10.

A mission meeting was held at Berne, Ind., April 18th to 24th, and as part of the work was to consider the matter of mission work in India, the members of the Home and Foreign Relief Commission received a cordial invitation to attend on the 24th inst. As the president and vice-president were away, it remained for the secretary, Bro. D. F. Jantzen, and the treasurer Bro. A. C. Kolb, to represent the Home and Foreign Relief Commission at this

The members of the Mission Board met the brethren at the depot at Berne upon their arrival at 8 A. M. to consider the matter of co-operation in the mission work in India. Our representatives however could not speak for the many congregations who had united their efforts for the relief of the famine stricken in Iudia, because the Home and Foreign Relief Commission, as the Foreign Relief Commission would call interested in mission work in India to Bible, but especially in this time of send representatives to this meeting to bread for the temporal body; should we not labor together to bring them the bread of heaven?" An official call will

one. God grant that the meeting may he so ordered that it will be a rich blessing to our denomination and to India. In the meantime let the matter be brought before God in earnest

> For the Herald of Fruth. POINTS FOR REFLECTION.

BY DANIEL KAUFFMAN. "()ur citizenship is in heaven." How many of us are loyal to our country.

Some people have a wrong idea about giving. They figure out how much it will take to keep people from thinking them miserly; then they reluctantly hand over enough to make the hat jingle. This is not giving at all. It is buying public praise.

Two hundred and sixty-six sailors lost their lives in the terrific explosion of the battleship "Maine." This explosion ignited a blaze which promises to wrap the world in the horrible fiames of war. A thousand times two hundred and sixty-six souls have since that time gone down to their graves under the condemnation of sin; yet we hear little about it. When will people learn to awaken to the real danger?

One of the greatest obstacles to success in the spiritual work is amhition. Ambition is always selfish, never generous. It seeks the aggrandizement of self at the expense of others. It is much worse to have an amhition to he a famous preacher than it is to have an ambition to achieve fame in worldly matters; for that is prostituting a much higher calling to personal aggrandizement. Let ministers get rid of all ideas of their own greatness. Let them throw away all ambition. Let them work disinterestedly for the glory of the cause, no matter if it does make them unpopular. Let them refrain from passing adverse criticisms on their own efforts, and then wait in breathless suspense to hear some one else dispute the point. There is no man living whose fame is essential to the success of the cause.

In many places where series of meetings are held, it takes a week or ten days to work up an interest among the members. Where this is the case, there is something wrong. Memhers should be active all the time. Spasmodic religion has never made anybody holy. It the continual "growing in grace" that makes the strong Christian worker. Let our daily prayers, our continual study of the Bihle, our meditations on our duties to God and man, never be neglected. Let the principles of our Lord Jesus Christ shine out in our every day life, and when our evangelists come around we are ready to go on with effective work right from the beginning.

In a recent article of the HERALD OF TRUTH, Bro. D. H. Bender sounded a note of warning with reference to the position of the Independent in religion and our attitude toward the same. His remarks were timely, and I hope the readers of the HERALD may re read the article and study well its con-

Christ certainly knew that church organization was a good thing, or He wouldn't have instituted it. He gave the keys of the kingdom of heaven into the hands of His followers, and for my part I cannot see where the Independent who stands aloof from the church can find any of the promises in the Bible that are for him. In our Savlor's final commission, He told His follow ers to teach "all nations" to observe "all things" which He had commanded. How can we observe the "all things" if all are to remain independent of

Christ's organization?

I believe that we ought to do our Christian work through our own Christian organization, and through the instrumentality of those who acknowledge themselves a part of this organivation. It is never wise to seek or to accept the assistance of any one who refuses to be bound by the rules and regulations of any church organization. Anarchy in religious work is worse than anarchy in civil government.

For the Herald of Truth. THOUGHTS OF HEAVEN.

BY ELIZA BETZNER.

No more pleasing subject than "heaven" can be presented for our consideration to this we will all agree, When we think of heaven there at once rises up before us a vision magnificently beautiful, and of endless duration. The theme is so supremely beautiful that we wonder if our faint conceptions can bear any resemblance to that holy place as we shall find it when we shall have passed through the deep waters. However this may be we learn from the "sacred pages" this beautiful truth: all the grandeurs and magnificence that belong to the "clty of God" which we cannot comprehend while we belong to the terrestrial, are prepared for us,-those glorious regions we shall be permitted to inhabit when our earthly house of this tabernacle is dissolved, and the unseen "glories" we may behold when the "mists have rolled away." When we think of heaven we think of a place so pure that nothing that defileth or worketh abomination is permitted to enter in-we think of a place that has no need of sun or moon to shine in it, for the glory of God doth lighten it and the Lamb is the light thereof. We think of heaven as a place where God dwells and where Jesus lives to intercede with the Father for the sins, the follies and the shortcomings of His younger hrothers and sisters who have not yet gained their final triumph. We think of heaven as a land of pure delight where we will meet our friends -our loved ones, who have, one by one, heen carried away by the angels and laid safe in the arms of Jesus. We think of heaven as a place where there shall be no more pain, no more sorrow, no more tears, no more sighs, no more deathwhere partings are unknown, and as I heard an aged saint say the other day, we think of heaven as a place "where

we shall not grow weary;" for the former

things are passed away. We think of

heaven as a place where the saved of

all ages will rest in the shade of the tree

of life and walk along the pure river of

water of life, clear as crystal. We think

of heaven as that place to which through

the atoning merits of our dear Savior we

all may go if we will live as strangers

and pilgrims upon the earth, and join

again those for whose delightful society we so much long, and where we shall remain in unbroken happiness with Jesus and the white-robed throng. Finally we think of heaven as a prepared place for a prepared people. Breslau, Ont.

> For the Herald of Truth. A WARNING VOICE.

BY I PSTIE SWINK. (), sinner, hear the warning fair, And for your dying hour prepare; Return to Jesus Christ and live, And He will life and pardon give; Remember now your dying day, And seek salvation while you may Forsake your sins and folly too, Or they your hopes will overthrow.

May these stanzas remind us that we must prepare for the dying hour. We must meet the messenger of death, and after death there is no more time to repent. How many young people we see in blooming health and beauty, who are called by the Holy Spirit to repent, and to be washed in the blood of Christ, but they do not heed His voice; they go on in their sinful path, striving only for worldly enjoyment and pleasures, and at last death takes them into eternity unprepared.

Dear young neonle, prepare you souls before it is too late. Remember after death it is too late for repentance. If we make a mistake in our natural work, it matters little; hnt when we make thi mistake with reference to our eternal interests, and are called into eternity unprepared, we suffer an irreparable

The apostle says, "Love not the world, neither the things that are in the world,' that is the lust of the eves, the lust of the flesh, and the pride of life, which are not of God, but of the world, and will unfit us for the kingdom which He has prepared for us above.

How often do we see persons uniting with the church, and professing them selves to be Christians, but their hearts are still full of sin, selfishness, pride and the vain things of this world. Many discard the prayer-head-covering; and instead have a display of vanity and pride that is altogether inconsistent with their profession. It is to be feared that if Jesus would come into our midst in our houses of worship, He might apeak as He did once in the temnle at Jerusalem, when He said, "It is written, My house shall be called a house of prayer, hut ye have made it a den of thieves."

Remember, dear friends, there are only two ways pointed out to us in the Scriptures. One is called the narrow way, and there are few that find It; this narrow way, however, leads to life eternal, into that world where there is everlasting joy and peace; where a mansion has been prepared for every one that serves the Lord in sincerity and truth The other is the hroad way that leads down to everlasting misery and destruc tion, and at the last day Satan and his children shall be bound with those that serve him on the earth, and shall be cast into the lake that hurns with fire and brimstone, which is the second

death. Christ said, "Be ye also ready, for in such an hour as ye think not the Son of man cometh." Let us remember to have onr lights burning bright and clear. Let us be humble and lowly,

falthful and true; let us ask Jesus in prayer to cleanse our hearts from all sin, and fill them with love and peace. Prepare this day; to-morrow it may be too late. Let us not forget when we retire in the evening for our night's rest, that our Heavenly Father should be thanked . for the many blessings bestowed upon us during the day, for protecting us from harm and dangers; and in the morning, before we go to our daily work, let us first bow down on our knees, and ask Him to be with us during the day that we may not stray aside into sln and danger; but that His Spirit may abide in our hearts, and gulde us into all truth

May 15,

Let me repeat that after death there is no more time for repentence. To-day you are well and blooming in health and beauty, to-morrow you may be sleep ing ln the grave.

Although you flourish like a rose, While in its branches green; Your sparkling eyes in death may close.

No more will they be seen. In silent shades you must lie down, Long in your graves to dwell; Your friends will then stand weeping

round. And bid a long "fare-well." In vain they'll mourn, your days are

nast. Alas, those days are gone; Your golden hours are spent at last, And never to return! (), come this moment and begin,

While life's sweet moments last; Turn to the Lord, forsake all sin. And He'll forgive what's past.

My dear friends, let us now forsake all our sinful ways, let us love one aner as Christ loved us, let us seek for the Kingdom of God and His righteousness, let us lay up for ourselves treasures in heaven where thieves cannot break through and steal, and where rust doth not corrupt, a treasure in heaven that fadeth not away. "Except ye become as little children ye shall not enter into the kingdom of heaven."

We must love and serve Him from our hearts. We must follow in the foot-steps of Christ, or we will never reach heaven. Read the word of God, follow it and become true Christians. Many shall strive to enter in the narrow gate, but shall not be able to find it, because they love the world more than

Dublin, Bucks Co., Pa.

For the Herald of Truth. PLECTRICITY.

BY ISAACI L. KULP. When our Savior traveled on earth He nsed natural things to bring out spiritual bearings-just such things as the people were acquainted with. The writer believes if Christ were here to-day He would use our modern improvements for the same purpose.

Some time ago the writer was in an establishment where electric hatteries had been manufactured. The electric current was explained to me to a certain extent. In connection with it the idea struck me how like unto the great power of God is electricity. Electricity is a power that can be applied; it can be handled. But just where the great power is electricians confess they do not know. How like nnto the Spirit of

The Spirit of God is likened unto the wind; we can feel it and we can hear lt, but we don't know from whence it cometh, neither do we know whither it goeth. Electricity is the great power of the present time. It has two currents, positive and negative. Unless we have the benefit of both poles to whatever machine we desire to run we get no results at all. We get just as much power as the dynamo will afford, and no more.

God is the power that runs all the spiritual machinery. There are also two currents necessary to get the de sired power. Christ is our interceder on the right hand of the Father, and the Holy Ghost on the other hand is the comforting Spirit. Unless we grasp these two powerful currents our work will not amount to much spiritually. Sometimes we have complaints and often feel them. That spiritual power then ls not present as we would prefer. It is simply because we are not in touch with both currents (Christ and the Holy (host). Let us strive to get our Pente cost and then we will be led into all truth and the truth will make us free In Luke's Gospel (24:49) we read:

Behold I send the promise of my Father upon you, which signified the Holy Chost The disciples however were to "tarry at Jerusalem until they were endued with power from on high." In the second chapter of the Acts we read how the Spirit on the day of Pen tecost was poured out. He came as a rushing mighty wind. Lord help us that all Christian neople would tarry at Jerusalem until their Pentecost would come. Then we would not need so much time for the gratification of the carnal desires.

The fire of the Holy Ghost would burn up all idle thoughts. In fact every thing contrary to gospel teaching would disappear. We would not need to try to carry our trials and difficultle ourselves any more. We simply bring these things in touch with the powerful machine of spiritual electricity, and trust God to do the rest. When we look at the work in this light, we need not wonder that three thousand souls were added unto the church in one day In the apostles' time; again we need not wonder that so little is accomplished in our modern times, since so many people claim that those things only hannened with the apostles; and vet Paul writes to the Hebrew church (13:8), "Christ the same yesterday, to day and forever." This will take in vesterday as the past, to-day as the present, and forever would reach us. Hence the same Spirit as a comforter to His children, is for us to-day and through all ages, according to Paul's utterances. We however do not under stand the workings of the Spirit any more than electricity. But we should strive to receive our Pentecost and come in contact with that great power by the two currents-Christ and the Holy Ghost, the abiding Comforter.

Danboro, Pa.

For the Herald of Truth. OUR DUTY TOWARDS THE CHURCH.

BY SALOME DETWILER. The church is a religious body of which Christ is the head. Our duty is that which we owe and

should perform one to another.

Now as we take Christ for our guide and counsellor we should be of one mind and keep within the limits of His kingdom, and be bound together as one body, desiring to bear each other's burdens as Paul says. "Bear ve one an other's burdens, and so fulfill the law of Christ."

Again speaking of the relations of the spiritual body, we may notice for an illustration the relation of the mem bers of our natural hody, how the mem bers sympathize with one anothe When one suffers they all put forth their strength and effort to bring them back to their natural state. So the true Christian should always be ready to do his duty and belp his fellow servant that falters in the way. This is re quired of the followers of Jesus.

We find some Christian profes sors who do not possess that which is an evidence of close relationship with the church of Christ, and by which we may become helpful in the promotion of the kingdom. To do this we must give ourselves earnestly and realously to the study of the gospel.

The more we study the gospel the more spiritual we become, and if we are spiritual we will always be ready to help one another and to do what our hands find to do.

We are not to help the faltering only, but he ever ready to stand by those who are called to lead the flock. In our relation to the church we are under obligations to the church. First we have promised before God and man that we would renounce the devil and live for Christ alone Then our duty toward the church and God would be to obey that. Then if we have the love of God in our hearts we will not only obey but that will be our delight, and we can say as did the Psalmist: "But his delight ls in the law of the Lord, and in his law doth he meditate day and night."

We must remember that the carnal mind is not subject to the law of God, neither indeed can be. So it takes a new heart, created in Christ Jesus, to perform those duties. Paul says, "Not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another and so much the more as ye see the day approaching." And it would be our duty to always be present at all meetings in our home church, so that we need not continually miss the absent ones. To he of one mind means a union,

and where there is union there is love, or affection, such as l'aul had when he said that he was persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things pres sent, nor things to come, nor height, nor depth, nor any other creature should he able to separate us from the love of God which is in Christ Jesus our Lord. Such affection flows only from the true converted heart to God. There are two kinds of affection, natural and spiritual. Natural affection comes from natural things, and spiritual affection from the spiritual relations we have with God, such as Daniel and the Hebrew worthies had when they refused to eat of the king's meats. They would stand for the truth when no one else would.

Let us take their lives, and the lives of the apostles, and be governed by them in our relation to the church and our God. Cherry Box, Mo.

For the Heraio of Truth RULES FOR DAILY LIFE.

Begin the day with God: Kneel down to Him in prayer

Open the book of God. And read a porilon there,
That it may hallow all thy thoughls
And sweeten all thy care.

Go through the day with God Whate'er thy work may be Where'er thou art-at home, abroad-He still is near to the Converse in mind with God

Thy spirit heaven ward raise, Acknowledge every good bestowed And offer grateful praise Conclude the day with God:

Thy sins to Him confess;
Trust in the Lord's atoning blood,
And plead His righteousness. Lie down at night with God.

Who gives His servants sleep;
And when thou tread'st the vale of death
He will thee guard and keep.

NOTES BY THE WAY. To those of our friends who felt the poor attempt at an account of our trip to the Southland last summer a painful

infliction upon their patience and a

misuse of valuable space in the HER-

ALD we fear the following lines will be

equally distasteful. On the other hand however, we hope that the many who expressed their appreciation of our previous effort will read this account with pleasure and profit. The old adage says, "Many men of many minds;" this adage might also be changed into. "Many mouths of many tastes." we sit down to a table loaded with the hounties of God's hand and are invited to eat of the same, not all will enjoy just the same kind of food. But he cause one loves eggs more than beef, or another finds it better for his health to eat vegetables instead of veal, or bread instead of pie, no one would think of condemning the whole dinner or Him who has provided these gifts, simply because there are some things on the table which do not appeal to the appetite or agree with the stomach of one or another of the guests. We find it the same in the work of preparing reading matter for the HERALD, with this distinction, however, that in the eyes of some, every reader has a perfect right to denounce that which does not suit his individual tastes, regardless of what the taste or the needs of others may be. Hence, if at the request of our brethren, we go to see if we can find a place that will be suitable for establishing a colony for our people and report the result of our investigations. we feel that those who have made the request are entitled to some considera tion, and that those who have plents and to spare, and have no thought of changing their present place of resi dence, should simply leave that part of the HERALD to those who are benefited by it, and will satisfy and edifthemselves, if possible, with that which appeals more directly to their needs. In this way all can be satisfied, and the avils of selfishness be left out of sight. The Word tells us that we are not to seek only our own good, but also the good of others. From this we may deduct, then, that we should by no means hinder that which is for another's good, when we are not harmed thereby. Bro. J. S Lehman and the editor left

Elkhart on the morning of the 19th of April for the South. We had left on

the same errand a few weeks before but on account of high water on the Ohlo and its tributaries, we were un able to go farther than Indianapolis from which place we returned the day after we started. On the present trlp, as we reached the banks of the Ohlo, near Valley Junction, on the Blg Four Ry., we could still see very plainly the enormous amount of damage which the devasting floods had wrought. Fences and buildings had been torn away, and been carried down stream; boats had been torn from their moorings, and were now left high and dry in the fields along the river. It was no uncommon sight to see house-boats, which are so numerous on the Ohio, many hundred feet away from the stream. We reached Cincinnati at 6 P. M. and at 8 P. M., we left for the South over the Oneen and Crescent Road, on their superbly equipped train known as the Cincinnati & Florida Limited." It ls but justice to the Oneen & Crescent Company for us to say that their road is in every sense a valuable, faithful, up-to-date servant of the public. We found the officials, as well as the employees of this road, uniformly courteous and ohliging. Their treatment of the passengers was all that could be desired: in fact a more gentlemenly corps of railway employees, from the conductor down to the colored porter we have never met. This is in marked contrast to the method of treatment that is accorded to passengers on some roads that we might mention. It pays to be courteous; tyranny and imperti nence always receive their own reward

in the end. The Queen & Crescent takes the traveler through some of the finest scenery this country affords. The train passes through at least 25 tunnels from 'incinnati to Chattanooga, Tenn. As one travels through the rugged scenery which meets the eye hetween the two cities just named, the question repeat edly arises, What Hand has shaped all these wonders? Who has scooped out these valleys, and heaped up these mountains, carved out these frightful precipices and vawning abysses, and the answer comes back, "In the heginning God created the heavens and the earth," and if God's hand could shape and carve and build all these wonders, what must God Himself be?

We arrived at Chattanooga on the morning of the 20th. As we emerged from the train we at once realized that something unusual was going on, nor did it take more than a second glance to ascertain what that unusual thing was. Soldiers and officers were seen all about and the subject of almost every conversation was WAR. Chattanooga had been made one of the head quar ters, for the assembling of troops, and in consequence of this there were already encamped on the old Chickamauga battle field 8 000 or 9,000 troops of U.S. regulars. The thought came to us, these men are known as soldiers by their uniform. More than that, their uniform tells the world to what nation they belong, under what flag they expect to fight, to what government they have virtually given their lives. They had confidence in their government, and seemed to feel their cause a just one and seemed eager for action. Christ gives to all liis followers a uniform to wear. It is the robe of righteousness. The weapons that He gives us are not Some days must be dark and dreary."

Then let us abide in Christ, and He

wiil give us grace to bear all that may

When we consider that in the end all

they that are faithful shall receive the

crown and eternal life it is well worth

while trying to live a Christisn life

here. But O, bow wesk we are at

times! When sorely tried, we are too

weak to endure these trials in our own

strength, it is only "through Christ

To be Christ-like requires a full sur-

render of all that is carnai; we must be

spiritually minded, walk as Chrlst

wslked, follow His example, and this

demands non-conformity to the world.

Pride is one of the greatest obstscles in

the way of salvation. We may mani-

feet pride in so many different ways in

our lives. "God hateth a proud look,"

and "God resisteth the proud, but giv-

eth grace to the humble." Again,

"Mind not high things." We must be

come meek and lowly in heart, and

There is nothing that so offends pride

man as the doctrine of the cross.

that we must deny ourselves, take up

the cross and follow Jesus. "He that

forsaketh not all that he hath, cannot

be my disciple." We must love our

Lord above everything else. Do we al-

We know the Christian life begins

with accepting Christ, and exalts Christ

all the while, and ends with Christ.

We must take up our cross and follow

Him daily, for He says, "My yoke is

easy, and my burden is light." Matt.

much more blessed it is to live for

11:30. O, that we could all realize how

which strengtbeneth us."

walk in the narrow way.

ways do this?

be ours to pass through, or suffer in

His name.

down of the stronghoids of Satan. The sword which Christ gives us is the mighty word. His shield and defence is faith, His shoes, the preparation of the Gospel of Peace, His breast plate, righteousness, and the mission of His warriors is that of conquest. If the civil government provides its soldiers with a uniform for the sake of distinction, is it unwise for the followers of the Lord Jesus Christ to appear in such a way that they may be distinguished from the world which lieth in sin, and which is in the hand of the enemy-Satan? And if the soldiers of this country need to be united, and of one mind, in order to win, how much more do the followers of the Lord Jesus Christ need to be of one mind and of one heart, mustered in and ready at all times to go forth and do battle at the command of the great Captain and Leader. These were the thoughts which occupied our minds as we waited at the depot for the departure of the trsin which was to carry us on southward to the vicinity of At-A. B. KOLB. lanta Ga.

(Conclusion in next Number.)

For the Herald of Truth. HOW HABITS FORMED IN YOUTH AFFECT THE CHRISTIAN LIFE AFTERWARDS.

BY NORMAN STAUFFER,

It depends a great deal on the culture and training of the child as to what habits it forms, let it be the mind it will. The habits formed in youth are those most likely to stay. All evil habits will, at this period of our life, find a lodging place in our character, and will be developed there. The wise man Solomon, says, "Rejoice, O young man, in thy youth," etc.

It will depend a great deal on the habits formed in youth as to the future welfare of our souls, and in order to form habits that will be a benefit to us we must again take the advice of Solomon, when he says (Ecci. 12:1), "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

Now a few words about the formation of these habits.

I. How they are formed.—They are very easy to form, indeed almost before we are aware of it they have been formed. We soon have habits formed in us that will be for good or evil. Good babits have been the means of leading to higher and better things; while evil habits lead into the opposite way. If we take heed we can form habits that are good; careless, bad habits will be the means of taking us down to destruction.

2. The development of these differstandard, and weigh ourselves in its ent habits.-Youth is the springtime balances Whilst passing through this ilfe we. of life. In spring it is neccessary for us who want to ilve the life of a Christian. to sow our seed if we expect to reap need not expect to be free from trials, a harvest. When the Sunday school teacher teaches his class he is sowing and temptations more or less. But the seeds of the word of God, and these then we know that the Christian ilfe is not as difficult as some may think, alwill form habits right there. He tells though some shrink from making any them about their souls. The future of attempt to live for Christ, as they dread our never-dying soul will depend on the consequence of denying themselves how we spend our time here, what of the pleasures of this life. Let us rehabits we form in youth. We do not sow all kinds of seed in spring, some member that we will more than make up for those fleeting pleasures in ackinds are sown in the fall. Some peocepting Christ and IIIs offered mercies. ple neglect to sow good seed in the "Let us count all things loss for Christ's springtime of life, and try to put out

carnai, but are mighty for the pulling some seed in the autumn of life, but it sske," for, after we have become reconls dangerous to put it off.

When our youth is followed up by old age, every one of us, as one by one we step "over the line" into the other world, must expect to reap what we have sown in our life time here. It also depends a grest deal, and rests largely with the parents as to what habits are formed in their children. It depends so and make us grow stronger in the spirmuch on how they use their influence with them in their daily life. One thing parents should not do is to talk about this and that church member as not showing the true light in the church, especially when their children hear it. They should be consecrated and sincere, and they may expect their children to form like habits, and follow in their path, and become even better and purer than they if they from youth formed good habits: for when bad habits have once been formed, they are a part of us, and it is very bard to break off a bad habit in oid age that has been formed in youth, even though men try ever so hard; it takes much grace from God, and much prayer and watchfulness on our part. This is one great reason why we should first of all "seek the kingdom of God" in our youth, so that we will form only good habits, and become holy and consecrated workers in the cause of Christ. Breslau, Ont.

For the Herald of Truth CROSS AND CROWN.

BY ADA V. SHANK. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him, Jas. 1:12.

There is a cross for every one of God's people to bear, and a crown to be obtained in the end, if we only hold out faithful; for the crown will not be obtained in the beginning or middle, but at the end. If there were no cross

there would be no crown. Christ says, "He that taketh not his cross and followeth after me is not worthy of me," The question now comes to us, How can we follow after Christ? We must take Him as our only true nattern. He is the only one worthy of imitation. We must take the Gospel of Christ and make use of its means of salvation and grace, and be willing to

Scriptures daily," to see whether these

things are so,-take the Bible as our

Christ than for seif. The great cross for many of us is to obey all its commands. return good for evil, and obey the It is not until we realize that the fin-Golden Rule; and if our friends trespass ger of God is upon every life that yields against us, we can love them with a itself to His Divine direction, that there pure heart fervently. Let us ever be is an inseparable link that binds Creakind toward one another, "tender tor and creature into one life. Then hearted, forgiving one another, even as we can truly say, "Christ liveth in me;" God for Christ's sake has forgiven you." and "For me to live is Christ." Now. Eph. 4: 32. let us not measure our lives by any one else, but take the Bible, and "search the

With full resignation to His will let us take up every cross we find to bear, and may our lives become so purified and sanctified that we may manifest in our daily actions more of the Christian graces and virtues; that we may reflect the life of Christ to those around us. for only the pure in heart shall see God.

Let us "fight the good fight of faith." watch and pray always, "pray without ceasing," that we overcome, and work out our soul's salvation with fear and trembling, and press towards the mark of the high calling in Christ Jesus. These words come to my mind,

"Must Jesus bear the cross alone, And all the world go free? No! there's a cross for every one, And there's a cross for me.

The greatest temptation of Jesus was while in the wilderness, and on the clied to God, we will not become weary cross when He was sorely tried to do in well doing, and if we do not do so wrong, but He yielded not. We imagwell every time, we will try to do better ine seeing Jesus while on His way bearnext time, and grow stronger in His ing His cross on which He must be crustrength; and though life's pathway cified, "on the way that leads to suffermsy be crossed by storms, trials, and perplexities of various sorts, they wili ing, shame, and death," and to be a true discipie of Jesus we must take our only develop and strengthen our faith, cross and follow Him unto death. itual life. We know "A cloudless sky can never produce a good harvest," and "Into esch life some rain must fsll,

We find Jesus could bear the cross no further, but was almost faint, yet God was with Him, and there was one (Si mon of Cyrene), on whom the cross was iaid. No one else could bear the agonies He endured while on the cross, but He must make atonement for fallen man, that we might live bereafter.

Sometimes we, like Jesus, almost faint by the way, for when we are the weakest our cross seems heaviest; and were it not for His strong arm protecting us through the dark storm, knowing that the Father did not forsake Jesus, we would sometimes feel to exclaim, as dld Jesus on the cross, "My God! My God! Why bast thou forsaken me ?"

We notice in the life of Jesus that He had human sensibilities; and was susceptible to temptations. So we see that while bere upon earth He shared with us the essential qualities of our nature, and can come into close touch with all our human needs and sympathize with

"Have we trials and temptations, Is there trouble anywhere? Jesus knows our every weakness. Take it to the Lord in prayer,"

Let us strive each day to be more like Jesus. He wiii heip us bring all things into subjection; and whatever or wherever our jot may be cast, we may say, "Thou shalt guide me with thy counsel, and afterwards receive me into

glory."

When we think of how man was once fallen and is now redeemed again; and that we have all been redeemed and bought with a price, none of us can deny the claim, we cannot cancel it, How many of us really appreciate this in the true sense, and seriously think of this fact? Are we doing all we can to save others from this fallen condition? There is no greater blessing that can come to us in life than to promote the happiness of others; even one kind word spoken in His name may be the means of cheering some soul that is heavy-hearted. Life is made up of lit tle things, and "true greatness consists in being great in little things."

Not iong ago, when in the city of Lima, visiting with a friend, we (being in a room just above a drinking saloon) could hear the music-low, degrading songs, and hear the laughing and dancing of men and women; it sent a thrill of horror through my mind, and impressed me deeply with the thought, What am I doing? Am I bearing the cross for Christ? Have I left all and followed Jesus? Have I the endowment. or gifts, or the means to help these fallen creatures out of such a deplorable condition; thinking further what step could be taken, or acted upon to Chris tionize or give the true light to such that are so deeply in sin, and the sin cursed evil of entering the drinking sa loon. This is only one instance out of many in the large cities, where these evils are going on.

O, that we may all awake to a sense of our duty, and protest against such evils

we negiect to do this we will be beld responsible, for the crown is only promsed at the end of a faithful life. Lima, Ohio.

1898

For the Herald of Truth. YOUNG PEOPLE'S MEETING?

BY SAMUEL HONDERICH.

The question before us is rather a personal one; one that comes right home to ourselves. It does not ssy, Wby is this or that person a worker, but, "Why am I a worker in the Young People's Meeting?"

It is an important question, should be prayerfully considered. In the few thoughts that I wish to present I shail not endeavor to give a direct answer to this question; but it shall be my object to present why we, as Christian professors, should be engaged in this work. If each one of us considers this question we can resdily see whether we have the right motive or not.

One of the first thoughts that presented itself to my mind on this subject was this, "Am I a worker?" Should we be called workers at all when we take into consideration the little we have done, and the great amount of work we have left undone? Does it not look, when we examine this matter closely, as though we were merely lookers on, instead of workers?

Then sgsin, the thought came to my mind, What class of workers do I belong to? It was said at this place, not long ago, that there are three classes of workers; namely, 1. Workers in the true sense at all times. 2. Shirking workers. 3. Workers who work only sometimes.

Then the question arises, Am I a true worker? The question for us to consider is, Why should I be a worker

Did you ever consider what prompted you to work in this way? Or is it possible that we have been workers here sltogether, without even thinking why? It is the motive and not so much the act that is recorded for eternity. It is the motive that we have in working, and not the amount of work that we do that determines whether it will stand in our favor or against us in the day of judgment.

What prompts us as young people to work in the Young People's Meeting? Is it because it is called Young People's Meeting? And does that indicate that it is only for the young people, and that all the workers, too, must be young people? Is this our only motive in working bere? Is this the spirit that prompts us in this work? I hope not; although I fear that this is too often the idea that is taken from the name, and no doubt on this account many of the older people feel they are out of place, and refrain from going there and working with the younger people in their meetings of this kind. Perhaps some other name might make them feel more at home.

This, however, should not keep any one from going to and taking part in these meetings even if they are older in years. The young people and the old people should never be separated in their practices and interests in the cburch, but they should always work together. The young people should attend the meetings of the old people, and the old people the meetings of the

whenever opportunity affords itseif. If young people. They should talk together, they should pray together, they should sing together, they should work and worship together; all their interests should be united and identical. In this way and in this way alone, can the church be made to prosper. The ides of a Young People's Meeting may often times prompt the mind to tblnk of a separsting of interests in the church, and this should never be. Every effort that is put forth in the church, should be made in perfect harmony, and with perfect good feeling to all the members, for the young and old. Union of feeling, union in practices, union in effort, union in all things; one heart, one soul, and the glory of God, the unity of the Spirlt, the edification of the church, and the ssivstion of souls should be held permanently be fore the minds of the people in all their efforts to do good.

THE EFFECTS OF HABITS FORMED IN VOUTH UPON THE CHRISTIAN LIFE.

DISCUSSED AT THE S. S. CONFERENCE AT REBLIN, MAY, 1897, BY NOAH STAUFFER.

I believe I will begin my talk by giv ing you a little of my personal experience, perhaps it will do some one good. It is in connection with the habits formed in youth, and how they affect the Christian life sfterwards. I do not want to boast of myself in this, but a good many of the young folks are encouraged in the same way that I was. I spent many sn hour reading. When I think back to the many Sundays I spent at home reading, when the other young men and boys went to the woods or other places to pass away those precious hours, there come back to me memories of the many times when we had company at our home, when perhaps a number of boys of my own age were there, and when I held a conversation with them, and it dld not agree with me, I would go awsy by myself and read; and they would go away and think hard things of me because I did not talk with them. Parents should be very careful of

their influences. You can influence your children for good by giving them the right kind of literature to read. Fathers should be very careful what they allow their children to read. A friend once gave me a book to read; he wanted it to help me, no doubt, and after I had resd a good desl of it I found it was written by an infidel; but I read it to the end. The illustrations and thoughts that were brought out in this book were so plausible, that they would command the interest and careful attention of every one who read lt, and the arguments in it were so resson able and plausible to my mind, that I often made use of them afterwards to argue with people about religion, for was a little skeptically inclined my. self, at that time; and that was all the use I had for that book. But the impression it left upon me is there yet today, and many times comes up in my thoughts sometimes for a moment, causing doubts to arise, and I would be so glad indeed if the impression could only be taken away; but it will stay there as long as this mind will be a mind; it will always have more or less influence over me. The books we read will have a great influence over our Christian lives.

ing blood, I saw things differently. I saw that book was altogether wrong; and knowing the Influence it bad over me is one great resson why I so often speak to young people on the importance of good literature. Sometimes fathers and mothers do not care to read very much themseives, but the inclinations of their children run that wsy, and I would say to you, young people, read only good books, and the probabilities are that you will improve your Christian life, and your devotion to God, and will raise the standard of Christian life bigber, and your influence will be a help to all with whom you associate.

A certsin writer has well said that

children are like wax. You take a

handful of way and make any impress

ion on it you please, and it will stay there: if beautiful it will stay there, If had it will stay also. This also sppiles very well to the Christian life. If you throw out good influences you can expect good results; if evil, the results will show it. But when does this take place? I would say to all young uncon verted people, get converted early. How early? This question is looked at differently by different people. Some children understand the plan of salvation much younger than others; some have been converted at a very early sge and have become great Christlan workers; but see that you are converted early, and then read the Bible and other good books; resd the writings of wise men; good, solid, resding matter, sud make that become part of your life. We have too many of those books (and they are being extensively read by our young people) that come in line with the gospel in many ways, yet there ls nothing substantial about them; they are only story books, which often lead those who read them to other story books, and after a while it gets to be one of these "yellow-backed" dime nov- earth, and also ready for the mansions els detective stories, highway robbers. etc.

It seems to me that in our Sunday schools the children would not need to have books given them as prizes every year. I believe if we would explain to them about the thousands of other lit tle children who have no books at all, they would gladly give up their prizes once in a while and use that money to send books to those who have none. In this way the children here can help other little children. This would teach them a lesson of unselfishnes, and im plant into their hearts the habit of giving to others, and would help many others of the rising generation to form good habits, which they would other

wise not have the opportunity of doing. Anything which leads us into the right direction will be for our good, and habits formed in youth will have an unlimited influence upon our Christian life; and to those of you, desr friends. who have not yet started in the right dlrection, I would say, Get into the right channel as quickly as possible. Do not waste any of your life in sin and folly. You Sunday school teacher, get your class influenced with the beauty of the Christian life; Impress them with the thought that they can become useful men and women, by using their Influence to build up Christ's kingdom. (). we want to get up higher in the Christian life. We do not want to throw any reproach upon the beautiful lives of

After I was saved through the aton- those Christians who lived in the past; we want to foliow their examples of bumility and willingness to serve God. Let us look back to the time of the apostles; many of the people started out in their youth, and ied exemplary Christian iives. Let us do likewise.

I will only touch on the subjects of what kind of books we should read There are many good books on the different sciences written by men who bave msde science their study, and I believe we can get some grand thoughts from these books; then there is bistory both sacred and secular, and especially church history. * Also biographies of noble Christian men and women who have lived in the past, etc. Fathers and mothers should make wise selections.

Give your children some time to read. Do not have them work so hard all day that they will be too tired to enjoy reading, and whatever you do, do not discourage them when they bave s taste for reading, msking them leave their book every time they begin to resd, asking them to do some little errand which might as well be done some other time. A minister of the gospel had a mother who was always much aggrsvated when her boy sst down to resd, and always had some work for him to do just as soon as he started to read. He said he used to have to go out in the field to find a chance to read That young man is now a useful, noble worker in the vineyard of the Lord.

Above all do not neglect to read the Book of all books-the Bible. Read it carefully, prayerfully, and make it the guide of your life and actions. Become well acquainted with its teachings, and live up to them. You will find in the Bible a whole library of the best books of every kind; read them, ponder over them, accept all their teachings, and you will form only habits that will be safe for others to imitate, and your life will be prepared for your work here on above.

Strasburg, Out.

a And with this Mennonite Church history and the faith and doetrines of our own

FORGIVE AND FORGET.

Of forgive and forget, for life is too fleeting vaste it in brooding over wrongs we have met; It is better, far better, to smother our anger. To teach the proud heart to forgive and forget.

In the path we must tread, leading down to

the valley
Are crosses and trials to lift and to bear, And the chalice of life, from which we are drinking.

Oft bears to our lips drops of sorrow and

Untillfoliago short he it sunshine or shadow

That we can not afford to brood over a wrong
Let us lift up our burdens, and bear them on hravely We'll lay them down shortly, it cannot be long.

Then forgive and forget- if the friends you love londly

Prove themselves false, and unworthy of

Deal with them kindly, for they are but

Erring like us -for we too are but dust, Deal with them tenderly, plly their weakness

We know every heart bath its evil and good. We all have one Father in heaven, hence are brothers,
Then let us forgive and forget as we should.

BE constantly on the lookout for something to do-winning souls for the

THOSE FILTHY FEET.

BY B. E. KESLER.

"The disciples' feet are filthy from the walk on the long way, and are not fit to be put upon the sofas on which they are to recline at the meal, and so Jeens washes their feet and gathers them up in the towel to dry them."-Dr. Talmage.

PETER.-"Lord, dost thou wash my feet 2"

JESUS .- "What I do thou knowest not now, but thou shalt know here-

Peter.-"Thou shalt never wash my

JESUS -"If I wash thee not, thou hast no part with me." PETER.-"Lord, not my feet only, but

also my hands and my head." JESUS .- "He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all," (Silence).

JESUS,-"Know ye what I have done to you? Ye call me Master and Lord: and ve say well: for so I am. If I then. your Lord and Master, have washed your feet: ve also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord: neither he that is sent greater than he that sent him. If ye know these things happy are ye if ye do them '

Now dear readers, you have two very striking pictures before you. Aside from your knowledge of the Bible, would you suspect they were drawn from the same incident?

The author of the first sees a great amount of filth on the disciples' feet from their long walk, - Bethany to Jernsalem.

The author of the second account walked the same way and at the same time. Why, do you suspect He would wash the filth from the disciples' feet and leave His own unwashed, especially since he was giving an example? Really, do you think there were any sofas in that upper room? And if so, would the disciples have been so untidy as to soil them with their tilthy feet? If the would not. Jesus knew it. Then, why wash to keep them from soiling the sofas? Besides, if He wash them, to cleanse from filth, why was not Judas clean after washing? And, further, if they were any kind of protection to their feet .- even sandals .- when these were removed how much filth do you really imagine was left clinging to their feet? And would they really begin wearing sandals at that season of the year, April 6 or 7, when it was so cold as to render a fire necessary when Jesus was on trial?

l'eter, you know, denied Christ, when he and others were standing around a fire to warm themselves. Lastly, do you really believe the facts are reprecented in the first picture or must we "look to Jesus, the author and finisher of our faith?" Then, "if ye know thes things, happy are ye if ye do them." "For I have given you an example that ye should do as I have done to you." Gospel Messenger

> For the Herald of Truth. CLOSE COMMUNION.

The editor of a prominent Unitarian periodical recently made an interesting statement concerning the communion.

He stated that although other denominations hold the Unitarians to be unsound in doctrine and too much inclined towards liberalism, yet the mem bers of the Unitarian organization are admitted to the communion in those denominations which have what is generally called open communion if they say, as any of them would say, that they love Jesus Whatever may be sald in favor of

such practice, it is certainly not the manner in which Christ and the apostles intended that the communion should be kept. It might indeed be difficult to find a Unitarian (or any socalled liberal, for that matter) who would say, when asked, that he does not love Jesus. They hold that Jesus was a good man; why should one not love Him? But what a difference between loving Jesus as a mere good man who lived 2,000 years ago (some of them do not even believe in the immortality of the soul) and loving Him as the first disciples and all true Christians did and still do, as the only begotten Son of God who accomplished the work of atonement and redemption, whose blood cleanseth us from all sin, as our personal, living Savior.

But, says one, the intending partici-

pants of the communion are in all hurches previously warned to examine themselves. It is, however, an utter impossibility for a man who does not elieve in the Lord Jesus Christ to examine himself in the sense as the anostle meant it. The anostle's teaching in regard to the communion, as found particularly in the first epistle to the orinthians, can not easily be mistaken. He admonishes the brethren first to examine into the condition of the church in general and if any member should have fallen into grievous sin (as had indeed been a case in the Corinthian congregation) to excommunicate such an one and not admit him to the com munion until he might repent (Chapter 5). Besides this the apostle shows it to be necessary that every member examine himself in particular, and, if any one should have failed in anything, to make his wrongs right as much as he may be able, and only then appear at the table of the Lord. The word of Paul. "Let a man examine himself." has not reference to such whom the church may have found to have fallen into sin or to be unsound in faith.

The present writer has been grieved as he recently became somewhat acquainted with the ways of a so-called liberal church, where unbellef instead of faith is the watchword. A Christian congregation would be committing a great wrong by admitting a member of such a church and there are, alas, many of them in our country-to the table of the Lord. J. H.

Madison, Wis.

For the Herald of Truth THE POWER OF THE SPIRIT, BY G. W. NORTH.

"This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh." Gal. 5:16.

The power of the Holy Spirit is an active power, being the Spirit of God. He is omninotent. Paul says "Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lustet against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." They that are led by the Spirit are made free.

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." "And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envving one another." (lal. 5:16-26.

Now there is a life that is a perfect life, which is perfect peace, joy and love, and this ought to be the aim of every child of God, this should be the standard of every Christian, we should not rest until we have attained to that position. This is God's standard, where He wants all His children to be.

These nine graces, mentioned in this chapter of Galatians, can be divided in this way: Love, peace and joy are all of God. God looks for that kind of fruit from His children, and if the Holy Spirit has its full sway of power, and is operating within us, we are bearing just such fruit. Without that, it is impossible to please God. Above every thing else He wants us to possess love. peace, and joy.

Then the next three graces are these: ongsuffering, gentleness, goodness. These are manifested toward men that is, in our outward life, towards those we come into contact with continually

The next three are these. Faith meek. ness temperance. These are in relation to ourselves. In this way we can take the three divisions and they are of some help to us.

We can possess all these things by reeiving Christ into our hearts; for when Jesus comes into our hearts by faith, then the Holy Spirit is in power, and if we have the Spirit, we also have the

If the whole church of God would live as the Lord would have them live. Christianity would be the mightiest power in the world. It is the want of power, and the low standard of Christian living that causes us so much trouble. The Spirit is quenched so much that it deadens the power thereof. There are a great many stunted people in the church; their lives are stunted, their nerves are deadened so that they are altogether unstrung, and it is no wonder that the Holy Spirit loses its power, and our Christian professors are so mixed up with the world. What we need is the true religion that is taught in the word of God.

It seems to me there is not enough piritual zeal manifested in the church, t seems to me the professed followers are standing too much in the way of sinners; so much so that it is hard to get the Gospel car to move on in a great many places. Sometimes we wonder why we do not have more accessions to the church after we have had continued meetings, when the minister has so earnestly presented the word of God, and pleaded with sinners to come to Jesus. But if we have to have so many festivals church faire and parties, and other amusements to attract the world to the church. I think we have Christ on the outside and the world inside. Then the Holy Spirit can not take up His abode with us.

Also when we dress in such a way that the world will notice that we are ahead of everything in style and gayety, and have everything that the world can have, or even tries to have, when we meddle with all these things, we are

sure to grieve the Holy Spirit, and what does Paul say (Eph. 6:30, 31) "And grieve not the Holy Spirit of God whereby we are sealed unto the day of redemption. Let all bitterness, and wrath, and clamour, and evil speaking be put away from you, with all malice.

May 15.

I think if we search the word we will find something in the churches of to-day that grieves the Holy Spirit, and is taking away the power of the Holy Spirit We want more Holy Chost religion, and if we have that then the power of the Holy Spirit will move us to active, earnest effort, and will fill us with the Holy Spirit-with God's love so that we will be able to do good to all men and especially unto them of the household of faith

Kokomo Ind.

For the Herald of Truth CO.OPERATION OF THE TEACH ERS AND SUPERINTENDENT.

BY JOHN GEHMAN.

We all know that it is absolutely necessary that the teachers and superin tendent work harmoniously together, in order to have a successful Sunday school. When two or more are engaged in any work, and there is a conflicting spirit in one of them, it will not be a successful work.

We see a number of people on a boat We notice they are plying only one oar, and the boat keeps going around one way, but makes no progress; then they take the other oar, and the boat goes around the other way, but still no prog ress is made. Then they use the two oars at one time and soon they are far out on the water. So in the Sunday school; if we work together we will have progress.

The disciples of Christ were not sent out one by one, but two by two. Why were they sent out in this way? Could they not have preached to more people if they had been sent out separately? believe they were to co-operate, and help and encourage each other. Let us have unity.

In Matt. 26: 35-40 we read of how the work goes where there is no co-operation: when Christ suffered such agony in the garden of Gethsemane, those who should have been with Him to watch with Him all through those weary hours, were sleeping!

It is not only necessary that there should be co-operation between the teachers and the superintendent, but also among all the members of the church. They ought to be at least able to "watch and pray" for one another. In 3 John we read, "that we might be felow-helpers to the truth,"

In Haggai 2:4 God says, "Be strong, all ve people of the land, saith the Lord. and work: for I am with you, saith the Lord of hosts:" etc. A Sunday school is not to be carried on only by the teachers and superintendent. Every member in the church should take ar active part in this grand work.

Some people say they have no desire for Sunday school work. But remember, no one should be idle in the Lord's vineyard. He says, "All the people of the land should work." Not just the few. God wants all His children to do their part in His cause. We must have co-operation with God; His Spirit must manifest itself in all the workers; and if His Spirit does not first of all manifest itself in the superintendent, the spiritnal life of that school is at a low ebb. In his manner of doing things, the methods with which he works, and his life must be pure, otherwise it will not be spiritual. With the teachers it is the same way. The teacher that lives one thing on Sunday and another thing on Monday will be a failure as a teacher, no matter how eloquent he may be.

1898

I do not underrate the power of the divine truths once lodged in the heart, but if the life of the teacher does not correspond with his teachings, no matter how many good things he has taught his class, no matter how he may have thrilled and enwrapped them at the time, yet because he does not live out these principles himself, there will be no fruit to reward his labors. Circumstances that even divine truths cannot overcome are the actions, conversation, and daily life of the Sunday school teachers and superintendents. The right kind of a teacher will live such a life that will lead his class heavenward, and if this is not the case his teachings will not be for good. Let us all stand together and work for God.

Freeport, Ont.

WITHDRAWALS FROM ROME.

Mention is made in the Second Month number of the Converted Catholic of the conversion and coming away from the Romish Church of a young Irish priest, who had been chaplain to the Foxford Convent in Ireland. He had received a liberal education at the ecclesiastical institution of Maynooth, and held successive appointments as priest in several parishes. The account says that he "attributes his change of faith to no human influence, it seems to have been the work of the Spirit of God alone. For some years past he has been troubled in his conscience about the doctrine of transubstantiation, in his heart of hearts unable to believe that the host which he elevated, and to which the people bowed down, was, as his church taught, the literal body of Christ. Nor could be believe in the assumed power of absolving from sin, etc." Some books which he obtained were helpful in confirming him in taking the important step of separation. The bishop of the diocese, on two occasions, having sent a deputation in order to induce him to return, he sent a courteous but decided response, that his action was final, especially dwelling therein on his awakened apprehension of the great error of the "sacrament of the mass," with its gross teaching of the literal eating of the fiesh and drinking of the blood of the Lord.

A secound account of recent with drawal from Rome, contained in the journal above referred to, is that of a young Spanish priest of the island of Porto Rico, in the West Indies. At the local Roman Catholic seminary where he was entered at the age of thirteen, he pursued a five-years' ecclesiastical course, "without," he says, "there entering my mind a single thought that would lead me to doubt the truth of my religion, to the study of which I had been dedicated, in order that in the futnre I might become its minister and defender." With subsequent religious knowledge, however, "doubts innumerable," he continues, "entered my mind and sadness took possession of my heart. I studied more and more, trying to quiet the voice that was crying from the depths of my heart, "This system

this dogma, this which we are studying, is false! This is not the truth! This is not the religion of Jesus Christ!" Nevertheless, at the age of twenty-two, his studies were finished, he was "or dained" a priest, and continued in the unsatisfying service two years; but, early last autumn, having received orders to enter upon clerical duties in a new parish, he declined to accept it, "because," he says, "I had formed the firm resolution to retire from Porto Rico for another country, and declare my emar cipation from the errors of Romanism

and my desire to embrace the Gospel faith Once a priest and out of the seminary, I dedicated myself earnestly to the study of the Scriptures, and aided by the grace of the Holy Spirit, for which I continually prayed my eyes were opened to the light of Truth and my soul to hope. What comfort possessed my heart from that happy moment!" The latter remark is mad by him in briefly stating the reasons that led to his conversion. Still a third renunciation of the errors

of the papacy is detailed more at length

than either of the foregoing, in the

paper entitled "Professor Bunkofer's Declaration to the l'ublic," dated in the Seventh Month last, from Wertheim, a walled town in Baden, and at the gymnasium whereat the then priest Bunkofer was an instructor. In a letter addressed to the archlepiscopal chapter of Freiburg he had announced his abandonment of the papal church, a step which, he says, "Was the final result of a hard mental and moral conflict during half a lifetime, by which I have been forced to tear down stone after stone of a structure that, during the first half of my life, had been erected upon exclusively Romish, and, therefore insufficient foundation principles." Beholding how the Roman Church, infected with Vaticanism, had in so many instances expelled the Spirit of Jesus from the clergy, the people becoming "estranged, in the liturgical services, from the language of the heart in their intercourse with God;" the offered prayers, even the funeral services, "performed in a strange, unintelligible language;" a steadily growing externalism in the practice of devotions; the practice of indulgences, a sad "degeneration of the doctrine of grace, to say nothing of the implied degradation of the idea of God;" the inconsistencies of the doctrine of priestly confessions, and the confusion in the estimation of degrees of sinning-the great evil of "mortal sin" being incurred "by either eating flesh on Friday or omitting mass on Sunday,"-such doctrines, he concludes, "by their repulsive obtrusiveness, harm religion beyond estimation, and are powerless to impose upon any man who, from time to time, lifts his gaze toward the stars to listen to their sublime preaching of 'Our Father who art in heaven." Having referred to "the great , its absolutism besin of 1870, . getting servility, and its infallibility begetting a lie," this protestant says, "The Vatican sect presumes that it is impossible to withdraw from the Romish Church, except for reasons of lust and ungodliness. This delusion is connected with the monopoly of the Holy Ghost, with the monopoly of the 101y Gross, which the church of the pope pretends to own. But I testify before God that my renunciation has been the result of long, deep and painful examination, and I cannot yield any one the right to misingre this declaration."—J. W. L., in judge this declaration." J.

IF I WERE YOU

If I were you, I often say To those who seem lo need advice I'd always 'ook before I leaped; I'd always think it over twice And yet I can but heave a sigh; For, after all, I'm only I.

If I were you, and half as vain, Amidst my folly I would panse To see how dull and light a fool I am. I don't, myself, because-(And here I heave a pitying sigh) I am not you; I'm only I I'd ne'er discuss. If I were you,

I'd think of all their virtues, first; And sean my own shortcomings then. But, though all this is good and true I am but I: I am not you

If I were you, no selfish care Should chase my cheery smile away: I'd scatter round me love and hope; I'd do a kindness every day. But though I sometimes really try I am not you; I am but I.

I would not be so very quick To take offense, if I were I would respect myself, at least Whatever others say or do. But, ah, I can not else than sigh That you are you, and I am 1.

If I were you, no worthy cause Should ever suffer or have n I'd even take the foremost pew In shurch—I really would, indeed.
Alas, can no one tell me why I am not you, instead of it

In short, if I were only you, And could forget that I was I think that little cherub wings Would sprout upon me, by and by. -George H. Murphy, in Rugby Monthly.

MAN'S INHUMANITY TO MAN.

It seems to the writer that the following thoughts must have been inspired of God as they seem to have been penned in the hour of calm, cool and solitary pondering over the shadows of life as they were cast from a period lcal of the day, and I thought they would be quite worthy of a place in the HERALD OF TRUTH as they

were in line with its motto, "Peare on earth, good will to men." The weakened flickering of the dying embers cast grotesque shadows around my solitary form as I sat one winter's evening in my lone cabin. I had been reading the columns of a newspaper Many a plaintive story it enfolded until my very heart felt heavy heavy with remorse at the conduct of my own species. "How can human beings be so cruel?" I murmured mournfully. "Ah how can it be possible in this late decade of the nineteenth century? But no answer came to explain the matterand the wind outside seemed to sob the sad refrain, the old, old theme, "Man's inhumanity to man makes countless thousands mourn." Those words formed in my imagination, marching and counter marching before my vision. "Oh that the seething masses could but survey their actions: oh that humanity could arise in its power to reason and view its own conduct; it could drown n its own ocean of tears; where are the Christians who would slaughter Christians?" iIush, the wind without with a deep-drawn sigh replies, "Here. Here in this wretched world." Then how can we call that feeble feeling which moves civilization to brand itself ('hristian-Christian? Is it laboring under a delusion? Why do the self styled Christians cling so tenaciously to everything worldly, to attain wealth and ignore the very first principle involved in the holy term? Why is the love of sordid gold still the ruling passion of Christian

men, who in order to secure it will brave every danger and even destroy their fellow-creatures? Where is the man who would share his strength, his sympathy, his morsel, his covering with a brother or sister in distress? Bring him forth and attract the multitude to him; point him out for he truly is a Christian. -Farm and Home.

DRESS.

Every Christian makes an impression by his conduct and witnesses either for one side or the other. His looks, dress, whole demeanor make an impression on one side or the other. He cannot help testifying for or against religion. He is either gathering with Christ or scattering abroad. Every step you take you tread on chords that will vibrate to all eternity. Every time you move you touch keys whose sound will re-echo over all the hills and dales of heaven and through all the dark caverns and vaults of hell. Every moment of your lives you are exerting a tremendous influence that will tell on the immortal interest of souls all around you. Are you asleep while all your conduct is exerting such an influence? Are you going to walk on the streets, take care how you dress. What is that on your head! What does that gaudy ribbon and those ornaments upon your dress say to every one that meets you? It makes the impression that you wish to be thought pretty. Take care, you might just as well write on your clothes no trust in religion. It says, give me dress, give me fashion, give me flattery and I am happy. The world understands this testi-

mony as you walk the streets. You are living epistles known and read of men. If you show pride, levity or bad temper and the like it is like tearing open the wounds of the Savior. How Christ might weep to see professors of religion going about hanging up His cause to contempt at the corners of the streets; only let the women adorn themselves in modest apparel with shame facedness and sobriety, not with broidered hair or gold or pearls or costly array, but which becometh women pro fessing godliness with good works, only let them act consistently and their conduct will tell on the world, heaven will rejoice and hell groan at their influence But oh, let them display vanity, try to be pretty, bow down to the goddess of fashion, fill their ears with ornaments and their fingers with rings, let them put feathers in their hats and clasps upon their arms, lace themselves up till they can hardly breathe, let them put on their round tires and walk mincing as they go and their influence is reversed Heaven puts on the robes of mourning and hell may hold a jubilee. Your spirits and deportment produce an influence on the world against religion How shall the world believe religion when the witnesses are not agreed among themselves and the sum of their testimony is, there is no need of being pious. Oh how guilty perhaps hun dreds of souls will meet you in the judgment and curse you, If they are allowed to speak, for leading them to hell by practically denying the truth of the gospel. Selected.

Be constantly at your post in the church. God ordained the church, and it should take precedence of every human organization.

HERALD OF TRUTH.

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MINISTERS' COLPORTAGE ASSOCIA-TION. ELKHART, IND

CONFERENCES

ANNUAL.

The Amish Mennonite Conference of Indiana will be held on Thursday and Friday, June 2nd and 3rd 1898 in the Maple Grove M. H., Haw Patch, Ind.

Ministers, deacons, brethren and sisters from abroad are heartily invited to be present.

Bishops are requested to meet on Wednesday at 2 o'clock, P. M. Questions for discussion should be presented to the bishops by Wednesday noon.

Those coming on the Wahash R R will please write to A. R. Zook, To. peka, Ind. Those coming on the Lake Shore will please write to J. Kurtz, Llo onler, where you will he met at the sta J. KURTZ, Ligonier, Ind. tion.

The Annual Conference for Ontario will be held (D. V.) in the Wideman

districts are heartily invited to be with us during these exercises that by meeting together we may be strengthened and measures taken to extend the borders of Christ's kingdom. Markham on the Grand Trunk R. R., is the nearest station

The Annual S. S. Conference for Waterloo Co., Ont., will be held at the C. Eby church on Whitmon day, May 30th. All welcome.

The Mennonite S. S. Conference for the State of Ill., will be held on the 25th and 26th of May, 1898, in the Amish Mennonite church near Metamora, Ill., and the Church Conference will be held on the 27th in the Union church near Washington, Ill. The tlme and location have been so arranged that breth ren and sisters coming in from other districts can conveniently attend both

The brethren both at Washington and Metamora extend a cordial invitation to all such who can to attend. Those coming in over the C. & A. Ry., will stop at Metamora, and those arriving over the T. P. & W. will stop either at Kruger or Washington. Arrangements will be made to meet passengers at either of the places named

All questions for consideration at the Church Conference should be sent or handed in to the secretary on or before the 26th of May.

J. S. SHOEMAKER, SEC.

The Amish Mennonites of Ohio and l'ennsylvania will hold their annual Conference at Walnut Creek church, Holmes Co., Ohio, May 16th and 27th. Persons coming from the East on the Pittsburg, Ft. Wayne & Chicago R. R., will stop off at Canton and take the Cleveland, Canton & Southern R. R., to Sugar Creek. Such can correspond with David Beachey, Sugar Creek, Ohio. Those coming from the West on the Wheeling & Lake Erie R. R., should stop off at Navaare and change to the C. C. & S. R. R., for Sugar Creek. Those who wish to take the C. A. & C. R. R., and go to Millersburg should correspond with Fred Mast. Berlin, Ohio, or Moses A. Mast, Walnut Creek Obio

All are cordially invited to attend and assist in advancing the cause of C. Z. YODER, COR. SEC. Christ Weilersville, Wayne Co., O.

The first Mennonite Sunday school conference for the state of Iowa will be held at the Union (Werey) M. H. near Kalona on May 31st and June 1st Sunday school workers and all friends of the cause are earnestly invited to attend J. W. ZERBE.

The Annual Conference of Ohio will be held on Thursday and Friday, May 19 and 20, 1898, In the Martin M. H. in Wayne Co., Ohio. The bishops are requested to meet at 9 o'clock Thursday morning to arrange the work. All are requested to meet at 10 A. M. for public worship. Conference proper will begin at I P. M. Thursday. The nearest R R station is Orrville, Ohio. By notifying ELKHART, IND. meeting house near Markham, York Michael Horst, Jesse Good or Solomon

the station and conveyed to the conference. Ministers and deacons as well as brothers and sisters from abroad are earnestly invited to be present. It is to be hoped that every minister and deacon in the state will be in attendance. Questions for discussion must be submitted to the blshops before Thursday May 19th, 1898.

May 15,

SEMI-ANNUAT

The Semi-Annual Conference of Vir ginia will be held on the second Friday and Saturday in May 1898, at the Brenneman church, Lower District, Rockingham Co., Va. Brethren and sisters from abroad are heartily invited to attend, especially ministers and deacons. Persons coming by rail will be met at Linville Station, if they will inform Jacob Geil or Isaac Berry of their coming. Their address is Edom, Va.

S. M. BURKHOLDER.

THE GENERAL CONFERENCE.

At the Preliminary Meeting of the General Conference held near Elida, Ohio, Nov. 11th and 12th, 1897, it was decided to call a General Conference of the congregations in the United States and Canada, comprising the sixteen or more conferences represented by the HERALD OF TRUTH, and a committee was appointed to decide upon the time and place of holding said conference.

After considerable correspondence and mature deliberations it was decided to hold the first General Conference of the Mennonites of the United States and Canada at the Holdeman meeting house, near Wakarusa, Elkhart Co. Ind., beginning on Wednesday, Nov. 2d. 1898.

According to the decision of the Pre liminary Meeting, each of our District Conferences is to appoint one minister to represent it on a committee which committee is to meet the day before the meeting of the General Conference for the purpose of making full arrange ments for conducting the same, includ ing the consideration of questions to be brought before the General Conference

It is to be hoped that all our confer ences will respond promptly to this call; that the necessary delegates be selected and that everything be done to make the first General Conference a profitable one.

It is no longer a question as to whether a General Conference should held. That question was settled when the call for a General Conference was made.

But now that the call is made the real work begins. The General Conference is not to be considered simply as a gathering place for those of similar religious inclinations, but it should be regarded as a meeting of far reaching importance and influence; a meeting similar to that held by the holy apostles as recorded in Acts 15, having divine sanction, and composed of our fore most workers, selected by their respective conferences.

It is this meeting which is to con sider those vital questions which affect the unity, purity and prosperity of our beloved brotherhood in general, which to be rightly settled, must receive the prayerful consideration of a whole united church.

That there is sufficient Christian grace in the hearts of the members of

HERALD OF TRUTH.

our dear church to hold a meeting of ones who have given themselves to SUNDAY SCHOOL LESSONS. this kind was amply demonstrated at our late Prellminary Meeting, where everything was conducted on the principle of Christlan love. Trusting that this same spirit may be manifested in our General Conference, that the time and place selected may be satisfactory to all our congregations, that every lover of the cause will use his utmost endeavor, by prayer and other means, to make this General Conference a profitable one, so that when the time comes all our conferences will be fully represented that as a result of this conference our church may be in better shape for effective Christian service, we subscribe ourselves.

DANIEL KAUFFMAN.) Committee. DANIEL BENDER. DANIEL J. JOHNS.

FROM HOME MISSION.

"Have you got any shoes?" asked a bold little voice at the door as Sister Melinda and I were busy with the housework this morning. On looking up from my ironing I saw standing by the door in the hall a wee boy of norhans three years

His voice and manner showed such perfect confidence in the propriety and uccess of his object that we could not keep from smiling at his courage, and it was with rather forced gravity that we listened to the old story that papa had no work, and my shoes are torn and mamma said: Maybe you could give us shoes.

Imagine you mothers, who are so earnestly trying to teach your children lessons of thrift and self-respect, the influence such experiences must have on the young minds

So often the first thing thought of is to get something for nothing or rather for the asking. We know of children who beg from

morning till night. Many times must they repeat the request and ask for How can children with such home

influence ever become self-respecting, self-supporting home makers?

We believe begging to be a demoralizing business at its best, and while it is true that "the poor ye have always with you," yet we cannot believe that it is right to help every one who comes along, as in some cases one would only help along their shiftlessness. We be lieve that the dear Father will direct in this as in other matters.

In the above named case we happen to know that the mother resorts to the whisky bottle when she can get it: so while we feel sorry for the child we do not deem it best to supply the asked for shoes now even if we had them.

It is our fortune or misfortune to look behind the scenes in many of these cases and we find that so much of this misery is brought on only by sin.

Is it any wonder that our hearts ache when we think of all this sin and sorbut the power of God can change these lives, but oh, it takes so much teaching before they even begin to realize their need.

Pray for your workers here, that Christ may be faithfully lifted up.

We praise God for the blessings we

Him. May He keep them. Of late the work has been hard, especially in the meetings. Bro. Leaman THE DAY OF JUDGMENT.-Matt. is still away; Bro. Coffman and Sister Mary are at Cullom for a visit, so our force of regular workers is diminished by half, and for the past few even ings the disturbance was quite bad. It seems sometimes Satan makes special efforts to overthrow the work, and it saddens us to see how these poor souls vield themselves as tools in Satan's hands.

Bro. Fitzwater of the Brethren Church, preached for us this evening. Sunday schools are bright and inter esting.

Sewing school is prospering very nicely, and we are encouraged, for we realize that the Lord is richly blessing the work with the children.

The medical work continues as usual: there is considerable work in this line and Dr. Whitmore is kept busy when ever he is here.

A number of friends have kindiv remembered us of late, among them Sister Miller of Tub, Pa., Sister Brenneman of Ohio, Bro. D. P. Y. of Ohio, also Sister Ellen Garber of Ohio.

We thank the kind friends. May our Father give us wisdom to use these means aright. The other evening a very nice box of

provisions and clothing came from friends at Lititz. Pa. May God bless the kind donors

"There are lonely hearts to cherish, While the days are going by: There are weary souls who perish While the days are going by."

May we ever help them is the prayer

Mission Workers SISTER LINA.

THE SUNNY SIDE.

Some one has said that "there is a sunny side to everything except sin," The saving is true, and we have only to observe things in the common way to be convinced of it.

Even sorrow and afflictions have a sunny side, for out of them come the sweetest and brightest blessings that we ever find in this world. We may not always see the sunny side to things, vet it is there, right in the path of duty and right.

The world is full of sunshine, and it will peep through the darkest clouds that at times cover our life sky. Let us watch for it, just as we do for other precious blessings, and then keep ln its pathway of brightness.

By keeping upon the sunny side we shadows cannot touch our lives. More than this, the sunlight itself creeps into our souls, and we may become sunny also. A sunny spirit is full of love, sweetness and purity, and is more desirable than great riches. Sorrow cannot chill the pulsing happy inner life that is row? What shall be done? Nothing crowned with God's precious sunlight. Not even for a moment can the soul light be put out from the temple filled with sunshine.

So let us all keep upon the sunny side of life, of the world, and above all seek to walk in God's sunlight. Then our lives will be bright and true, and will have realized in the work here. We shine out in the world to lead others to praise Him for the souls who are so the Savior.—Mrs. M. A. Holt, in Christian Work.

LESSON VIII .- MAY 22, 25:31-46

Read Matt. 25 and Rev. 20:11-15 Memory Verses 34-36.]

GOLDEN TEXT.-He shall reward every man according to his works. -Matt. 16:27.

INTRODUCTION

TIME.-April 4, A. D. 30, probably on Tuesday afternoon the Lord spoke these words.

PLACE,-On the Mount of Ollves, as Jesus with His disciples stopped on the way from Jerusalem to Bethany.

CURIST THE JUDGE- In verse 34 Jesus calls the Judge "King," hut already, in verse 31, He has applied to Him His own specially adopted name, "the Son of man." And so it would seem that as man, and not as God, Jesus will be our judge. "The Father judgeth no man, but hath committed all judgment unto the Son" (John 5:22), "and hath given him authority to ex ecute judgment because he is the Son of man" (John 5:27). And Paul told the Athenians that God would "judge the world in righteousness by that man whom he hath ordained."-R. R. Doherty.

WHO WILL BE JUDGED,-"There is a school of Christian philosophers who hold that this passage describes the judgment of the heathen world, and not of the professing Church." But the essentials of this passage apply to us all. Whether the redeemed spirits that have long been in paradise are, or are not, to he summoued to the tar of the Son of man is hardly a question of "practical interest." We think, however, of the roll call at the great day as omitting no name, from Adam downward, (Rev. 20:12, 13,)

THE TESTS THAT WILL BE APPLIED. There must be tests at the last that will show to all what each heart is like. From Matt. 12:36, 37 we learn that our rds will be one test. James 2:10 gives another, works. From Rev. 20: 12 we learn that both these shall be adduced. "Taking the perfect law of God we may arrange its requirements into four divisions: (1) what we ought to do to God: (2) what we ought not to do to God: (3) what we ought to do to man; (4) what we ought not to do to man," In all these ways will the test he applied.

NOT A PARABLE,-"This lesson is not a parable, but a picture and a proph ecy. It does not liken the kingdom of see only beauty and brightness, and the God to anything, but describes the literai Son of man, in His literal person at His literal coming to a literal judg ment in that language and picture form which can most vividly and truly express to us the great reality."-Peloubit.

DAILY READINGS

M. (May 16.) Reward and punishment. Matt. 25:14-30

T. The day of judgment. Matt 25:31-16 W. Equal judgment. Ezek, 18:25-32

T. Righteous judgment. 2 Thesa 1:1-10 F. Known by fruit. Matt. 7: 13 23 S. Responsibility of knowledge.

Heb. 10: 23 - 31 S. True judgment.

LESSON IX.-MAY 29.

THE LORD'S SUPPER .- Matt. 26: 17-30.

[Read Matt. 26; Mark 14:12-25; Luke 22:7-20; John 13:1-30; 1 Cor. 11:23-34. Memory Verses, 26-28.1

GOLDEN TEXT .- As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.-1 Cor. 11: 26.

INTRODUCTION.

TIME.-Thursday evening, April 6. A. D. 30.

PLACE.-In an upper room in Jerusalem

MEANING AND PURPOSE OF THE ORDINANCE .- (1) It is a memorial of the death and suffering of Christ-the body and the blood (1 Cor. 11: 24, 25). (2) It is the symbol of the unbroken spiritual union and fellowship between Christ and His church and between the individual members of Christ's body (1 Cor. 10:17). Its purpose is to enable us to realize more vividly the love and sufferings of Christ for us, and as a consequence to lead us to a fuller consecration to Him, and at the same time bind us in a more tender love and a more in timate eniritual relation to one another.

THE PASSOVER AND THE LOHD'S SUPPER COMPARED .- The . Passover was a memorial that called to the mind of every devoted Jew the most wonder ful episode in the early history of his nation. "Every time the feast was eaten, the youngest child of the family was taught to ask the meaning of it, and the father of the family told the story of deliverance from Egyptian oppressors." The Lord's supper is also an historical memorial It reminds us as often as we eat the bread and drink the cup of the humiliation and suffering of Jesus and His wonderful work of re demption when He gave His body and blood a sacrifice for the sins of the world: and of the biessed union of the believers in one hody in the most intimate fellowship on earth and their final fellowship in the heavenly hanquet of which the saints of all ages shall be par

takers. DAILY READINGS.

M. (May 23). Preparation for the l'ass over. Luke 22: 7-16. The Lord's Supper. Matt. 16: 17-30 Matt. 26: 36-46. W. Gethsemane. Betrayed. Matt. 26: 47-56 F. The living bread. John 6:47-56 John 10; 11--18 S. Life lald down. S. Till 11e come. 1 Cor. 11: 23-28

LESSON X .- JUNE 5.

JESUS CONDEMNED. Matt. 27:

11-26. 1Read Matt. 27:1-34: John 18:28-40. Memory Verses 21 24.1

Corner Terr - Christ Jesus came into the world to save sinners. 1 Tlm. 1: 15.

INTRODUCTION.

TIME, -April 7, A. D. 30. The arrest of Jesus was about one o'clock. Friday morning. The trial before the high priest between this and morning, and the trial before Pilate after sunrise.

Prace - Jerusalem: the Palace of ('alaphas and the Judgment Hali of l'ilate.

THE SIX SPECESSIVE TRIALS. (1) Rom, 2:1-11 Before Annas. This was probably about two o'clock in the morning, at

the house of Caiapbas, situated in the

south-western part of the city. Here

Christ was brought for a preliminary

examination. (2) Before Calaphas.

This was probably a continuation of

the first examination at the same place

(John 18: 13—24; Matt. 26: 57, 58). (3)

Before the Sanbedrim. The first meet-

ing of this body appears to have been

an irregular one at the house of Caia-

phas, when that part of the trial took

place which is described in Matt. 26:

59-66. Here also took place Peter's

denials of his Master. Later, probably

about five o'clock in the morning, at a

regular meeting of the Sanhedrim in

the ball of their usual meetings, formal

sentence was passed upon Jesus. It

was illegal to try any person before this

court during the night. (4) Before

l'llate. Pilate "marveled" at the silence

of Jesus, and it must bave been strange

to bim that the Jews wanted a man

killed for (as they said) "forbidding to

give tribute to Casar." In bis perplex-

ity Pilate took Jesus into the judgment

hall and examined Him privately (John

18:33-38), (5) Before Herod. When

I'ilate found that Jesus belonged to

Galilee he sent Him to Herod, who

found no fault in 11im, but mocked

Him and returned Him to Pilate.

Some time must bave elapsed before

lle returned in charge of Herod's

guards, (6) Again before Pilate. In

this time l'ilate probably made inquir-

ies about Him, and, bearing of His pop-

ularity, concluded that the chief priests

were jealous of His influence, and had

"delivered him for envy" (verse 18).

Hence his effort to release Ilim by giv

ing choice between Him and Barabbas.

DAILY READINGS.

T Jesus condemned. Matt. 27: 1-14

W. Jesus condemned. Matt. 27: 15-26

A SONG OF TRUST.

1 cannot always see the way that leads

To heights above,

1 sometimes unite forget He leads me on
With hand of love;
But yet I know the path must lead me to

Immanuel' land.

I cannot always trace the onward course

But, looking back ward, I behold afar

i cannot always see the pian on which

Confuse me till I quile forget He knows

My life agrees.

I cannot always know and understand

The Master's rule I cannot always do the tasks He gives

And that in all details, with His good plan

In life's hard school

- Gertrude Repediet Curtis in Advance.

But I am learning with His help to solve
Them, one by one,
And when I cannot understand to say,
"Thy will be done."

And when I reach life's snmmit I shall know

and understand

My ship must take;

tte shining wake

llinmine I with God's light of love, and so

I onward go.
In perfect trust that He who holds the helm,

The course must know

Matt. 26: 57-68

M. (May 30.) Smitten and afflicted.

F. Condemned though faultless.

CORRESPONDENCE.

JOHNSTOWN, PA. APR. 25, 1898.-Stahl church in this vicinity had a special season of rejoicing recently. On ftbe 20th of March Levi Sala was baptized and received into church fellow ship. This brother has been a cripple all the days of his life; he is nearly 40 years old. The only work he is able to do is to churn butter. When be comes to church he must be carried from the wagon into the courch and back again. On the 17th of April four others were added to the church by baptism. May a kind heavenly Father help them to prove faithful. In all these accessions to the church we can truly feel that our prayers are answered. Brethren, let us continue, for there are yet many who need salvation. LEVI BLAUCH.

CANTON, KANSAS, APRIL 27, 1898,-

I feel so glad for the many encourag

ing thoughts given in our HERALD and

WORDS OF CHEER, and hope our dear

editors will be kept in good courage to continue on with them. It seems to us eternity alone can fully reveal the great comfort and consolation they have carried forth to brethren and sisters and their dear children at home and abroad. In the WORDS OF CHEER for the 17th of April I noticed at least two edifying little articles about the hawk and the lark and the two letters handed to the clerk that was sent to Philadelphia. The latter part of last month I was with the dear brethren near Neutral, Kansas, in Cherokee Co., where Bro. D. Kauffman and Bro. Andrew Sbenk of Missouri had beld meetings, but I did not get there in time to meet them as I had boped to do, my bealth and strength not remaining so good as when I left home, so I also felt it a duty to return sooner than I bad expected to do. The How pleasant it is when God's people brethren in Cherokee Co., Kansas were indeed very kind and obliging and I was sorry to leave them as soon as 1 did, but the daily rains which were so year ago the membership numbered T. llerod's mocking. Luke 23: 1-12 beneficial to the spring crops there were Luke 23: 13-26 not the safest and best just then for S. "Behold the man." John 19: 1-7 our health and strength. We noticed that the good cause of our dear Re-S. Behold your King. John 19:8-16 deemer is still prosperous with the brotherhood about Neutral, Kansas and we hope it will continue prosperous as it appears now to be, since Bro. Kuhns and the deacon, Bro. Mishler, can hope for help regularly from the brethren Joseph Weaver, Andrew Shenk, D. Kauffman and others from Missouri, which will make the work there all the more successful we trust. The good work still seems encouraging in the l'ennsylvania Cong. in Harvey County. Since our return to where we now live near Canton, Kansas, Bro. Geo. R. Brunk has preached twice for the Spring Valley congregation on the subject of nonresistance. One man present at these meetings said such sermons ought to be preached oftener and the Gospei given in the way it was by Bro. Brunk, He huilds my life, For oft the sound of hammers, blow on blow, The noise of strife, in every city and village in the country, to show that Christians will not fight and kill their fellowmen. The apostle Paul says, "Be subject to the powers that be," but in the same chapter he warns us not to kill anybody-"Thou shalt not kill," Rom, 13:9. To pay tribute or taxes seems allowable in this chapter,

> DENBIGH, WARWICK CO., VA., MAY 1, 1898. Perhaps a few words from this

but not to kill any one.

There are now nine families of our peo- church at Roseland by baptism. ple here, and some twenty-two or twenty-three members. We bave church services and Sunday school every Sunday, and Bible Reading in the evening. Our services to-day were at Pre. Hahn's house, and were much enjoyed. Three sisters from Knox Co., Tenn., who are here on a visit, were also present. None of us bave very far to go to the church services, as we live close together. We bope our spiritual relationship toward each other and toward God may be the my illness a number have passed from same. Taking it all in all I think we could not find a much better place than this in Virginia. Land is very fertile along the river, and lies higher than the land farther back. Food is cheap and plentiful. Fish can be bought at a cent a pound, if a person does not want the land of the living; and while we to go to the trouble of catching them, are living we should be diligent in do-As for oysters, we can go to the river and gather them when the tide is out. We would however advise all people, who think of buying, to come bere first and see for themselves, before moving bere; for the old proverb says, "Many men of many minds." We are enjoying excellent health. Greeting to all the DANIEL HOOLEY. readers.

ROCKTON, PA., APR. 25TH, 1898 .-The blessings of heaven are still falling around this little body of God's people. The Spirit is at work in the hearts of the people in Rockton. On the 14th of this month Bro. A. D. Wenger of Lancaster, Pa., came to us and preached with great power. As a result fourteen persons confessed Christ. On the 18th Bro. Aaron Loucks and his companion with Sister Ada Loucks from Scottdale, Pa., visited among us and assisted in the meeting which cheered us greatly. can gather from different parts to help each other in the good work. Bro. Loucks administered baptism. One twenty; now the number is sixty. We are led to think of the riddle of Samson: "Out of the dead came the living." The Sunday school has a large attendance, carrying with it this one good feature. that the parents all attend and show great interest, leading the young to Christ and setting a good example. We humbly crave the united prayers of God's people in our behalf.

J. A. BRILHART.

HARPER, KANSAS, MAY 4, 1898.-I notice in the HERALD OF TRUTH for May 1, page 137 in the report of money donated for the meeting house in Harper Co., Kansas, a few errors occurred. Where it reads R. C. Dacon, West Liberty. Monitor, Kansas, it should read R. C. Yoder, deacon, West Liberty, Monitor, Kansas. And where it reads Page Co., Iowa, by Andrew Good, it should read, From Daniel Brunk, Alien Co., Ohio by Andrew Good. I am sorry these mistakes occurred, but I am glad I can correct them.

Yours in love, J. G. WENGER.

FROM ADAMS CO. NER.-Pre. A. Stoltzfus visited the church at Roseland from the 6th to the 10th of April, then went in company with J. M. Nunemaker to Fillmore, Seward, Cuming and Butler Co's, Neb. On the 26th they returned home. On the 9th one person was received into the church by bapsettlement or colony may be interest- tism at Antioch school house, On the

lng to the readers of the Herald. 17th one person was received into the

FROM KOSSUTH, ONTARIO. - Dear brethren and sisters: It is sometime since I bave written for the HERALD OF TRUTH, or since I have been able to address the people publicly, or to attend church services, but by the grace of God I can again occasionally attend cburch services, and speak to the people, for which I heartily thank our dear beavenly Father. During the time of time to eternity, some with whom we bave often associated, with whom we have worshipped, and "sat together with Christ in heavenly places." But they have all passed over to their eternal reward, and we are still spared in ing the Lord's work, for "the night cometh, when no man can work." The work in which we should be engaged is the Lord's work, the building up of Zion, the edifying of one another in Christ

Now my dear ministering brethren, are we using our influence for the prosperity and the upbuilding of the church? Are we exercising meekness, humility, patience, and forbearance toward one another? Do we have charity toward our bretbren and toward all men? Are we trying to do good to those who are needy? Are we seeking to avoid contentions and divisions? Are we seek ing patiently and without murmuring to bear the cross which God has given us to bear? Like the apostle Paul, do we "glory in the cross of Christ?" Let

us think on these things. Let us pray earnestly that we may become more like Christ, that we may possess in a larger degree the mind of Christ. The apostle says (Rom. 5), "Now the God of patience and consolation grant you to be like minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also re ceived us, to the glory of God." Rom. 15:5-7

Now, brethren, we are admonished by the apostle to do all to the glory of God, whether eating or drinking or whatever we do.

Again, 1 Cor. 10:32, the apostle says, "Give none offence, neither to the Jew nor to the Gentile, nor to the church of God." Remember your weak brother in JACOB WOOLNER. the Lord,

MT. ZION, MO., APR. 25TH, 1898.-

We rejoice to see the work of the Lord and to read of Ilis work in other places. We know of no better way to encourage one another and to build one another up than to tell (through the HER-ALD) what the Lord is doing for us. In these perilous times we need to look to the Lord continually to guide and keep us. The congregation held examina tion meeting, Apr. 17th. A good nnmber were present and expressed unity and peace. April 23d a preparatory service was held. Bro. D. Kauffman preached to us from 1 John 3:21. On Sunday communion service was held Bro. Kauffman spoke from the texts, Isa, 53:5; Matt. 27:54; and 1 Cor. 10: 16. He showed us how these texts testified of Jesus, as three kinds of wit nesses, of prophesy, looking forward of eve witness, looking at the present, and of faith, looking backward. We pray that all God's saints may receive the outpouring of His Spirit and that all things may be brought to our remem J. R. S.

1898

FROM WAYNE Co., OHIO .- A short time ago, my wife's brother, who is pastor of the Reformed church at St. Marys, Obio, told me, during the course of a visit with us, that at a neighboring cburch at Knoxville, Ohio, seventy-two young people were admitted to church mbership this spring. Their services and Sunday school are conducted in the German langauge. The church has about 1000 members. This pastor has a married daughter in Chlcago who is a member of an Evangelical congregation in which 127 young persons were recently received into church membersbip. The services and Sunday school are likewise conducted in the German language. Now, if the young people in these churches are so active in the work and are being gathered in, other churches also should not remain in the rear. What of our own dear young peo ple of Mennonite and Amisb parentage Should they not also manifest a lively concern in this important matter, and become true and faithful members of the church of Christ by a full consecration of their lives to His service?

J. S. AMSTUTZ.

Pekin, Kans.,

Ohio.

Anna Egle,

Chr. Engle.

David Wolf,

Peter Bergen

Jacob D. Dyck.

J. D. Giesbrecht

Salem Cong., Wayne Co., ().,

Pleasant View Cong., Stark Co.,

Oak Grove Cong, Wayne Co., O., 40.93

Martin's Cong., Orrville, Ohio,

REFWER NER. APR. 22D. 1898.-I am glad to be able to say that we have again been favored with a very pleasant visit, through which we enjoyed a season of refreshing. The brethren John M. Nunemaker of Roseland, Neb. and Ammon E. Stoltzfus of Lund, Decatur Co., Kansas came here and held several meetings. Their sermons were much appreciated. We were especially instructed as to what constitutes true faith and trust in God, and what a faithful worker is. Since our dear brethren were constrained by love to leave their homes to visit us, bow carefully we should heed the words which God spoke through them to us. We thank God and the brethren for this great favor and bope it may soon COR. be repeated.

SUNDAY SCHOOL ITEMS.

BELLEVILLE, MIFFLIN Co., PA., APR. 5TH, 1898.—The following were elected officers of the Allensville Sunday school, on the 3d, for the ensuing year: Supt., Bro. Joshua Zook; assistant, Bro. Eli Kenagy; Sec'y Treas., Bro. Samuel Zook: Librarians, Bro. 1. Zook and Sister M. Esh. May God bless these workers, and us all as members of the church, that our community may receive rich benefits from the Sunday school work.

JOHNSTOWN, PA., APR. 25, 1898.—On the first Sunday in April four Mennonite Sunday schools were opened for the summer in this vicinity. At the Weaver M. H., Pre, Daniel Yoder and Bro, Robert Lutber were chosen as superintendents. At the Blaugh M. Il., Bro. Jacob Blaugh and Bro. John Thomas were elected superintendents. At the Stahl M. H., Bro. Levi Yoder and Bro. John Stahl were elected. At the Thomas M. H., Bro. Samuel Thomas and Bro. James Saylor were chosen. At Joh. Friesen, the latter place they bave organized a

teachers' meeting, which will certainly prove a blessing to the school. May all the schools that have not already done so, organize teachers' meeting. May the time speedily come when the church and Sunday school shall be more closely united, and may all the brethren and sisters earnestly pray for the advancement of the cause of Christ in every LEVI BLAUCH. wav.

HERALD OF TRUTH.

Jacob Hiebert.

Aron Neusta

David Martens

Jacob Peters,

Hein Elias

Joh. Harder.

Jacob Kroeker

Jacob Toews, Jr.,

Bernhard Rempel

Isaac Hildebrand

Peter Hoeppner, Sr.

J. H. P., Allensville, Pr

Clinton (Am. Menn.) C

hart Co., Ind.,

Johan Klassen.

Franz Sawatzky.

Korn, Friesen.

J. D. Jantzen.

Ahr Reimer

Abr. A. Neufeld

TUB, PA., APR. 20, 1898.—The Chestnut Spring Sunday school was reorganlzed on Sunday, Mar. 27th, and the fol lowing officers elected: Supt., Ed. Miller; Ass't Supt., D. A. Maust; Sec'y, Annie Miller; Ass't Sec'y, Maggie Livengood; Libr. and Treas., Noah Miller; Teachers were also chosen for the different classes. May we all work together and make the Sunday school the means of bringing honor and glory to Gertrude Jantzen,

means of bringing nonor and gior	y 10	Citiza and Commences	
God, Co		F. F. Jantzen,	5.00
dou;		Mella S. Nebergall,	1.00
		J. G. Nebergall,	0 č ,
FINANCIAL REPORT OF TH	18	Jugendverein, Howell, Ore.,	2.00
HOME AND FOREIGN RE-		Am. Menn. Cong., Handy, Ore.,	11.55
LIEF COMMISSION.		Jugendverein, Elbing, Ks.	28.25
		Pleasant Hill Cong., Wayne Co.,	
FROM APRIL 7, 1898 TO MAY 7, 18	598	Ohio,	25,05
CONTRIBUTIONS.		Crown Hill Cong., Wayne Co., O.,	9.84
Anthony Moyer,	.25	Bethel Cong., Medina Co., O.,	16,00
Sarab Doner	.25	Mahoning & Columbiana Co's	
Roanoke Menn. Cong., Ill.,	9.70	Cong., O.,	66,43
	2.50		.10
Abr. A. Landes,	18.00	Editb Witmer,	.10
Menn. Cong., Ayr, Ind.,	5.00	Ella Sboup,	.10
Jacob Braun,	17.60	Harry Shonp,	
Menn. Cong., Doylestown, Pa.,	11,00	Walnut Creek Cong., Holmes Co.,	
Am. Menn. Cong., Lagrange Co.,	19.00	Ohio, Martin's Creek Cong., Holmes	45.48
Ind., (David Kauffman, Bish.,)	18.00		19.49
Menn. Cong., Chortitz, Man.,	14.00	Co., Ohio,	
North Salem Cong., Huntsville,		Old Sonnenberg Cong., Wayne	91.68
Obio,	15.50	Co., Obio,	
Neuen Heimats Cong., Rose Hill,		Salem Sonnenberg Cong., Dalton,	
Minn.	16,00	Ohio,	42.35
Deep Run Cong., Doylestown, Pa.,	29,10	Jacob H. Kreider,	5.00
Sing-Verein, (Fr. Creek) Hills-		Irvin II. Dintaman,	3.00
boro, Kans.,	4.25	J. R. Horning,	1,50
Oak Grove Cong., Champaign Co.,		Union Meeting, Orrville, O.,	19.15
Ohlo,	23,37	Menn. Cong., Wadsworth, O.	10.86
Bethel Cong., West Liberty, O.,	16.02	Elida, O., Cong.,	23.80
Am. Menn. Cong., Logan Co., O.,	73.04	Old Menn. Cong. of Hereford	1
J. J. Bontrager,	3.50	and Boyertown, Berks Co.	,
	1.00	l'a.,	34.50
Unknown,	1.50	Kleinkinder S. S., Whitewater	
Isaac Wenger,	1.00	Kans.	45.00
Jacob Gray,	5.00	Brethren, Aurora, Neb.,	10,00
Jacob Z. Roggie,	5.00	Kleine Gemeinde, Steinbach, Mar	52.00
Joseph Roggie,	15.00	Am. Menn. Cong., Holden, Mo.,	7.00
Aron Regehr, Sr.,	10,00	Menn. Cong., Cullom, 111.	16.50
Barker St. Cong., St. Joseph Co.,	10.60	Ungenannt, Berne, Ind.,	1.00
Mich.,	.90	Ungenannt, Berne, Ind.,	5.00
H., Manheim, Pa.,	.50	Dan'l E. Kinports,	2.00
H. Quiring's Cong., Mt. Lake,	30.00	Children of Home of Friendless	
Minn.,	5,00	Hillsboro, Ks.,	5.00
Eli Ehersole,	10.00		
A. J. Friesen, B.		Primary S. S. Classes of Leah and	2.25
Menn. Cong., Doylestown, l'a.,	7.00	Eliza Betzner,	
A Brother Inman, Ks.,	2.00	David Reddekopp,	10.00
Menn. Cong., Harrisburg, Dau-		A. J. Friesen, B.,	10.00
pbin Co., Pa.,	18.00	Hein. Mueller,	1.00
Anthony Moyer,	.30	A Friend, Hopedale, Ill.,	2.00
Maple Grove Cong., Topeka, Ind.,	9.60	Geo. Breyer,	1.00
John C. Unruh,	9.00	Sam'l Leatherman,	.50
Defenceless Menn. Cong. & S. S.,		Beckie S. Burkban,	2.50
The second secon	60.00	II C Zink	10.00

60.00

34 55

26.08

6.75

2.50

50

.25 David Zook.

H. C. Zink.

1.00 11ein. P. Neufeld,

Levi Hooley,

.25 Jacob Burky.

Co., Ks.,

Henry Hygema.

West Liberty Cong., McPherson

Received for Specific Purposes

for five years and over.

Payments on agreements to

support one or more orphans

	.50	Uriel Yoder,	15,00
	.25	Tena Burkhart,	15.00
	.50	Sisters' Aid Soc'y McI	herson,
	.25	Kans	15.00
	1.00	Elizabeth Yoder,	15.00
	.50		120.00
	.50		120,00
	.25	Total.	81437.15
	.75	Balance previously as	
	.25	edged,	845.64
	1.00	eugeu,	
	.25	Grand Total,	82282.79
	.50	DISBURSEMEN	T8.
	1.00	Postage,	3.00
	1.00	Travelling expenses of D.	
	.50	zen and A. C. Kolb to	
	5.00	Ind.,	13.80
ong., Elk-		Travelling Exp., Geo. 1	ambert
8.9	23,40	and C. K. Hostetler	through
	15.00	Ohlo,	31,60
	5.00	Telegrams,	1.06
	5,00	Telegrams,	
	5.00		49,46
	1.00		- 2200 00
	.50	Balance on band,	
Ore.,	2.00	Gratefully acknowled	
ndy, Ore.,	11.55	Foreign Relief Comm	nission.
Ks.	28.25	A. C. Ko	LB, Treas.
Vayne Co.,			

13.25

1317.15

15 00

FINANCIAL REPORT OF THE MENNONITE EVANGELIZING AND BENEVOLENT BOARD.

FOR THE MONTH OF APRIL, 1898.

RECEIPTS.	
Evangelizing.	
Anna N. Ranck, Strasburg, I'a.,	\$ 2.0
Elkhart, Ind., Cong., Quarterly	
Collection,	23,3
Katie Warfel, Long Green, Md.,	.2
ra er a settlemmitte De	10.5

Collection,	23.32
Katie Warfel, Long Green, Md.,	.25
E. Hershey, Millersville, Pa.,	10.25
Total,	835.82
Chicago Mission.	
Friends, Lancaster Co., Pa.,	8,00
D. D. Zook.	1.29
Elkhart, Ind., S. S.,	10.87
Anna N. Ranck, Strasburg, Pa.,	2.00
West Liberty, Kan., S. S.,	9.74
Lydia Auber, Lititz, Pa.,	2.00
D. C. Hershey, Manheim, I'a.,	2.00
Barbara Hershey, Letort, l'a.,	5,00
A Sister, Letort, Pa.,	2.00
Allensville, Pa., Bible Class,	5.00
A Friend, Reedsville, Pa.,	1.00
"In 1lis name" (for poor in reach	1
of Chicago Mission),	5.00
Salem Cong., Wayne Co., Ohio,	12,62
"A Sister,"	2.00

3. Stemen, Pickerington, Ohio,	5,00
A Friend,"	2.00
hr. Engel,	2,50
Total,	78.02
Orphans' Home.	
), C. Hershey, Manheim, l'a.,	81.00
laggie Shetler, Hollsopple, I'a.,	1.25
In His name,"	5.00
A. R. Miller, Elkhart, Ind.,	2.00

Total. 89.25 Foreign Mizzion.

Anna N. Ranck, Strasburg, Pa., Sterling, 1ll., Young People's 3.00 Meeting,

Mennonite Cong. and Union S. S., Goodland, Ind., Oak Grove Young People's Meeting, Champaign Co., Ohio, 6.15

\$13.43 Church Building Fund. Barbara Hershey, Letort, Pa., 820.0

15.00 Evangelizing, 15.00 Chicago Mission.

SUMMARY. 835 52 75.00 man, loved and respected in the com-munity. He had been ailing for several

months but it was not expected that his end was so near. The night before he died he became very sick. In the morn-

ing they sent for a minister, but before he arrived he was a corpse. Thus in the midst of life we are in death. May God bless the sorrowing parents and friends in their sore bereavement.

LAUBER.-On the 19th of January

LATHERE.—On the 19th of January 1898, near Millord, Seward Co., Neb., of paralysis, Bro. Jacob Lauber, aged 64 years, 8 months, and 7 days. He was born in Upper Alsace, France, on the 12th of May 1833. His wife died 24 years ago. Three sons and two daughters survive, also a sister who still less than the survive of the

helpless, and at times he was conscious and could converse. He was a faithful member of the Amish Menonite Church, May God comfort the be-reased friends. Funeral services by Joseph Schlegel and Joseph Gascho.

Buried in the Fairview gravevard near

SHANTZ.—Eden, son of Bro. Noah S. and Sister Susanna Shantz, died on March 29th 1898, in Wilmot Twp., Wa-

at the funeral to sympathize with the bereaved parents, this being their fifth child in the glory world. The large gathering at the funeral in the Blen-

"He is not dead, the child of our affec-

Where he no longer needs our poor pro-

STEMEN-On the 7th of April, 1898,

STEMEN-On the fin of April, 1839, in Allen Co., Ohio, of diabetes, Bro. Samuel Stemen, aged 76 years, 6 months and 16 days. Buried on the 10th at the Salem meeting house, followed to the

Salem meeting house, followed to the grave by many friends. Services by C. B. and M. Brenneman; text, I Cor. I5; 22, 23, I lie was married to Magdalena Hillyard, Oct. 3rd, 1841. To this union were born six sons and six daughters, one son and two daughters preceded him to the spirit world. However, the spirit world the spirit world. The spirit world was the spirit world the spirit world the spirit world with the spirit world. The spirit world was the spirit world who may be spirit world the spirit world who was the spirit world who was the spirit world who was the spirit world with the spirit world was the spirit was the spirit was the spirit world was the spirit w

Stemen was the youngest of a family of thirteen children; all have now gone

of thirteen children; all have now gone to their long home on the other shore, excepting the two youngest sisters, Rebecca and Barbara Sherick. We trust their loss is his eternal gain. Peace to his ashes. Let all the chil-

dren, grandchildren, and great grand-children remember that he will come to

see us no more, but that we can go to

GARMAN. - On the 28th of April GARMAN.—On the 25th of April, 1898, in Harrison Twp., Elkhart Co, Ind., of cancer, Sister Lovina Steffy, wife of John Garman, aged 41 years, 3 months and 23 days. She leaves a sorrowing husband and four sons, also father,

mother, six brothers and five sisters to

mourn her death. One son preceded her to the spirit world. She died in the assurance of faith, having put all her trust in Jesus, and was resigned to this

will. She bore her severe sufferings with Christian fortitude and patience.

with Christian fortitude and patience. She was buried at the Yellow Creek meeting house on the 30th. Services were conducted by J. F. Funk and Jacob Christophel from liev, 3:21. The funeral was largely attended. She was

C. B. BRENNEMAN.

tion, But gone unto that school,

tection. And Christ Himself doth rule." 157

8156 52 Respectfully submitted, C K HOSTETLER, Treas.

BE CHARITABLE.

speak not harshly, much of care Every human heart must bear Enough of shadows darkly lie Velled within the sunniest eye By the griefs of after year By the anguish thon dost know Add not to another's woe.

Speak not harshly, much of sin Dwelleth every heart within; In its closely covered cells Many a way ward passion dwells by the many hours misspent, By the gifts to error sent, By the wrong thou didst not shun, By the good thou hast not done, With a lenient spirit scan The weakness of thy fellow mar

THE height of some men's ambition is to pull some other man down.

MARRIAGES.

LITWILLER—KROPF.—On the 30th of January, 1898, by Jacob Wagler, of Wellesley, Out., Christian R. Litwiller of Wilmot to Catharine Kropf of Wel-

GINGERICH -- MOYER, -- On the 2d of February, 1898, by Bish, Jacob M. Ben-der of South Easthope, David Ginger-ich to Lydia Moyer, both of Ilay, Hu-

BRENNEMAN - STEINMAN .- On the 6th of February, 1838, by Bishop Nick olaus Naffzinger of Mornington, Joseph Brenneman to Lydia Steinman both of

MOYER—LEIS.—On the 1st of March, 1888, by Bishop Wagler of Wellesley, Menno Moyer of Hay, Ont., to Barbara Leis of Wellesley, Ont., Canada.

KROPF OESCH. — On the 6th of March, 1838, by Bish, John Gascho, of Wilmot, Jacob Kropf to Barbara Oesch, both of Wilmot Twp., Waterloo Co., Ont Canada.

DEATHS.

FUNE. On the 5th of April, 1898, in East Vincent, Chester Co., Pa., of heart disease, Anna Kolb, widow of the late Jacob II. Funk, aged 74 years, 5 months and 13 days. She was buried at the Vincent Mennonite meeting house on

FISCHER.—In Wilmot Twp., Water-loo Co., Ont., on March 27th, 1898, Bro. Henry Fischer, aged 28 years, 2 months and 9 days. He was in fairly good health until three days before his death when he received a paralytic stroke, from which he never rallied. His remains were intered in the Blenheim Mennonite cemetery on March 29th on which occasion Pre. Joseph Nahrgang ger in English to a well-filled house. The deceased had a family of ten sons and six daughters of whom two daughters died before him

RUTH On the 6th of April 1898 in New Britain Twp., Bucks Co., Penna., of paralysis, William Ruth, aged 77 years, 2 months and 14 days. He was huried on the 10th, at the Line Lexington Mennonite meeting house. vices were held at the house by John Walters and Michael Moyer at the meeting house, from Mark 13: 33, He leaves a sorrowing companion, and one child, to mourn his sudden death, yet they mourn not as those who have no

long as health and strength permitted HARSHBERGER,-On the 6th of April HABSHEERGER.—On the 6th of April 1888, in Conemaugh Twp, Somerset Co., Pa., Menno, son of Bro. Daniel and Stsier Katie Harshlerger, aged 16 years, 7 months and 19 days. He was buried on the 8th. Funeral services at the Stahl M. H. by S. G. Shetler, Jonas Blauch and L. A. Blough. Text, Prov. 27:1, Menno was an intelligent young man, loved and respected in the comroug as neatm and strength permitted she was a constant attendant at the house of worship. She will be greatly missed in the home, in the church, and in the neighborhood. She will be long remembered by many who were the re-cipients of her "acts of kindness and months of her."

words of love." "Dearest sister, thou hast left us, Here thy loss we deeply feel, But 'tis God that hast bereft us.

Then again we hope to meet thee. When the day of life is fled,
Then, with joy, in heaven to greet thee,
Where no farewell tear is shed."

ERERSOLE-On the 10th of April EBERSOLE.—On the 10th of April, 1988, near Maytown, Lancaster Co, Pa, Sister Lizzie, wife of Bro. Joseph Ebersole, died very suddenly and unexpectedly to all, as she had been apparently in perfect health. Only a few moments before her death she complained of severe pain in the region of her heart and in a short time she died. The family, has best a keing mother the church ily has lost a loving mother, the church a faithful sister, and the neighborhood a a faithful sister, and the neighborhood a kind friend. She leaves a husband and six children to mourn her early death, but we do not mourn as those who have no hope. Her age was 41 years, 6 months and 26 days. She was buried on the 14th. A large concourse of friends and neighbore gathered to gether to pay the last tribute of re-port of the property of the control of the part of the property of the part of the part of the property of the property of the part of the property of the property of the part of the part of the property of the property of the part of the part of the property of the part of Pre. Levi Ebersole and Bishop Martin Rutt in German, and Bishop Jacob N. Brubacher in English, Peace to her

The bosom where I oft have lain And slept my infant hours away,
Will never beat for me again,
'Tis still in death; 'tis senseless clay.

state 2sin 1.5 m vilinot 1 wp., where terloo Co., Ont., of appendicitis. He was born July 3rd, 1887 and was consequently in his eleventh year. He was a clever boy and beloved by all who knew him. A large concourse of friends, neighbors and acquaintances gathered How many were the silent prayers My mother offered up for me, How many were the bitter cares She felt when none but God could heim church on the 31st of March was addressed by I're. Noah Staulfer in an earnest discourse from Psalms 16:6.

Well she is gone and now in heaven She sings II is praise who died for her; And in her hand a harp is given, And she's a heavenly worshipper.

Oft let me think of what she said, And of the kind advice she gave; () let me do it as she's dead And sleeping in her lowly grave.

And let me choose the path she chose. And her again I soon may see, Beyond this world of sin and woes, With Jesus in eternity.

LIZZIE B. LANDIS.

SCHMUCKER.—On the 22d of April, 1898, in Fulton Co., Ohio, Mary Schmucker, maiden name Wyse, aged 12 years and 27 days. She was united in matrimony with Edward Schmucker on April 4th, 1897. They lived together one year and elighteen days. The young brother thus felt with a second control of the control of companion very deeply; but is com-forted with the hope of meeting again forted with the hope of meeting again where all tears are wiped away. About ten months ago they saw that they when the angele called him, they lingered somewhat, but linally, we believe, made a full surrender and tled to the mountain of the Lord for salvation, and found it. About two weeks before her believe, the same of the lord for salvation with the same of the lord for salvation, and found it. About two weeks before her believe the salvation of the lord for salvation, and the salvation of the lord for salvation, and the salvation of the lord for salvation and the salvation of the lord for salvation and the lord for salvation of th nad accepted Christ, and though wein, and apparently enjoying the promise of a long life, she set her house in order. By her example she showed that she had received the spirit of obedience both to God and the church. May this sudden death prove a loud call to the many dear young souls out of Christ.
On the 24th a very large concourse of friends and neighbors gathered to pay the last tribute of respect. Services by D. J. Wise of Archibold in German and D. J. Johns of Goshen, Ind. in English.

the was buried at the Yellow Creek neeting house on the 30th. Services were conducted by J. P. Tunk and Jacob Christophe from Rev. 3:21. The Juneral was largely attended. She was faithful and devoted sister and as idlented to the state of the state of

the spirit world. He had twenty two grandchildren and two great-grandchildren. A wife, two sons and five daughters are left to mourn his departure but not as those who have no hope, but but not as those who have no nope, but as those who can rejoloe because they can believe that he who had to suffer so very severely in his last days on earth has gone to be termal rest.

The second of the second

May 15,

STUTZMAN.—On the 25th of April, ISSS, near Milford, Neh., of rheumatism and the infirmities of old age, David Stutzman, aged 70 years, 11 months and 25 days. He leaves this type of the search of the up to the last winter since which time he seldom left his house. He was pa-tient in this time of trial, and dearly loved to have his friends come and visit him, and converse with him on visit him, and converse with him on spiritual topics. The writer visited him two days before his death and found him fully resigned and happy in a Savior's redeeming love. Interment on the 27th of April in the Pleasant View graveyard. Funeral services Bishop Joseph Schlegel and others from John 11:23—27.

WERER.-On the 17th of Feb. 1898 Weber.—On the 17th of Feb. 8388, at his father's residence, near Hagerstown, Maryland, of hemorrhage of the lungs, Abraham S. Weber, aged 24 years, 2 months and 24 days. He did not feel well for two days, but continued to do his work nntil at noon of the day he died. He was at the barn yet at four o'clock in the afternoon and before seven he was a corpse. He was ready and willing to go. The was ready and willing to go. The second was a corpse. He was ready and willing to go. The second was the place where he died. He ther, one sister and a brother. He was born on the place where he died. He was bnried at the Reiff Mennonite burying ground. He was a member of the church since he was 16 years of age. Funeral services by Geo. Keener, Christian Strite and Bish. M. Horst.

Now I miss him, O, I miss him, When I see his vacant chair, And when I see the room without him, For Abraham is not there.

Sleep, brother dear, and take your rest, God called you home—He thought it best;
'Twas hard indeed to part with thee,

But Christ's strong arm supported me SUSAN S. WEBER.

WERER-On the 25th of Feb., nea WEHER. On the 25th of reo, near Hagerstown, Maryland, of blood poi-soning, Abraham Weber (father of the above), aged 65 years, 5 months and 19 days. He was sick about 2 weeks of above), aged 65 years, 5 months and 18 days. He was sick about 2 weeks of blood poisoning in both hands and arms. He leaves a daughter Susan a result of the season of the where he had been a member of house where he had been a member of the congregation for thirty years. Funeral services were held by Geo. Keener, Christian Strite and Henry Bare. His wife died 22 years ago. Seven children also preceded him to the spirit world. He was a kind and good father.

When I see the vacant chair, When I see the room without him, For there is no father there.

Sleep, father dear, and take your rest, God called you home -He thought it best; 'Twas hard indeed to part with thee, But Christ's strong arm supported

Daughter and son, weep not for me My troubles and sorrows are o'er, My sufferings all have an end, I am at rest forever more. SUSAN S. WEBER. ZOOK.—On March 19th 1898, near East Lynne, Mo, of consumption, Fannie, wife of John L. Zook, aged 24 years, 4 months and 20 days. She leaves a husband, two small children, pareets, three bridge of relatives and friends to mourn her denarture, but thay nead not

mourn her departure, but they need not mourn as those who have no hope. She was a faithful member of the Amish Mennonite Church and was resigned to the will of God. Funeral services wer the will of God. Funeral services were held on the 20th at the Sycamore Grove M. H., by J. J. Hartzler and Ben. F. Hartzler in German and by Levi J. Miller in English. The funeral was large one. The deceased's parents and some of her brothers and sisters reside n Oregon and could not be present at AILSHER.-Emma Ailsher, a little orphan in the Children's Aid Society of Philadelphia, Pa., departed this life on the 19th of April 1898. She was ill for

the 19th of April 1838. She was in for about twelve weeks, beginning with pneumonia and developing into con-sumption. Her age was not known, but she was thought to be in her twelfth year. Her remains were laid to rest on the 21st in the graveyard at Morgantown, Pa. Funeral services by preachers Strayhorn and Mast from 2 Sam. 13:23.

SCHWEITZER.—On the 2d of March 1898 near Milford, Neb., infant child of Joseph and Catherine Schweitzer, aged 1 year, 10 months and 12 days. Buried in the Fairyiew graveyard. Funeral services by Joseph Rediger and Jacob NORTH -- On the 5th of April 1898.

NORTH—On the 5th of April 1858, near Hevna, Howard county, Ind., of typhoid fever and blood poison, Maudie Father, daughter of G. W. and Susanna North, aged 4 years, 4 months and 17 days. Buried on the 6th. No funeral services were held, several of the family being very sick with the fever. Bro. J. S. Horner offered prayer and spoke are words of comfort two sons were the face of the family being the follow the remains to the grave. Hr. North's family passed through a able to follow the remains to the grave.

Bro. North's family passed through a very deep and sore affliction of sickness as ix of the family were down with the fever at the same time. The prayers of 1810, North are that the Lord and bountfully bless the hold and riends for the same than the prayer of the same than the same shown toward them in their sickness.

SHANK .- On the 8th of March 1898, SHANK.—On the 5th of March 1989, near Plevna, Howard Co, Ind., Lucy Cordelia, daughter of Abraham and Ellen Shank, aged 3 years and 9 days. On the 21st of February little Lucy's mother went to a near neighbor's house after something, and in a few moments with Lucy west to the wook stoye and after something, and in a rew momentage with the little Lucy went to the cook stove and opened the hearth door and in some way her clothing took fire. The poor little girl ran to the door and opened it, and some near neighbors came to her rescue, but she was burned so badly that she but she was burned so badly the she died on the 8th of March. Funeral on the 9th at the Amish Mennonite church. Services by E. A. Mast In German and J. S. Horner in English. Text, 2 Kings 4:25, Buried in the Mast graveyard.

KENNEDY.—On the 17th of April 1886, near Plevna, Howard Co., Ind., of a rupture, Anna (better known as Mancy), wite of Joseph Kennedy, aged 73 years and 14 days. She was joined in matrimony to Joseph Kennedy Jan. 15th 1850, and was the mother of seven chil feren. She was a member of the Amish 1850, and was the mobiler of the Amish Meanonteel in the She was a sister of the Amish Meanonteel in the church, and was a sixty of the she was a sixty of the she will be shown to the neighborhood especially in sickness. She will be greatly missed. Funeral services at the Amish Mennonite church on the 19th conducted by E. A. Mash Gierman and by J. S. Horner in Church Charles, and the she will be shown to the she will be she will be shown to the she will be she will be shown to the she will be she will be shown to the she will be she will be shown to the she will be she will be shown to the she will be she will be shown to the she will be she will be

DREASHER.—On the 2d of April 1828, near Plevna, Howard Co., Ind., at the home of Daniel Sommers, of typhoid fever, Charles Dreasher, aged 21 years, 10 months and 9 days. Deceased was

Church, and was highly respected. Funeral services on the 3d by Bish. E. A. Mast in terman and by Pre. J. S. Horner in English. Text, Eccl. It 9. Buried in the Mast graveyard, followed by a large concourse of people.

HERALD OF TRUTH.

KLING.—At Intercourse, Pa., on the 2d of April 1886, of typhoid fever, J. Milton Kling in his twenty-lifth year. A once happy home is made desolate by death. He had been sick only a few days and was unconscious the greater part of the time. But while he was yet enjoying good health, he often expenses a strong desire to set of the control of the cont world. In 1830 he was instanted to 25 Mar Charles who preceded him to the spirit world after one year of blissful happi-ness in their wedded life. This had left him overwhelmed with grief and al-though he had loving parents, affectionate sister and brother to comfort him ate sister and brother to comfort him, yet there was a tie still stronger, and he deaired to depart this life and device with Christ and the still and cherish are snauched from an en-bright bloom of yomanhood and man-hood. He leaves a deeply bereaved father, mother, a sixter, a brother, and a little orphan daughter, besides a large number of relatives and friends to number of relatives and friends to mourn his early departure, but we have a floor in the search departure, but we have a floor in hope for him. May we all departure of the floor in the fl

tian Brackbill. All is dark within our dwelling,
Lonely is our home to day,
For the one whose smiles did cheer us Has forever passed away.

Milton was a precious flower, God had planted in our hom But the angels whispered sweetly, Come and dwell with us at home.

Sweetly sleep then, dearest brother, Since our Savior thought it best, Earthly life to change for glory, Cares and trials for sweetest rest.

Moyer.—On the 27th of April 1848, near Campden, Clinton Twp., Lincoln Co., Ont., of inflammation of the lungs and other diseases, Joseph 11. Moyer, near Campden, Clinton Twp, Lincoln Co., Ont., of inflammation of the lungs and other diseases, Joseph II. Moyer, aged about 7 years. It was the son of Samuel T. Moyer. He leaves a wasth so on the wood districts and and three daughters and and three daughters and the state of th his ashes.

HOLDEMAN.—On the 17th of April, 1818, near South Bend, St. Joseph Co., Ind., of blood poisoning, induced by a wound received in the war of 1811—158, Samuel W. Holdeman, aged 60 years, 10 months and 17 days. He leaves a sor-

Good. - At Dutton, Mich., on the 31st of March, 1898, Goldie, daughter of Joseph N. and — Good, aged 6 years.
The parents were attending a funeral, and, while playing around a bon-fire, little Goldie's dress was ignited, and benefit the foldiers of the state of th fore the flame could be extinguished, she was so badly burned that she died

All is over, hands are folded On a calm and peaceful breast; All is over, sufferings ended, Now dear Goldie is at rest.

Dearest Goldie, how we miss thee Since thy voice we hear no more! 'et we hope again to meet thee Over on the golden shore.

Weep not for little Goldie, Her gentle spirit's fled; She sweetly sleeps in Jesus Among the silent dead.

'Tis true she was loved dearly, Yet Jesus loved her best; He relieved her from her suffering, And took her home to rest.

Her place is now an empty spot, Her playthings laid aside; And loving hearts are weeping For the little one that died.

Tearfully we lowly laid her. 'Neath the grass that grows so green, And the form of darling Goldie On earth no more is seen.

Little Goldie was the only girl, And loved by all the hearts at home; But the angels coming quickly, Gently whispered, "Goldie come."

God His message sent to call her, From her parents here below; And she's gone to those fair mansions Where all godly children go.

KEHR.-Susanna Bundy was born on KFIIR.—Susanna Bundy was born on the 17th of September 1823; died on the 3rd of April, 1888, aged 74 years, 6 months and 16 days. She was married to Christian Kehr, Oct. 4th, 1859. This union was blessed with two sons and one daughter. She was a member of the Managorite Church for gome agent. one daughter. She was a member of the Mennonite Church for some years, and leaves a husband, three children, and eleven grandchildren; also broth-ers and sisters to mourn their loss.

Mother, thou wast mild and lovely, Gentle as the summer breeze, When it floats among the trees.

l'eaceful be thy silent slumber, Peaceful in thy grave so low;
Thou no more wilt join our number;
Thou no more our songs shalt know.

Dearest mother, thou hast left us: Here thy loss we deeply feel; But tis God that hath bereft us; He can all our sorrows heal.

Yet again we hope to meet thee, When the day of life is fled, Then in heaven with joy to greet thee, Where no farewell tear is shed.

Figure - Un the 30th of April 1828, in Hillkown township, Bucks county, Pennsylvania, of paralysis, Benjamin Frick, aged 32 years and I day, Hured Chewington Medinesialy May 1th, at the Line-Lexington Mennonite nestering house He was the Mennonite church at this place, and a regular attendant in the public services. He was also a warm friend of the Publishing house at Elkhart, and was an efficient worker in circulating the published, here. He will be missed in different ways. He leaves a sorrowing companion and three sons FRICK .- On the 30th of April 1898,

horn in Tuscarawas Co., Ohio, and came to Howard Co., Ind., over a year ago, mourn his death; two children having the was a member of the Mennonite Church, and was highly respected. Was a member of the Mennonite Pluneral services on the 3d by Hish. E.

A. Mast in terman and by Pres. The Mennonite Church, and present the Mennonite Church, and the Mennonite Church, an did not make any profession of religion until little over a year ago, when he confessed Christ and united with the Mennonite Church. He was in good health the same day he died. He was hailing posts and dropped dead. Funeral services in the Folk meeting house, April 20th, by D. H. Bender assisted by G. D. Miller.

YOBER—At the residence of brother Henry Pletcher, in Union Twp., Elk-hart Co., Ind., of brain fewr, on the 1st of May 1818, Arthur, only son of Alpha and 1818, Arthur, only son of Alpha and 1818, Arthur, only son of Alpha and 1818, Buried at Yellow Creek on the 3rd of May. Services by N. Metzler and J. F. Funk, from Matt. 6:21.

"Go to thy rest, fair child!
Go to thy dreamless bed,
While yet so gentle, undefiled,
With blessings on thy head.

Thy upward wing detain?
No! gentle angel seek thy place,
Amid the cherub band."

CRESSMAN.—On the 25th of April, 1898, near Strasburg, Waterloo Co., Ont., of inflammation of the kidneys, from which she suffered but a few from which she suffered but a few days, Sister Mury, beloved wife of Bro. Josiah Cressman, and youngest daughter of Samuel and the suffered state of the suffered suffered state of the suffered state as a rathrul, consistent thristian. He surviving husband, to whom she had been married but a few short years, has the sympathy of the whole community in his sore affliction. She also leaves her mother, three brothers and three her mother, three brothers and three sisters, and many other relatives and friends to mourn her early death. God comfort them in their sore alliction. Funeral services at the house by Jacob Gingrich, and at the Weber meeting house by E. S. Hallman in English from 1sa, 35:10, and by Noab Stauffer in German from Phill, 1:21. The new meeting house was filled to overflow. meeting house was filled to over

Not dead, but sleeping, Then cease your weeping,
Dear Mary's with the blest;
She went before us
To join the chorus fo join the chorus
Of those in endless rest,
A. B. K.

MILLER. On the 26th of April, 1898, in Elikhart Co., Ind., Ida, daughter of Joseph and Lydia Miller, aged 8 years and 3 days. She leaves father and mother, five brothers, two sisters, and an aged grandmother to mourn her early death. She was sick only a very few days. She was buried on the 28th, at the Yellow Creek meeting house. Services were conducted by J. S. Lehtman, Noah from the text, 2 Kings 4: 26 man, Noah Metzler, Jonas Loucks, and J. F. Finik from the text, 2 Kings 4: 26. The affliction falls heavily on the fam-ily, but they can comfort themselves with the thought that Jesus has prepared for the children a home where there is no more sorrow, nor crying, nor

EBY.—On April 9th 1898, in Paradise Twp., Lancaster Co., Pa., Salinda, wife of Phares Eby, aged 29 years, I month and 2 days. The Cremmstances of Sis-ter Eby's death were very sad, her ter Eby's death were very sail, her clothing having taken tire while work-ing with an incubator. She was alone at the time and after fighting the itames unsuccessfully for a long while, she rushed into the yard where she was seen, and help then came specifly, though too late to save her life. She though too late to save her life. She suffered about six hours before death came to her relief. She leaves a hus-band and a little son to mourn their loss, but though the affliction is heavy, we rejoice in the hope that she has gone to be with God, and, "We shall meet our loved one gone,

a sorrowing companion and three sons to mourn his death.

BUTLEL Amns Butler, west of Grantsville, Md, died April bids, 1987, 1987, 1987, 1988, 1989,

THE BLISS OF HEAVEN.

There shall be no more sorrow, I shall feel No chilling sadness o'er my spirit steal, And there shall be no aching heart in heaven And there shall be to acting fresh as the first No memory's teurs, no trespass unforgiven, No restless cares fresh gathering every hour, No couls o'er life's dark labyrinth lo lower, No longing thirst for life's immortal stream, No disappointments, no deceltfui dream, No heart of adamant to yex me there, a secret sine to fill me with despair. No viper gilding round my place of rest To fix its deadl, fangs within my breas No midnight watchings paling friendship's cheek.

No harrowing fears i do not dare to speak, No harrowing fears 1 do not dare to spear, No last addie to chill my sinking heart, And whisper ms the hour has come to part; No sad preparing for the silent grave, No dark funereal group where willows wave. No deep distress to bow my fainting head, No sorrow's anniversary to dread; ful hour! when all have passed

away. Those former things that darkened life's sad

And safely housed shall all my loved ones be in ever hrightening immortality; Yes! there's a land where sorrow shall be o'er Yes! there's a land where sorrow shar to the And I shall see the gathering clouds no more; i know the land—I languish to be there; ('ome, Death' to that hright world my spirit Sel, L, M. J.

WAR VS. THE GOSPEL.

Not one word or deed of the meek and lowly Jesus, even remotely, sanctioned war. While the gospel proclaims "peace on earth, and good will toward men," the war-spirit introduces hatred and malice toward them. While the one would set apart one day in seven for rest and the worship of God, the other renders such rest and worship utterly impossible, by making God's day one of amusement and hilarity, the favorite day for the commencement of battles. While the one encourages meditation, the cherishing of emotions of sympathy, love, compassion and bumanity, the other fearfully arouses the baser and more ferocious passions of our fallen nature. The one pronounces blessings on the peacemaker and on the mercifui: but the other offers glory, the applause of men, emolument of social position to the warmaker. The gospel inculcates a forgiving spirit, and bids its followers, if smitten on one cheek "to turn the other also." War knows no forgiveness, but desolates the whole nation for the offenses of a few. The gospel demands that we return good for evil; the war code knows no such spirit, but deals out evil for evil, insult for insult, blow for blow and blood for blood. The gospel encourages industry and economy, but war diverts from the usual pursnits of industry, fearfully destroying the bone and muscle, and just to that extent reducing the productiveness of the nation. While the one would improve the condition of man, socially and morally, the other wages war on every interest of humanity. Indeed, the cost of war and intemperance exceeds all other expenditures, burdening the honest laborer with exorbitant taxation to support what only curses our humanity. The one biesses and elevates man, the other curses and degrades him. The one breathes the spirit of mercy, love and kindness to aii; the other rankles with malice, hatred, revenge and cruelty, The one is of God, and in all respects Indicates its high origin; the other is of the enemy of all righteousness and as truiv shows its low origin. J. H. H.

Sowe men are so miserly that they won't even pay another a compliment, manly man or womanly woman.

A LIFE THAT TOLD.

Thirty years ago, says a recent writer in a religious paper, the region about London Docks contained as large a heathen population as any district in Africa. Back of the buge warehouses were "innumerable courts and alleys filled with fog and dirt, and every horror of sight, sound and smell. It was a rendezvous for the lowest types of humanity." The wealthy and influential class in this settlement were the rumsellers and keepers of gambling hells. Children were born and grew to middle age on these precincts who never had heard the name of Christ, except in an oath. Thirty thousand souls were included in one parish here, but the clergy man never ventured out of the church to teach. A young man named Charles Lowder,

belonging to an old English family, bap-

pened to pass through the district just after leaving Oxford. His classmates were going into politics or the army, or the har, full of ambition and hepe to make a name in the world; but Lowder heard, as he said, "A cry of mingled agony, suffering, laughter and blasphemy coming from these depths, that rang in this ears, go where he would." resolved to give up all other work in the world to help these people. He took a house in one of the lowest slums, and lived in it. "It is only one of themselves that they will hear: not patronizing visitors." He preached every day in the streets, and for months was pelted with brickbats, shot at, and driven back with curses. He had unfortunately no eloquence with which to reach them; he was a slew, stammering speaker, but he was bold, patient and was in earnest. Year after year he lived among them. Even the worst ruffian learned to respect the tall, thin curate, whom he saw stopping the worst street fights, facing mobs, or nursing the victims of Asiatic cholera.

Lowder lived in London Docks for twenty-three years. Night schools were opened, industrial schools, and refuge for drunkards, discharged prisoners and fallen women. A large cburch was built and several mission chapels. His chief assistants in the work were the men and women whom be had rescued from "the paths that abut on hell," A visitor to the church said, "The congregation differs from others in that they are all in such deadly earnest."

Lowder broke down under bis work, and rapidly grew into an old, careworn man. He died in a village in the Tyrol, whither he had gone for a month's rest. He was brought back to the Docks where he had worked so long. Across the bridge where he had once been chased by a mob bent on his murder, his body was reverently carried, while the police were obliged to keep back the crowd of sobbing people, who pressed forward to get a glimpse of "Father Lowder," as they called him. "No such a funeral," says a London paper, "has ever been seen in England." The whole population of East London turned out, stopping work for that day. The special trains run to Chiselhurst were filled, and thousands followed on footmiserable men and women whom he had lifted up from barbarism to life and hope.

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	11.53 11.27 10.06	4,24 8 56 2,45	Milford Jct. Warsaw Wabash	9.31 10.02 11.83 P. M.	3.27 3.58 5.15	
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Semi-Monthly.

ABRAM B. KOLB, Editor.

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Contents of this number.

Communion. Our Duty toward the Government Hints to Workers. Hints to Workers.
Refrospection.
Notes by the Way.
Pould Jenus enter the Pould Jenus enter the Pould Jenus enter the Research of the Research of the Research of Tendents.
To Thee, O Lord, I look.
Auron in Exploderar War?"
Order of Christ State War?"
Order of Tendents.
World Christ State War?"
Orders on the Research of Tendents.
To Thee, O Lord, I look.

Correspondence. Financial Report of Home Mission. Report of York Co. Conference. God's Best. God's Best. Unwarrantable Griefs. Not far from the Kingdom. Average won't do. Valne of Time. Approach of Universal Peace. Family Government.
How to Dress.
Our Duty to keep ont of War.

EDITORIAL NOTES.

Within about a month two individuals, whose names are known over the civilized world, passed away in England. The first to go was the great philanthropist and orphan's friend, George Mueller, of Bristol, England. His life had been devoted to the care and training of thousands of orphans. His faith In his God was of the true apostolic order, and so, although he was poor, he trusted in God and God's people for contributions to carry on the work of love for which his great heart and active mind and his simple, childlike faith so eminently fitted him. Since the beginning of his work more than half a century ago the total contributions which flowed in from all sources run up into the millions, and of all this vast amount every penny was carefully accounted for and expended with that strict conscientlousness which comes of a full realization that all belongs to God and must be used for God, and accounted for to Him. George Mueller's life was a daily rebuke to the atheist of the Lord Jesus. and scoffer; it was an incontrovertible vice for his Master, and his works do with him two or three faithful friends motto, "Remember the Maine" is the

and in honor, has passed from earth is amendment, the offender must be dealt nation or government, was officially re-William E. Gladstone of Hawarden, with as In case of immorality." England, the "grand old man," as all nations loved to call him. For several was painless and peaceful. Gladstone discharged every duty in the fear of

At one of the sessions of the quadrennial conference of the Methodist Episcopal Church, South, held at Baltimore, Md. recently, a resolution was adopted which, while it is in perfect accord with gospel and apostolic teachings, has created a vast amount of comment, pro and con. The following question, bearing the title "Worldly Amusements" was put before the conference:

lic affairs in the nineteenth century.

"Question-What shall be done to prevent the spread of worldliness among our churches, especially in its most open forms?"

The answer given by the conference was as follows:

"1. Let all our preachers and members faithfully observe our general rules, which forbid 'softness or needless seifindulgence and the taking of such diversions as cannot be taken in the name

2. When any of our members engage testimony to the reality of the Christian in dancing, card playing, or horse racreligion, and thousands, outside of those ing, or attend upon theatres, circuses, who were the special objects of his dances, or join social clubs which furnish bounty and love, were benefited by his intoxicating liquors for the members, life and example. His name will be the pastor shall give private reproof to cherished for generations to come. He the offender. If there be any acknowlpassed from this earth within a few edgement of the fault and promise of years of the century mark, leaving the amendment, the person may be borne record of a life spent in untiring ser- with, otherwise the preacher must take us. We say revengeful, because the

The other, and in his field no less il- proper repentance, but if he will not the war party of this country, when it

If this resolution is enforced, we the harbor of Havana, Cuba. The doubt not that there will be considera. Spaniards offered arbitration in the months he had been in almost constant ble weeding out in many congregations, case of the Maine, and the answer of pain, arising from facial neuralgia, but but the church is in better condition to this nation to her offer was war. Spain his end, which came at 5 A. M., May 19, work for God by ridding herself of all has been a fearful oppressor, and Cuba appendages that hinder rather than help has long suffered at her hands, but if was a man of strong convictions and all the spiritual growth and strength in the that fact had been sufficient cause for his public labors were governed by a church. This resolution is also in strict a war of liberation for the Cubans to accord with that stalwart primitive be inaugurated by this nation, the tion and deep respect from those even Methodism that shook the whole world masses have been taught by the glarwho differed most radically from him less than a century ago, and which in their views. He was the servant of waged a fearless and uncompromising the government for many years, and he warfare against ali forms of ungodliness in and out of the church of that war at the present moment and under God, and as one who realized that man time. That this spirit still lives is evimust give a strict account to God for dent from the above resolution, and it every deed done in the body. By his will be welcomed with deepest gratideath the great British Empire loses its tude by many members of that church greatest public man and the world one who in past years have seen and deplored of the most notable individuals in pub- the spiritual decline of the church in

> 10:34), "Think not that I am come to send peace on earth; I came not to send peace, but a sword," is just now very often used in trying to show that Jesus of Nazareth justified carnal warfare, and that Christians may engage in it. Jesus seut a sword; He Himself was a sword, for He was the mighty Word that was made flesh. That word, the apostle says, is sharper than a twoedged sword. Jesus waged-and Ilis true followers are still waging in the same way as He did, and with the same weapon -- a warfare against all forms of iniquity, a war of extermination against sin in high and low places. But the apostle says, "The weapons of our war- the preachers are going home. We had fare are not carnal," and yet they are a terrible storm on the evening of the When the soldiers came to John the Baptist and asked him what they should do he told them to do violence trees uprooted. Only one person was

The saying of our Savior (Matt.

War, cruel, revengeful war is upon who shall labor to bring the offender to badge almost universally adopted by

lustrious individual, who, rich in years hear them and there be no sign of has never been proven that Spain, as a sponsible for the loss of the Maine in ing head lines in the average city daily papers to consider it a war of revenge for the loss of the Maine. To deprecate present circumstances is very unpopular, and is met with derision, nevertheless the idea that the Christian people of this country are called of God to go to war with Spain is not founded on the principles established by the Prince of Peace One thing is incontrovertiblenowhere has our Savior given command that His followers shall under any circumstances go to war with an individual or national enemy. He has not even hinted as much. The very principles He taught breathe an entirely different enirit and this no one can deny. We believe that Spain is a great transgressor in the eyes of justice, and that she will lose in the present conflict. but that fact does not prove that a Chris-

VOL. XXXV. No. 11.

Bro. Caleb Winey of Peabody, kansas, writes, under date of May 21, "Have been trying to hold meetings here lately, but it is so very rainy that mighty for the extermination of evil. 19th. Windmills and stables, also our schoolhouse and other buildings were blown down, houses were unroofed and to no man. Carnal warfare is violence hurt in this vicinity. In some places to mankind, hence they who would do the storm was accompanied with hail. the will of Christ will not engage in In our meeting house 42 window panes that which is manifestly in opposition were broken." This was not the cyclone that did so much damage west of Wichita Kansas, Surely

tian is divinely called upon to take part

in driving the Spaniards from Cuba.

"God moves in a mysterious way His wonders to perform;

He plants His footsteps on the sea. And rides upon the storm."

den looks as well as the garden of some

one with whom he is acquainted who

claims that his garden is free from both

the roots and stalks of thistles; neither

is he one that does not care how rank

the thistles grow in his garden. He is

a man that has learned to despise every

part of all thisties, and is anxious to

know of something that will utterly

destroy them. At last he hears of a

certain chemical preparation which, he

is told, will destroy thistles-roots and

the compound and applies it, and lo, it

He is now free from the obnoxious

weeds, at least so far as he knows, until

the winds and the birds of the air carry

the hateful seeds into his garden. Since

he seldom can find these seeds before

they begin to grow, he must necessarily

be constantly on the lookout for young

thistle stalks, and as soon as they make

their appearance he will apply some of

the preparation which has destroyed

The above described garden repre-

sents in some particulars at least, the

human heart. At first the heart con-

tains the roots of evil which, when Its

owner arrives at the age of accounta-

hility, develops into actual sin. All

that culture can do is to make the per-

son appear sinless to outward appear-

ance: but when the blood of Christ is

applied (through repentance and faith)

sin is destroyed-root and all. If Satan

(that great fowl of the air) or the winds

of temptation should happen to carry

seeds of evil into the regenerated heart,

those seeds, if unmolested, will develop

into actual sin-hence the need of con-

stant watching and praying on the part

The man who is satisfied with merely

cutting down his thistles from time to

time may represent the moral man who

is satisfied with his own goodness and

does not seek a new heart. The one

who is indifferent as to the number and

size of the thistles in his garden typifies

the careless sinner who does not even

try to lead a moral life. Neither the

"careless sinner" nor the "moral man"

is what he ought to be; yet, just as the

individual who is ever and anon cutting

down his thistles is more likely to ac-

cept and make use of a good thistle de-

stroyer than the one who is careless and

unconcerned about the condition of his

of converted people.

other countles in Ohlo.

Bro. J. F. Funk left for Ohlo on the 18th ult. to attend the Annual Conference at Orrville. Wayne Co.

Bro. S. F. Coffman, who has been in Chicago for some time, is at home again, He will go to ()ntario to labor there for thistles yet is satisfied if only his gar-

Bro. G. G. Wiens and family of Hillshoro, Kansas, have recently moved to this city, Bro. Wiens having accepted a position on our editorial staff. We welcome them to our mldst.

Bro, Benjamin Gerig of Wayne Co., Ohio will accompany Eld. George Lambert to Illinois on the 3rd of June for a few weeks' visit among our congregations in the interests of the India Orphan relief work.

Bro. D. F. Jantzen, editor of the Mennonitische Rundschau was, on Thursday evening, May 19, united in the holy bonds of matrimony with Lyda Elizabeth Work, eldest daughter of Dr. J. A. Work of 306 Division St. of this city. We wish them much hap-

Bro. Benjamin F. Hamilton of Peabody, Marlon Co., Kansas, for many years a hishop in our denomination has gone to his reward. A short sketch of his life appears ln our ohituary columns. A faithful laborer has gone, and while we mourn, yet we can also rejoice to know that a valiant, warworn soldler of the Lord has gone to his reward. God comfort the afflicted ones in their hereavement.

The Annual Meeting of the Stockholders of the Mennonite Publishing Co was held at their office on the 23d of May The statement of the year's business was read and showed the affairs of our Publishing House to be in a satisfactory condition. The election of officers for the ensuing year resulted as follows: President, Bro. J. F. Funk; Vice President, Bro. Lewis Kulp; Sec'y-Treas., Bro. A. K. Funk; Manager, Bro. J. S. Lehman. The Board of Directors declared a dividend of six per cent. The authorized capital stock of the company is one hundred thousand dollars, of which over eighty thousand is paid up.

For an illustration of the human heart let us suppose there is a certain garden in which there are a number of roots that finally, according to the course of nature, develop into plants. When the owner of the garden learns that these plants are thistles he immedistely commences to cut them off; hut garden, so the person who tries to reas the roots are not destroyed they at

half of May in Allen, Putnam and faster than a man can cut them down. come to Christ than the one who seldom If the owner would be able to cut them cares or thinks whether he is doing all off below the surface of the ground, right or wrong. This shows the need his garden, as far as outward appearance of teaching children a higher standard is concerned, would be the same as one of morals. Moral teaching often proves that has no thistle roots in lt; but in to be a school master to lead people to reality there would still be a vast differ- Christ, who is the source of a salvation ence between the two. This gardener is that is full and free for all. not a man who although he hates

> For the Herald of Truth, COMMUNION. BY P. HOSTETLER.

The word communion means, common union, fellowship, concord, agreement, etc.

Paul, in his arguments against the eating of meat offered unto idols at the idols' temple (see 8th, 9th and 10th chapters of 1 Cor.) says (10-16), "The cup of blessing which we bless, is it not the communion of the blood of Christ? That is, is it not an emblem of His blood, and shows forth our fellowship and union with Him?

all. He quickly procures a quantity of While the observance of communion is a command, it is more properly called accomplishes all that is claimed for lt. an ordinance; or, as Menno Simon calls it. "A Sacramental Sign".

It is possible to make too much as well as too little of this ordinance, as well as with the ordinance of haptism. There are those who say that baptism washes away sin, and that no one can enter heaven without it, while others say it is entirely unnecessary. Likewice there are those who claim that in "eating the bread, and drinking the cup," we eat and drink the Lord's flesh and blood, without which there is no 11fe (John 6:53) and others claim this ordinance useless. The thief on the cross was not baptized, but was "born water and of the Spirit," and "washed in the blood of the Lamh;" nelther did he eat the bread nor drink the cup, but he ate and drank the flesh and blood of the Son of man, else he could not have had the promise of eternal

life. Some may think the communion the most important commandment we have; hut Christ Himself says, "The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, aud with all thy strength; and the second is like unto it. Thou shalt love thy neighbor as thyself: there is none other com mandment greater than these." The scribe answered, "To observe these is more than all whole burnt offerings and sacrifices," (which would also include all ordinances) and Jesus saw that he answered discreetly, or correctly, Mark

12: 29-34. What do we think Christ would say or think of those who do not love Him nor keep His commands, like those He gave in His Sermon on the Mount. who after all observe the communion to commemorate His death. Would He not say as He did to the scribes and Pharisees in Matt. 2:23, 24? I fear there are thousands and thousands of souls who observe the communion. some of them doing so every Sunday who are not keeping other command ments, and such observances must be mockery and an ahomination to the Lord. On the other hand, those who frain from wickedness and sin as much love Him and try to keep all His com-

Bro. J. S. Coffman spent the latter once begin to grow again, and grow as possible is generally more likely to mands, will also observe all the ordi-

In the Old Dispensation they had di vers washings etc. Some say these were a type or shadow of our baptism; but they were a type and shadow of our real and actual washing away of our sins by the blood of the Lamb, and the "washing of water by the word," of which baptism is only a sign or emblem Likewise in the Old Dispensa tion they had the "Passover," which some think was a shadow or type of our communion. But not so. That was only a shadow of our real eating and drinking of Christ, which gives us life, of which the communion is only a sign or emblem.

The children of Israel must eat this Passover, or else be excluded from the congregation. Why so? Because it was a shadow of this that we must eat of the flesh of the Sou of man and drink His blood, if we would live, just the same as we must be born again.

Menno Simon says, "We must take heed that we do not as some who make the visible, perishable bread the Lord's real flesh and blood; to believe this is contrary to nature, reason and Scripture; yea, it is open blasphemy of the Son of God abomination and idolatry.

In the l'assover, the lamb was called the Passover or paschal lamb, while it really was only a sign or emblem, and commemoration of the actual Passover (the Lord passing over, and saving them). So in the Lord's Supper, the bread is called the body, and the wine the blood of the Lord (Matt. 26:26-28). while it really is only a sign and emblem of it, and is partaken of to commemorate the giving of His body and blood for our salvation,

The l'assover lamb must be a maie without blemish, and be eaten with unleavened bread, because while it was a commemoration of the goodness of the Lord in passing over and saving them, it was also a type of our Passover, of which Paul speaks (1 Cor. 5), saying, "For even Christ, our Passover, sacrificed for us." He is sacrificed, or killed ready to be eaten, but we must "keep the feast," or eat Him not with or in wickedness, but along with good works, or with the "bread of slncerity and truth," or, as some of the German translations have it, "with the bread of purity and truth." And as this bread (unleavened) of "purity and truth" cannot be eaten with our natural mouth, so also is this feast or Passover a spiritual one, of which we ought and need to partake every day; and as the children of Israel had only a few weeks time to get ready to keep the Passover, if they wished to keep it at the stated time, -as our natural hody cannot long survive without food. so likewise our souls, or spiritual life (not our spiritual body which is the body we receive after the resurrection), cannot curvive or live long without this spirit ual feast or bread; as Christ says: "I am the true bread that came down from heaven." Again as the children of Israel had to be circumcised before partaking of the Passover, so we must be circumcised at heart with the circumcision made without hands (Col. 2:11). before we can partake of this spiritua feast (our Passover), or before we are fit subjects to partake of the Lord's Supper, which is an emblem of it.

I am aware of the fact that a certain greatly esteemed writer and reformer and drinking of the cup was one way of eating the flesh of the Son of man, and drinking His blood, but the same teacher also taught and upheld infant haptism, going to war, and such things, which clearly proves that he was not one of our teachers who taught us the word of God, whose faith we are to follow. And if such were the case, then we would have to claim that in one way or sense the bread and wine were the actual flesh and blood of the Son of man, and the visible bread be taken or eaten to sustain the invisible, and the natural to feed the spiritual, which things are impossible; and it would be as absurd as to say that haptism is one way of washing away sins.

1898

Christ's teachings given in the latter part of the 6th chapter of John, were said to be "hard savings." but if we are spiritually minded, and remember that "spiritual things must be spiritually discerned," and take it altogether, we find it is not hard to understand. In the first place. Christ spoke these words a long time before they had their communion, and He was not trying to teach them anything about the communion. In verse 35 He says, "He that cometh to me shall never hunger, and he that elieveth on me shall never thirst." Why? Because that is eating and drinking Him. He is the true hread that came down from heaven and He satisfies the longings of the soul. The disciples thought He was speaking of His natural flesh, but He says, verse 63, "It is the Spirit that quickeneth (giveth life), the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life."

and prove that the eating of the hread evil by going to law, etc., or persist in is not the eating of Christ (without which there is no life), do not get the idea that we think the communion unnecessary, or that it does no good. Obedience is the channel through which heavenly blessings come to us, and to wilfully or carelessly neglect the communion, shuts out some of these rich hlessings from us; and when we ohserve it rightly is pleasing to God, and a blessing to the true Christian. It causes us to realize and feel more keenly how we are all saved by Christ suffering and dying for us, and that we are all members of one body, and members one of another, and all traveling the same road, having the same purpose in life, and helps us to love and serve each other better.

Communion means a great deal to us. if we would only realize it more. First, The hreaking of the bread signifies the broken body, (the nails and spear going through His flesh and severing it). Second, The cup signifies the shedding of His life blood or giving of His life. Third. Our eating this emblematic hread and drinking the cup, shows that we believe in His death for us and accept it as our own, and that we are in union and fellowship with Him, having partaken of Him so that we are "tiesh of his flesh, and bone of his bone," Eph. 5. Then again, as the bread is made up of many grains, which have been ground up by the mili and baked by the heat of the fire, so the church, made up of many believers who had their hearts broken by the Word, are one body. We are also reminded of His coming again. "This do in remembrance way," but we would point him to the God regarding the authority of the secons, which is the word of God. Neither

teaches that the eating of the bread of me, till I come again." We are also reminded of the feast of rejoicing that awaits us in heaven; for He says, "I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Matt. 26: 29. Oh. I helleve the more we grow in grace, and the more spiritual life we get, the more will we enjoy the communion, and desire to observe it

OPEN AND CLOSE COMMUNION

Too many of our people do not clearly understand this part of our doctrineor Rible doctrine rather. By close communion we mean that we commune only with the people of our own de nomination, who are in good standing, and are one with us in faith and prac tice. Wby don't we commune with other churches? Is it simply because there is no need of it? Do we think ourselves too good? Is it simply because they belong to a church bearing another name? It it because we wish to judge or condemn them? ()r that we do not love them and care for their salvation? No! No! Emphatically No! It is for none of the above reasons; but, as we express ourselves as one in unity in the communion, therefore to commune with those with whom we are not in union, we would in part misuse the communion, and cause it to express that which is not so. Again, if we as a church must hold an examination meeting before we commune (as we should) to see that we are in unity, how much less should we commune with those with whom we know we are not in union. Again, if any of our members belong to any secret organization, and they will not forsake it. or swear an Now, while we have tried to show oath and will not repent of it, or resist any other transgression, we will not permit them to commune with us, as we could not sanction such a course could not be one with them under such couditions; besides we think such a one would not be benefited by communing, hut would be eating and drinking condemnation to himself. If we do not commune with our own members who do these things, how inconsistent it would be for us to commune with churches that practice and uphoid such "But what if they canuot see it any

differently, and have not been taught hetter?" If they have been taught that such things are all right, shail we teach them the same things by our works? (Actions speak louder than words). Is it right to steal just hecause a great many Christian professors cannot see that it is wrong under the name of business, etc? People may be so deceived and blinded that they will not disceru any more what is right and wrong, and encouraging such in their ways (if they are wrong), is only hindering in stead of heiping them, hating instead of loving them. If some one would ask us whether we thought they could go to heaven even if they did believe in and practice going to war, resisting evil, swearing oaths, dressing like the world, etc., because they had been taught that from youth up, would we tell them, "Yes, that is all right and safe for you?" I say, No! No! We would even be afraid to say such a thing, neither would we need to judge melted together by the fire of love into nor condemn such an one and say, at large, it is well for us to consider "You can never go to heaven that

we have no right to give any hope or promise to any one not conformed to the Lord. So when we commune with a church we show to the world, to our that the office of magistracy is an ordlneighbors and to our children, that we believe that these are true children of God, and that their faith and practice is good enough to land them safely in heaven; if we have no right to say this in words, we have no right to say it

"But," says some one, "I believe in non-sectarianism." So do l. I think we ought and can he non-sectarian, that is to be without partiality, and without respect to person, love everybody and be desirous of helping all. etc., and at the same time be loyal to our church, as we are told to be in an article in the April 1st Issue of the HERALD OF TRUTH; but to commune with other churches which differ widely with us in faith and practice, is neither helping them, nor us, nor the cause in general. "They would commune with us." Yes, for they do not claim that we are doing wrong by dressing plain, and resisting Satan, not swearing oaths, observing feet-washing, etc., neither would they say that our faith and practice was not a safe one to follow.

On the other hand I claim that we have in a proper sense, free and open communion, even free as saivation, without any partiality, or respect to persons, but on conditions. We invite all, any one who is willing to join us in faith and practice, to commune with us. And in one sense, all churches (as far as I know), have close communion; that is, they prohibit from their communion persons under certain conditions, having a limit or line just as we have, only not drawing the line at the same place we do.

May we have grace to be earnest, and desirous of observing this ordinance, but let us always first prove and exam ine ourselves, and see "whether we be in the faith," and not observe it unworthily thereby bringing only condemnation upon ourselves. We may feel ourseives sinful, weak, imperfect, and unworthy in a sense, and yet at the same time be worthy.

When we know that we have been oorn again, bad our sins forgiven, and that we love Him in the merits of His death and not trusting in our own good works for our salvation, and know that we have fellowship and peace with ('hrist and our brethren, then we can rest assured that we can observe the communion to His honor and giory, and to our own benefit. I say again this is glorious and pleasing to all Christians, and how much more so to Christ, when all the members prepare them selves so that all can come and partake of the bread and wine and receive the blessings of the Lord.

East Lunne, Mo,

For the Herald of 1 rutl OUR DUTY TOWARD THE GOV-EDNMENT.

What is our duty toward the secular shedding of human blood has been officlairy declared to be necessary for the welfare of this nation, and of humanity with a special care the teachings of

word of God, and tell him that will be ular power over the Christian religion our judge, that the guide to go by, and and the extent to which Christians are hound to observe the duties Imposed upon them by the secular powers. We, as a people, believe and confess

> nance and Institution of God, and that God Himself willed and ordained that such a power should be over every country in order that thereby countries and citles might, through good policy and proper laws, for the punishment of evil and the protection of the good, be governed and maintained in peace and quietness, in a good civil life. Without this segular power the authority of the world, lying as it does in wickedness, could not exist. Hence, all believers are in duty bound not only for wrath. but also for conscience' sake, to submit themselves to this power, and, as good and faithful subjects, to obey It with fear and reverence: willingly and without murmuring to render to their human ordinances and laws, everything that is due them, whether it be tribute. custom, or excise; and to pray in all humility and sincerity of heart for their welfare, and thus to seek with a faithful heart the prosperity of the country and the city in which they reside; and though they, for the word of God, and their Christian profession may have to suffer persecution the spolling of their property and death from those in authority over them, they may not speak evil of them nor resist them in anywise with weapons of defense, but to commit vengeance to God alone, and expect consolation with God after this life. Rom, 12:2: Zech, 6:4: Eccl, 17:14. But if the authorities through Chris-

tian equity grant liberty to practice the faith in every respect according to the dictates of our conscience as taught us by the word of God, we are under respondingly greater obligation of submissive obedience to them. If. however the authorities abuse the of fice divinely imposed upon them, which office extends only to the temporal. bodily government of nieu in temporal things, and encroach upon the office of Christ, who alone has power over the spirits and souls of men, and seek through their human laws, to press and compel them to act contrary to the word of God, we may not follow them. but must obey God rather than men. for Christ has been set by God His Father above all authority and nower. The authorities are the head of temporal government, but Christ is the head of the Church, and under all circomstances our first duty is to heed His word be directed by His teachings. that in all things pertaining to our Christian faith we may obey Him. We are to submit ourselves to the secular power, but we are to obey Christ.

The Kingdom of Christ is not of this world. It is spiritual, and therefore 11e has dissuaded and prohibited all His servants and followers from all secular government and exalted position, and has instituted in His church various or dinances, such as pastors, teachers helps and government by which the saints may be joined together, to edify the body of Christ. Our Master has power? At the present crisis when the left secular office to secular government, under which the followers of Christ must sojourn as strangers and pilgrims who have here no kingdom. power or continuing city. Christ's fol lowers fight only with spiritual wear

to the country beyond. Crossing the

Sweet Water river, we wended our way

toward the beautifully situated 1,700

acre plantation, owned by Mr. Watson,

of Lithia Springs. This large tract of

land is one of the finest within easy

reach of the Atlanta markets. The

tenants on this farm were husily

engaged in putting out their corn and

cotton crops, which form the staple pro-

ducts of this country, not because other

crops do not grow equally well, hut

because there is perhaps less labor

connected with their production than

any other crop. We had the opportunity

of seeing how the farmers in the South

Northern farmer it seemed very strange

indeed. Between the ridges of last

year's cotton crop the farmer scuffles the

soil with something which they call

"plough;" and which in shape and size

is something similar to a share and

mould board of the old-fashion gang-

plough. This formidable agricultural

mplement is drawn by a mule. Such a

thing as a "double team" in a plough is

almost unknown. In the furrow thus

made the Guano Fertilizer is strewn,

after which the cotton is sown in

and covered up by a planter drawn

likewise hy a mule. This finishes

the seeding. After the cotton is up it

is cultivated several times, and is then

left until it ripens. In consequence of

this method of cultivation, the soil is

not disturbed to a greater depth than

two or three inches, and as a result, a

heavy rain is liable to wash the top

soil away, making gullies or ravines;

hetter cultivation would prevent all

We were much pleased with the fine

views obtainable in all directions from

the central part of this plantation.

Hundreds of acres of almost level

ground spreading out before us, every-

where surrounded hy a green hack-

ground of woods! After enjoying the

prospect around us for more than an

hour we retraced our steps to our hotel.

After supper, Bro. Lehman retired to

his room, while the writer accompanied

by our friend, Mr. Humphreys, wended

our way to the Methodist church where

a Wednesday evening service was held.

the old school, conducted the services,

and we were much edified by his

ramarks. He made a strong plea for a

greater zeal, deeper humility, a more

decided separation of the church from

the world and its foolish fashions, and

a fuller consecration to God. "There is

something wrong," he said, "with much

of the so called Christianity of to day.

The wrong about it is the worldliness

there is in it. We must get closer to

God, more in harmony with the teach-

ings of the humble Nazarene, who con-

cerned himself little about the temporal

affairs of this world, but whose whole

life was devoted to His Father's busi-

These sweetmeats have a large sale in

been carefully analyzed by a Yorkshire

chemist, who has found that a particu-

Look out for them here.

must be ended.

ness "

prepare their land for a crop, and to a

Christ nor Ilis apostles prescribed to manded tis to render to no one evil for the helievers any laws or rules accordthe laws of the Jews, much less to those of the Roman Emperors, or other heathen authorities or powers, as a gulde by which to regulate themselves settling their affairs. On the contrary, Christ set the principles that were to govern the new kingdom side by side in contrast with those which had been in use of old, and for us to discard the principles which He laid down and to adopt a single one from the old law which had its end in Christ, or which was superceded by the principles of the new kingdom, is to put ourselves under the old Mosaic law with all its penalties, rites and ceremonies. Christ prescribed only the highest, noblest, broadest, grandest, most humanitarian principles. A knowledge of these, yea a very careful study of them is necessary, that we may know how Christians should conduct themselves in all propriety as obedient subjects under the government of the secular authorities. Christ, our great example and pattern, shunned all the greatness of this world, and showed Himself only as a poor servant. To all who profess to be His followers comes the Divine injunction: "Follow Me."

There is another phase of the subject which we should not forget. We must not speak evil of, judge or condemn any one that is not in communion with us on this matter. Much less should we speak evil of the magistracy, but trust in God who keeps all the aims of man as a signet, and his good deeds as the apple of Ilis eve, and has promised a reward to him who should give only a cup of water in the name of a disciple. To those in authority, who administer their office aright according to the ordinances of God,-protecting good innocent people and punishing the evil-God will likewise be gracious, and reward them for the faithful performance of their duties. Hence, all Christians are in duty hound to regard the authorities as God's ministers, and to pray for them that they may conduct the affairs of office wisely.

Jesus said, "My kingdom is not of this world: if my kingdom were of this world then would my servants fight. that I should not be delivered to the Jews, but now is my kingdom not from hence. Read John 18:36; 6:15; Matt. 5:39: 2 Cor. 10:4: Eph. 6:13: Isa. 2:4: Mic. 4:3; Zech. 9:10; Psa. 76:3.

A few more texts might be cited to show how the church of Christ shall be ohedient to government:

"Let every soul be subject to the higher powers," "Wherefore ye must needs he subject, not only for wrath, but also for conscience' sake," "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom: fear to whom fear," Rom. 13:1. 5. 7. "Render therefore unto Casar the things that are Casar's and unto Goo the things that are God's." Matt. 22: 21; Mark 12:17. "Submit vourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of

them that do well." 1 l'et. 2: 14. We believe and confess that the Lord Christ has taught us not to oppose an enemy with the sword; He has com-

evil; cursing for cursing, but to put the ing to which they should govern the sword into the sheath, or, as the prophet world, neither did they refer them to has predicted, to beat the sword into plough shares, not plough shares into swords. Matt. 5:39-44; Rom. 12:14; 1 Pet. 3:9; Isa. 2:4; Mic. 4:3; Zech. 9:

> According to Christ's example we must not inflict pain, or bring harm or sorrow on any one; but seek the highest welfare and salvation of all men, and even if necessity requires it flee from one city to another, and suffer the spoiling of our goods; that we must not harm any one, and when we are smitten on one cheek rather turn the other cheek also than take revenge or retaliate. Matt. 5: 39. We will pray for our enemies, because we love them; we will feed and refresh them whenever they are hungry, and thus convince them by well doing that they also may learn this higher law of love. Rom. 12: 19, 20. In short, we must do unto no man that which we would not have him do unto

HINTS TO WORKERS.

Meet souls on their own level, look from their standpoint, 1 Cor. 9, 22, Meet them with tender sympathy, hut do not keep their minds on the human side tell them Christ is enough. Phil. 4: 12.

The Divine can always wait. Do not push souls on. Stand back in God and let Him work. Hands off! Ps. 46; 10.

Teach souls to depend on God alone. Put the Instrument one side-let it be ignored and forgotton, 1 Cor. 2: 5.

Take a soul to its next point, and do not scold it for not seeing all at once. God never hurries. Step by step, as ye are able to "bear it," is His way. John 16: 12.

Do not look down on others for not seeing what you do. We are all at different points of vision in the "narrow way." Let God lead them on. If you scold, or talk of "not seeing eye to ve." you will stop their getting on at all. Rom. 14: 1. Marg.

We can only see as God reveals, why then blame people for not seeing. An honest soul God must teach. Your want of love may be their hindrance. Give credit to others for honesty with God and let God lead His own children on John 16: 4, 5,

Never talk of "where people are." Be fervent in prayer and silent in speech over others. The human talks. The Divine can he silent. Rev. 8: 1.

Ignore divisons; melt with love; enter into others' interests: take the low place in knowledge and experience. Phil. 2: 3, Self sees self in others! God in us sees the Christ in others. Matt. 7: 3.

Light without love is fatal. Better love and have little light. If you see ahead of your life, and teach ahead of your experience, it is death to souls. Pet. 4: 8; 1 Cor. 13: 2.

If you teach from last week's experience without the fresh life of God today, you will be as sounding brass, empty and powerless. The truth lodges then in the intellect of others and is a sayor of "death unto death," instead of "life unto life," 2 Cor. 2: 16.

Where God is in possession there is nothing to maintain, there are no views to hold-nothing to fight for. Give your witness. God is able to demonstrate His own truth. He asserts, not defends. "Thus saith the LORD."-Sel,

RETROSPECTION. He was better to me than all my hopes. He was better than all my fears He made a road of my broken works, And a rainbow of my tears, The billows that gnarded my sea-girt path, But carried my Lord on their crest When I dwell on the days of my wildernes

> march, I can lean on His love for the rest. He emptled my hands of my treasured store, And His covenant love revealed; There was not a wound in my aching heart, But the haim of His breath had healed. Oh tender and true was the cha In wisdom that taught and tried; Till the sonl that He sought was trusting in

And nothing on earth heside. He guided by paths that I could not see, By ways that I have not known, ked was straight and the rough made

plain, .
And I followed the Lord alone. I praise Him still for the pleasant palms And the water springs by the way; For the glowing pillars of flame by night And the sheltering clouds by day.

There is light for me on the trackless wild. As the wonders of old I trace, When the God of the whole earth went before Has He changed for me? Nay! He changes

He will bring me by some new way Through fire and flood and crafty foe As safely as yesterday.

And if to the warfare He calls me forth He fastens my armor on: te greets me with smiles and a word of cheer. For battles His sword hath won; He wipes my brow as I droop and faint He hieses my hand to toll; Faithful is He as He washes my feet From the trace of each earthly soll.

Never a walch on the dreariest halt, But some promise of love endears; read from the past that my future shall be For hetter than all my fears ike the golden pot of the wilderness bread, Laid up with the blossoming rod All safe in the ark with the law of the Lord. Is the covenant care of my God

-Sel. L. M. J.

NOTES BY THE WAY. H. After waiting a short time at Chattanooga we hoarded a train on the Southern road for Austell, Ga. The swiftly moving train over a magnificent road-bed of broken stone carried us through the beautiful section of country found in Northern Georgia. The scenery, though not so wild as in parts of Kentucky and Tennessee, is very picturesque and was very beautiful at this time of the year when all nature is clothed in her brightest robes of green. The flowers, too, which are found in great profusion in the South, added much to the beauty of the scenery. It is the aim of the Southern Railway Company to make travelling as pleasant and comfortable as it is possible for modern equipment to do. The employees seem to be possessed with the same desire, for they were uniformly courteeus. The mangement of the Southern Railway Company is entitled to the highest praise of the public, for its endeavor to cater to the comforts of its patrons.

A short distance from Rome Ga. the "eccentric" on the right side of the engine got out of order, and we were obliged to wait for nearly an hour until the driving mechanism on the right side had been removed, and the rest of the journey was made by a disabled engine; it being able to pull only on one side. In consequence of this, the train was started by a series of violent jerks, and finally to avoid this unpleasantness, the train was simply slacked up at the

stations without coming to a full stop. The plan worked splendidly; by careful handling the conductor and other employees on the train were enabled to take passengers and baggage on and off without any mishap whatever. The plan to us was a novel one, but practical, and we admired the ingenuity and dexterity of the train hands in overcoming difficulties.

June 1.

We arrived at Austell about an hour late, and were met at the depot hy our frlend, Mr. J. B. Humphreys, who con ducted us at once to the Lithia Springs Hotel. We had enjoyed the hospitality of this excellent hostelry before, and soon found that it was still fully up to its former excellence. After dinner we took a stroll to Lithia Springs Park, where the famous Lithia Springs are located, ahout a mile from the town of Austell. The water from this famous spring is well known in almost every large city in the United States; and on account of its extraordinary medicinal qualities, is used very largely and suc cessfully for all diseases of the liver kidneys, and stomach. Wonderful cures have been effected by this water, and it has the unqualified endorsements of the most eminent physicians of the South.

Austell is a quiet little town of about

1,000 inhabitants. It is pleasantly situ-

ated upon the Southern Railway, 18 miles west of Atlanta, and is a junction point on the Southern Road; one line running westward from here to Bir mingham, Alabama, and on westward through Columbus to Greenville, Miss... the other line runs northward to Chattanooga, Tenn., and makes direct connection with the "Queen and Crescent" route to all points north and west. Aside from its close proximity to the famous Lithia Springs, Austell has the advantage of being surrounded by as heautiful and fertile a tract of country as can be found in Central Georgia. The surface varies from almost level to hilly ground; but all of it can be cultivated. The hills are especially adapted for the raising of all kinds of fruit, such as apples, pears, peaches, plums, prunes, cherries, and all kinds of small fruit, especially grapes; while the rich bottom lands are well adapted for the growth of all kinds of farm produce, wheat, oats, rye, peas, barley, corn, cotton, grass, etc. Of the Georgia melons we need not speak here, everybody knows what they are. Of the various kinds of wood that grows here, pine takes the first place, it eing found in great profusion. There is also to he found a large amount of white and red oak, walnut, beech and maple, also soft maple, chestnut and other kinds.

The water for drinking purposes is excellent, and is found anywhere at a distance of from twenty to forty feet. The soil varies from a reddish to a black loam, with a clay loam varying from a foot to three feet in depths. Under this is a clay sub-soil. In some places hed rock comes near the surface, and along the hills it protrudes in some places. Most of the hills are rich in mica and silica. The rocks are for the most part hard, and some excellent granite quarries have been opened in this vicinity. The elevation of this part of Georgia is about 1,100 feet, which assures a salubrious climate, and an average of temperature that does not go to the extreme in either direction,

After a short stop at the Lithla Spring we wended our way through the park WOULD JESUS ENTER THERE? amination and criticism. It invites ev-

BY FAS. F. MARTIN. Then you enter the lodge's portals, And accend its shining stair, I would ask you, softly ask you Would the Savior enter there? Would the dear and blessed Savlor, Who died on Calvary's cross And for ns poor erring sinners Bore all sorrow, pain and los Pass the lodge's guarded portain In the dim and misly light, Enter in mid deeds of darknes Deeds of darkness and of night 1

Would He enter through the portals Where the poor, and halt, and hind Cannot from earth's cares and sorrows A sweet haven of refinee find? I would gently, softly, ask you, Would God's dear and only So Enter through the lodge's portals.
Where the needy cannot come!

Would He who is our example He who drank the cap of gal He whose words and deeds doth teach no We should never swear at all, And before the altar of Baa Fearful onths in secret swear 1

Would He round that heathen temple, By a Cable-tow be led -Christ, the man of truth and candor, Who in secrel nothing said? Ere you enter the lodge's portals, Ere you tread its shining star, Ask yourself, my friend, the question Would the Savior enter there Sel, by Levi Blanch

LECTURE ON SECRET SOCIETIES. BY BISHOP JONATHAN WEAVER,

We object to them, because they ren der themselnes justly liable to the sus picion of the good and virtuous. This objection we urge more particularly, pecause their operations are concealed under the vail of secrecy. We ask you to consider this matter impartially. with what vigilance they exclude all hut their own members. Who are those that seek most to cover their actions under an impenetrable vail? Are they the good and virtuous? Are they those who most seek the real good of others? Who are those that paint their window glass, and obscure the light by screens? Are they not the retailers of ardent spirits, and such as delight to do evil? We suspicion them, and have reason to do so; and especially those who not only must have the light ex-Mr. Thomas Pierce, a venerable man of cluded, but the doors guarded by ever-

watchful sentinels. Christianity disclaims the principle of secrecy, as having any place in the religion of Jesus. In proportion as she exerts her influence upon the world the command is obeyed. "Arise! shine, for thy light is come, and the glory of the Lord is risen upon thee." lle whose name she bears is "the Sun of righteousness the light that lighteth every man." "Her children are the children of light." The path in which she leads them on to glory is "as the shining light, which shinel! more and more, even unto the perfect day." The panoply in which she has arrayed them, is 'the armor of light." And the sinless inheritance to which she will at last In England an outery is raised hring them, is the inheritance of light. against the sale of alcoholized sweets. The spirit of darkness that reigns in the lodge room, can not be associated Lancashire and Cheshire. They have with the ever-blessed light that ema nates from the religion of the Bible. The principles of the Christian religion lar hrand of "liquor beans" contains never can be cooped up in a lodge over seven per cent. of proof spirit. room; they never will evade the light; it is their nature to court investigation. We have the Bible, that ever blessed THE saloon cannot be mended; it book. Every page is spread out for ex-

courts investigation. No sentinels guard the door of entrance. Come rich and poor, high and low, young and old, maimed and dejected; come and see, come and read; all are welcome. Come without GRIP, SIGNS OR PASSWORD. "For the Lord has made unto all people a feast of fat things." "Come, for all things are now ready." "And you that have no money come." "And whosoever will, let him take the water of life freely." How unlike, the selfish proclamations of the Masonic order. Read, for example, on page 23, of the Craftsman and Freemason's Guide: "No persou can hecome a Mason, consistently with the ancient and salutary usage of our order, unless he he free born, and at least twenty-one years of age; of a good moral character. He must be of sufficient endowment to he respectable, and must have, entire, all the faculties and senses of a man. He must have an estate, office, trade, occupation, or some visible means of acquiring a livelihood." Compare this with the glorious institution of the gospel, and tell me how much of the genuine spirit of our holy religion it possesses!

It may be said, however, that families, husiness firms, church councils, legislatures, and cabinets, have their se crets. Very well, but none of these are secret organizations; and there is an essential difference between the secrecy in the one case, and secrecy in other.

Where is the family that enjoins se crecy upon its members? or upon those it admits as members? Suppose a servant or hired man, in becoming a member of the family, should be com pelled, by a strong obligation, backed by a terrible penalty, to keep the doings that family a secret; would he not have reason to suspect that all was not right? No honest, upright, respectable family would do this.

Public bodies have their secrets, and secret meetings, but it is well known when they close their doors, that something is wrong -either that a memher of the body has been guilty of gross misconduct, or that some end is to be accomplished, in order to reach which, it is necessary to take advantage of the ignorance of others. What are we to infer, when we see a band of men night after night, making arrangements about their lodge rooms, and placing their sentinels so as to secure themselves against eavesdroppers? Are we not to infer that there is always something wrong! or that the intention is to take advantage of the ignorance of others, the majority of whom never can know what they are doing? for they never can become members on account of bodily infirmity, age, or sex. What would we think of a church that would hold its meetings in a similar way and receive into their connection only such as are received into secret societies? Would we advise men to join that church? Would ministers, who are now members of secret societies, advise converts to join such a church? No; the whole Christian church would denounce such an ecclesiastical organization. Are not the principles of secrecy, as connected with all such com binations of men, unworthy the support of a Christian gentleman? Is it worthy of gentlemen, not to say Christians, to form such alliances :

Let a man act upon the principle of ery man to search for himself. It secret orders in private life, and you will soon find in what light his conduct will be regarded, by honorable men. Let us turn to the Bihle, for which Masons and Oddfellows profess so much regard. Hear what God says: "Woe to them that seek deep to hide their counsel from the Lord, and their works are in the dark; and they say, who seeth us, and who knoweth us?" Hear the emphatic word of Jesus: "This is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may he made manifest that they are wrought in God," Again: "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven." Once more upon this, Jesus says: "I spake openly to the world; I ever taught in your synagogues, and in secret have I said nothing." Let your minds dwell for a few moments upon these passages of Scripture; and then ask yourselves this question: 1s the principle of secrecy, as practiced by Oddfellows and Freemasons, in perfect harmony with the teachings of the Bible? In the face of these plain and unamhiguous texts of Scripture, and in the name of the Bible, I enter my protest, now and forever, against all combinations of men, whose whole exist ence, as an organization, depends upon secrecy. As a Christian, I disclaim the principle of secrecy as having any place

in the religion of Jesus Christ. The existence of those secret societies depends upon secrecy; take that away and the whole organization will he dissolved. They cannot live even twenty-four hours without it. In proof of this we quote from the Craftsman and Freemason's Guide, page 216, section third, of "Ancient Constitution." The author says: "The virtue indispenwilly requisite in Masons, is secrety, This is the guard of their confidence, and security of their trusts. So great stress is laid upon it, that it is enforced under the strongest penalties and obligations,'

IN THE HOUSE OF GOD.

BY HERMAN'S, REICHARD.

Of all the many problems that arise in our church life, to our minds there is none more pressing than that of finding a way to instill in the hearts of the young a proper reverence for the house of God. The questions arising in other spheres of religious activity are more or less dependent upon this; for if we do not reverence the tabernacle of the Most High, how can we stand in awe of God himself? We believe that if the young people who enter the house of worship from Sunday to Sunday are once taught that the church is the house of prayer, and none other than the very gate of heaven, the result will be a marvelous deepening of their spiritua life, and an inflowing of l'entecostal power that shall go out in streams of grace, even to the salvation of those who know not the Lamb.

There should be no doubt as to the proper feeling or attitude when we enter this house of prayer. It is no place for vain gossip or idle conversa

tion: it is not intended as a bargain counter for neighborhood talk. There are other times and places if these things must be indulged in but snare the house of God. Never once should we dare to cross its sacred threshold without having at least silently sought the throne of grace for strength to stand in the presence of God, and so to demean ourselves while there that others who do not know Christ may see by our conduct that we realize the presence of God in our midst. One of the most godly women we knew always bowed her head a moment in silent prayer before she took her seat for the services of the sanctuary, and her example was an inspiration and a power in the congregation. We do not mean to say that there should be a long-faced, mournful air about our entrance into the place of worship, but a modest, devout attitude which alone fits the soul for proper communion with its Master.

But it is an acknowledged fact that there is a lack of this spirit of devotion, and that it is manifested more by the younger members than those who are advanced in years. There is a reason for this, too, and it does not lie altogether in the fact that the young are bouvant in spirit or light of heart. The tap-root of this evil is the breaking down of the walls between the church and the world, and the carrying of things carnal into the domain of the spiritual. In other words, it is because the house of God is too often made a place of merchandise and show, where the few paltry dollars gained by an entertainment or a social are thrust upon the altar as a palliation for the desecration of the sanctuary. The church and the world never can walk hand in hand without harm coming to the church neither can the place where God the Father is expected to manifest Himself in a special manuer to our hungry souls, be made the place of carnival and fun. Jehovah cannot and will not dwell in such a place. He will not bless the congregation who uses His religion as a cloak either consciously or unconsciously-to introduce into His house the spirit of gayety and mirth.

Again, we wish to say that the pastor who chides his people from the sacred desk on Sunday for irreverence and then turns them loose within the same hallowed precincts ere another week is passed to indulge in an entertainment where boisterous applause and worldly conversation is allowed, has no one to blame but himself if there is a lack of that spiritual quiet and calm which should mark the couduct in this holy place. l'erhaps the people are some what at fault: possibly they should not think of the things that have taken place which did not belong to the worship of the Almighty. But the law of association is strong, and one hour of carnal enjoyment and pleasure in God's house goes a tremendous ways toward tearing down the holy influences that may be shed abroad on the Lord's

Those whose faith is deeply rooted. and whose reverence for things divine is strong, these may be able to stand the shock; but not one of these children of God take pleasure in such desecration, for it is naught but desecration. The forces of evil are hard enough to fight outside of the church, without bringing them up before the very altar itself. We do not dedicate our churches dear," she said, looking earnestly into

ening our fair land. But we do set them apart solemnly and entirely to the service of God, and as such they should be preserved until they crumble into

We plead for the sanctity of the chnrch. Let it stand ever as a fortress whose guns are manned by a God-fearing people; whose portals open only to admit those who may be made to know Him who loved us and gave himself for us. Let them be closed forever against the entrance of such forces as undermine and weaken the power of the gospel. Let them be free from every taint of worldly enticement, and then when we go up to worship at the throne of our Creator, we may be assured of his presence, even as the high priest saw the Shekinah between the outstretched wings of the cherubims -Luth, Evangelist,

BEAUTIFUL IN DEFORMITY.

It was in a round of pastoral calls one spring afternoon that I patiently waited a response to a knock at the door to a humble frame cottage in one of our busy cities. A peculiar rolling sound from within preceded the open ing of the door by a small woman seated in a low wheel-chair, in which she had worked herself across the room

in answer to the call of the stranger. I was somewhat startled by the unexpected presentation of such a figure, for it was not at all attractive. The chair was so much smaller than the usual invalid's chair that it seemed quite out of proportion to the form that occupied it. and the face of the woman had been sadly disfigured by some disease which years before had eaten away part of her nose, and in healing had left the face very unsightly.

I scarcely expected so musical a voice from one so afflicted; in fact, the cheery welcome and the smile that illuminated the countenance caused me to forget the disfigurement, and I soon found myself charmed by her powers of conversation which to me were a revelation. Her language and thought not only revealed an education, but also that she had improved the hours of her "shut in" and quiet life in the choicest reading.

"My husband will be in shortly. He never goes far away from me" she said, as she divined the question concerning him which was already in my thought and would soon have been asked

In the few minutes that passed before he came in she told something of her past life. How many years before she had suffered from cancer, and how its removal had destroyed her nose; how after her face had healed she fell upon the stairs and for ten years since had been obliged to live in the wheel-chair she then occupied

It was in the midst of this touching hearsal that her husband entered. He was a vigorous old man. His face was wreathed in sunshine, and he, too, greeted me cordially. Then, drawing his chair up close to and in front of his wife, he took her right hand lovingly in one of his, and placed the other tenderly over it, so naturally and unconsciously that it was plainly evident that such touches of affection were not unusual.

"I have been telling the minister, my

to the pleasures of the world. There are her husband's face, "something of my far too many such places already black- past life, and of my afflictions. He seems interested to know."

"Yes," I said, "and now that wife is improving so much I was just about to offer her the use of my phase ton, any Sunday morning she wishes to use lt, for the purpose of coming to church. It is very low, and she can easily get in and out of it." Then, turning to his wife I said: "Perhaps in that way you can come to church some day. I think you would enjoy it.

"Yes, Indeed I should: but I could not think of traveling behind a horse. My husband was a carriage-maker in his younger days, and he has made me a little carriage in which he pushes me; and I can trust hlm so much better than the best family horse," she sald, as she threw a glance of wifely love into her husband's eyes.

"But you see" she continued "I would not enjoy going among strangers. My deformed face is so repulsive I fear it would shock some people,"

A slight expression of disappointment shadowed her face as she said this, but it was gone in a moment as she again turned her eyes toward her husband's rugged vet tender countenance for another telegraphic message of love

The husband looked intently into her said, sadly, "You could scarcely believe that that face was once one of the most beautiful faces in this city; but it was." Then, changing the clouded expression for one of sunshine, he looked into the scarred face of his wife, pressed her hand gently, and continued "But my dear, your face is just as beautiful to me as ever." Then they smiled at each other through tear dimmed eyes, and soul met soul in Christlike tenderness.

In the long conversation that followed I saw not once again the deformed face. The veil had been lifted that revealed its beauty. I left that home a better man. The aged couple had taught me the lesson that where Christ abides deformity cannot hide the beautiful. Joseph Clark, in Enworth Herald

CO-OPERATION OF TEACHERS AND SUPERINTENDENT.

BY J. F. RITTENHOUSE. An address before the Sunday School Conference in Lincoln Co., Ont., Sept., 1897.1

There is certainly a great deal to make a Sunday school prosperous if the teachers, superintendent, and scholars all work harmoniously together,-if they have true fellowship with one another, and work in nnion.

We find in many instances in worldly affairs, there are unions formed; there are farmers' unions, labor unions, etc. I do not approve of them at all; on the contrary I believe that having an interest in these unions does a great deal of harm throughout the country.

I think the union between the teach ers and the superintendent should not be a secret, but an open one. It should be shown at all times; for whatever the superintendent does to make the school a pleasant place for the scholars, after all if he receives encouragement and help from the teachers he is in a better condition to do his work than if he does not. That school is in a sad condition where the teachers and superintendent do not work harmoniously

together for dissatisfaction will surely arise. We must have co-operation; must have the same object in view.

In the first place it is the duty of the teachers and superintendent to work together in such a way that will make the scholars feel that they have a united interest in the work. Whenever the superintendent makes a proposition to do some work the teacher should be ready to help him, and not try to get some of the teachers and scholars to oppose the work, and thus cause hard feeling. The scholars, even the small ones, can soon tell when there is not the peace and unity there should be: and are in a much better mood to receive instruction, and place more confidence in their Instructors than when they dis agree in their methods of working.

l'erhaps the superintendent does not always do as well as he might, perhaps he is not as sociable as he should be but, no matter what, teachers should never complain to each other abou him, or go home and discuss his faults with their family but they should go to him, and encourage him in every possible way.

The greatest care should be exercised in electing the superintendent, for so often the right man is not elected to this office: but one that is not capable of filling that place. If the church memface for a moment, then turning to me bers are not interested in the church work, they are certainly not fit to be superintendents or teachers in the Sunday school. They must really become interested in the work before they can help the work along as they should

It is best sometimes not to have the same superintendent too long at one time. The scholars like to have a change sometimes, and when a Sunday school feels that a change would be for the better, they should certainly make it. The superintendent should also see to it that the teachers are well adapted to the classes they teach, and try to get them all arranged so as to please both the teachers and satisfy the scholars as much as possible; and then with prayer ful hearts all co-operate and work to gether.

If we work together in peace and unity, we can rest assured that He will be with us, and help us in our work. that it may prove beneficial to others, and then can we bring up our children in the nurture and admonition of the Lord, for if this is neglected by some in the home, let us not neglect it in the Sunday school. Let us work faithfully. cheerfully, and harmoniously together

For the Herald of Truth TO THEE, O LORD, I LOOK.

BY C. H. GOCHNAUER.

In men all faith I've lost: I've jost all faith in things:

I've learned of men their ways,

Their inconsistent deeds: I've seen the costom of our days. And wonder where It leads

I've heard men's views, and donbl,-As they I cannol think; I thought I've found the right way out, But halt upon the brink.

To Thee now, Lord, I'il look,
And search with prayerful care
The truths and precepts in Thy book,
To find my answer there. 678 W. Chestnut St., Lancaster, Pa.

Love is the strong chain which binds together the people of God. Hatred is the broken link that severs the chain,

the throne.

IN DEPERCT PEACE. Like strains of music, soft and low, That break upon a troubled sleep. I hear the promise old and new, God will His faithful children keep "In perfect peace."

1898

From out the thoughliess, wreck-strewn

past, From unknown years that slient wait, Amid Earth's wild regret there comes The promise with its precious freight, "In perfect peace."

Above the clash of party strife, The surge of life's unresting sea, Through sobs of pain and songs of mirth, ough hours of toll it floats to me "In perfect peace."

It stills the questionings and doubts, The nameless fears that throng the soui, t speaks of love, nuchanging, sure, And evermore its echoes roll "In perfect peace." "In perfect peace." O loving Christ!

"in period peace." O loving Christ!
When falls death's twilight gray and cold,
And flowers of earth shall droop and fade,
Keep Thon Thy children as of old, "In perfect peace." And through the giad eternal years, Beyond the hiame and scorn of men, The hearts that served Thee here may know The rest that passeth human ken,

"Thy perfect peace." AARON IN EGYPT.

The N. Y. Independent recently con tained an article by Mr. Forbes in which he shows the probability that the names "Areos," "Arisu," or "Aarsu" which oc cur in the famous Harris Papyrus, discovered some time ago, are identical with the Aaron of the Bible. His article is as follows:-"According to this papyrus, the nine-

teenth dynasty of the l'haraohs 'came to an end in great disorder, anarchy and tronbles of all sorts.' Peace and order were at last re-established by the father of Rameses III., in whose reign this papyrus was written. Among the leaders of the rebellion spoken of in it, is one named 'Areos,' 'Arisu,' or 'Aarsu,' a Syrian, or of the Semitic race, who be came great and headed an emigration. Might not this be Aaron? From an Egyptian point of view, it would have been natural to consider him as the leader of the Israelities when they left Egypt. His entire life had been spent there, and his name was well known from his having shared all the troubles and oppressions of his people, and having taken a prominent part in their struggles after freedom. It was different with Moses who was not fully recognized even by the Israelites as their leader until after the rebellion of Dathan and Abiram. Brought up as the adopted son of Pharaoh's daughter at the court of Rameses the Great, he lived for forty years among the Egyptians, being educated in their wisdom, and during this time never visited his own brethren. Then 'it came into his heart' to go among his brethren, and the first day seeing one of them suffer wrong, he siew the Egyptian, and the second day, finding that it was known, he fled from the anger of I'haraoh, tak ing refuge in the land of Midian, where, on his first arrival, he was described as an 'Egyptian.' There he dwelt for forty years. At the end of that time God said to him: 'Come, now, and I will send thee unto Pharaoh, that thou mayest bring forth my people out of Egypt. Three times Moses refused to go. At last God's anger was kindled, and He said: 'Is not Aaron the Levite thy brother? I know that he can speak well.' Moses is then told that Aaron is

to be his spokesman unto the people Reluctantly he obeys, God assuring him

HERALD OF TRUTH.

that 'all men are dead who sought his in the world. Every man may have life.' He must have been a forgotten man. Rameses II. was dead, three short, troubled reigns had followed, and now the Pharaoh of the Exodus was on "Aaron then goes to meet Moses in the 'Mount of God,' and Moses tells him all the words of the Lord and all the signs He had commanded him. And together they return to Egypt and gather together the elders of Israel, and Aaron spake all the words which the Lord had spoken unto Moses, and did all the signs in the sight of the people;

and they believed. The stay of Moses in Egypt at this period need not have extended over more than six weeks, and so short a stay of a stranger could not have made such an impression as that his name should be mentioned in a public record written in the second reign of a new dynasty. Besides, he was not prominently before the Egyp tians, except in visiting Pharaoh with Aaron as his spokesman. When Moses and Aaron ask that Israel may be let go, and l'haraoh refuses, it is Aaron who is selected to perform the miracles of the rod becoming a serpent, the water of the river turning to blood, the frogs covering the land, and the dust becoming lice. When it came time for the Israelites to prepare for the rapid exodus they were to make, Aaron would have much to do to get such a multitude ready. The passover also had to be instituted. Only one well known among them could have persuaded them to do all that had to be done. It seems as if it were only at the last, at the time of the tenth plague, that Moses was recognized as great by the Egyptians. He came and passed before them for only a short time. But Aaron, the great speaker and leader among the Israelites for thirty or forty years, would make the more enduring mark on men's

"We find that Moses had many strug gles to go through before he was recognized, even by the Israelites, as their leader. Before they had passed through the Red Sea they had begun to murmus against him. Six weeks after they left Egypt they were murmuring for the third time, and Moses again turned to Aaron as his spokesman. When Moses remained on Mt. Sinai for forty days, it was natural for the people to come to Aaron, their old leader. Finally, after the rebellion of Korah, Dathau and Abiram, and their destruction, together with their company, the rebellious spirit of the people seems to have heen thoroughly broken, and Moses is at last acknowledged as their leader.

"Therefore, all this goes to show that Aaron, having spent his whole life in Egypt, a chief and leader and prophet of such a powerful body of people, and having been the spokesman of Moses throughout the six weeks of the plagues, and his name being well known among both the Israelites and the Egyptians, may have been the Semitic leader of rebellion and emigration mentioned as Areos, 'Arisu,' or 'Aarsu,' in the Harris l'apyrus."

THERE is a difference between coming out of sorrow merely thankful for relief, and coming out of sorrow full of sympathy with and trust in Him who has released us. - Phillips Brooks.

DO YOU READ THE BIBLE?

All things duly considered, the Bible is the cheapest and best circulated book copy for the asking. Now, there was a day when men prized this right as their dearest possession. They read their Bihles and they read very little else They knew their contents so thoroughly that even their every day speech was colored with its grand phraseology. To the Puritans of the seventeenth century, the Bible was history, and poetry, and adventure, and practical teaching, and literature in general, as well as religious instruction. What the newspaper, the magazine and the novel together are to us Scripture was to them. The Old Testament was as carefully read as the New-Indeed, very much

better, as many have pointed out. What a change has come over the l'rotestant world in our time! It is not a Bible-reading world as it used to be. The right to read Scripture may be still emphasized, but great multitudes neither appreciate it nor take advantage of it. There seems to be less and less family reading of the Scripture every year. In thousands of Christian families there is no attempt at any such thing. Even individual members refer to the Bible very occasionally, if at all. It is not regarded as a book for everyday use. Like encyclopædias and dictionaries, it is a book of reference that every one ought to have, merely to keep on the shelf. The poor, fragmentary knowledge of the Bible that a great portion of people have has been gained chiefly in childhood at school, later on through the reading of Scripture at church, and from the occasional refer ences to the Bible in the literature of the day. But it is a most disappointing knowledge. It grasps nothing com pletely, and understands nothing thoroughly. Facts, names, dates, characters, events, are often in a most hope lessly tangled mass. Why not treat the Bible as attentively as you would treat any other book? Why not read It through from beginning to end, respectfully, earnestly? - Bible Standard.

"WOULD CHRIST DECLARE WAR?"

This is a question that has been asked and answered, recently, by many of the

religious leaders throughout our land. A little has been taken here, a little there, from the New Testament, then leavened with human wisdom, and, when finished, we have what some call "justifiable warfare," while, in reality, it is only an attempt to place the blame (of killing people) on an immaculate

"Would Christ declare war?" Would the one who came into this world to save men's lives instead of destroying

them, declare war? The one who said, "Resist not evil but whosoever shall smite thee on thy right cheek turn to him the other also, would He declare war when He has said, "Love your enemies?" Would He repeat again to day, "Blessed are the peacemakers, for they shall be called the children of God?" Would the one who said, "My kingdom is not of this world, if my kingdom was of this world then would my servants fight," declare war? Through and by the same Spirit the words come to us in 2 Cor. 10:3, 4, "For though we walk in the flesh, we

do not war after the flesh: for the weapons of our warfare are not carnal."

Now, what are you going to arm yourself with, brother, if the weapons of your warfare are not carnal? Are you going to gird your loins about with truth, and have on the breastplate of righteousness, protected by the shield of faith, with a helmet of salvation, taking the sword of the Spirit, and then march over the dead and the dying, with your feet shod with the preparation of the Gospel of peace? No. You will not use God's armor; you will take up carnal weapons, march beside the infidel, walk like him, dress like hlm, act like him, and fight like him, with the one desire in each breast,- to conquer or kill.

You, who have been born again; you, who should be the light of the world! Measure yourself by that infidel by your side and tell us, what is the change Christ has wrought within you? "Well, I say my prayers." I do not doubt it, for you could not pray them, for that would require you to "pray for those which despitefully use you and persecute you." And when you pray for your enemes you will not feel like shooting them at first sight. If war does come, let us not try to shift the blame on Him who was ushered into this world by a heavenly choir shouting, "()n earth peace, good will toward men."

Let us not dip His white robes in human blood and then hold Him up to the world, saving, "Behold the Savior of the world," to be answered mockingly hy the infidel," "Yes, the Savior of the world, but a destroyer of men."-Gos pel Messenger.

MY NAME.

There is a hand-a bleeding hand-That graves my name and makes it stand, An unerased and glorious thing, Among the records of the King.

God, bending from His throne above. Takes up His pen that's dipped in love, And signs on page of fairest scroli The names of those whom Christ makes whole.

and there e'en there-my poor, weak name. That merits an eternal shame. He writes in characters so bright That angels cannot bear the sight.

O blessed hand! O sacred heart! rhat wills that I should have a part In raptrous scenes of heavenly bilss—
What wonder could be more than this?

—C. A. S. Dwight, in New York Observer.

HOLD ON, HOLD IN, HOLD OUT. Hold on, my heart, in thy believing;

Hold on, my hearl, in thy believing:
The stealifiat only win the crown,
He who when stormy waves are heaving,
Parts with his anchor, shall go down.
But he who holds to Christ through all
Shall stand, though heaven and earth shall

Hold in thy murmurs, heaven arraigning The nationt see God's loving lace; bear their burdens uncomplaining Ils they that win the Father's grace. He wounds himself who fears the rod And sets himself to fight with God.

Hold on! there comes an end to sorrow Hope from the dust shall conquering rise The storm foretells a sunnier morrow;

The cross points on to l'aradise.
The Father reigneth; cease ail doubl;
Hold on, my heart, hold in, hold ont.

WE must be childlike enough to true our Father; as well with His refusals as with His gifts, His silence as His speech. What need to scrutinize or understand His ways? it suffices that they are Ilis, and we are sure that all is well; that love is there and the fruits of love not far away .- E. F. Russell.

June 1, 1898

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aska German. lesota District. (*Amish Mennonite.)

Monthly Calendar for June,

Bun.	Mon.	Tue.	Wed.	Thu.	Frį.	Sat.
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

② 4; **(** 11; • 18; **)** 26. BUSINESS NOTICES

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Owing to the enormous increase of drunkenness in Russia the Government ls taking the saie of spirits in the country into its own hands,

HERALD OF TRUTH. CONFERENCES.

ANNUAL.

The Amish Mennonite Conference of Indiana will be held on Thursday and Friday, June 2nd and 3rd 1898, In the Maple Grove M. H., Haw Patch, Ind. Ministers, deacons, bretbren and sisters from abroad are heartily invited to

be present. Bishops are requested to meet on Wednesday at 2 o'clock, P. M. Ques tions for discussion should be presented to the bishops by Wednesday noon,

June 1st. Those coming on the Wabash R. R., will please write to A. R. Zook, Topeka, Ind. Those coming on the Lake Shore will please write to J. Kurtz, Ligonier, where you will be met at the sta-J. KURTZ, Ligonier, Ind.

The first Mennonite Sunday school conference for the state of Iowa will be held at the Union (Werey) M. H. near Kalona on May 31st and June 1st. Sunday school workers and all friends of the cause are earnestly invited to J. W. ZERBE. attend

OUR EXAMPLE.

Our Lord and Master lived for thirty years in uneventful obscurity, and died at the end of thirty-three years with every appearance of failure; and you and I are reminded by this example of the Lord that we are not to seek great things for ourselves; that we are not to be concerned by what men think of us: that our sole concern is in God's sight to be judged from day to day by His clear judgment; and we have also learned that we are called upon to face danger and persecution, or even death, if it is in maintenance of what is right and true. We have the noblest Example in all the world for turning away from every attraction of life and taking up our cross rather than shirk the conflict.

WINE may sometimes move itself aright, but always moves the drinker

SEEK FOR THE POSITIVE.

There is a great deal of which we are ignorant, and there are many subjects on which we can only speculate without deciding anything definite. But there are some few things which we know These great positive facts which God has made known to us are the pillars of our life. To these we cling, on these we build. We wish often that we could see farther, and explore what is un known, but we always come back to our "strong tower" with a feeling of intense joy that God has opened windows for us even if He has not illumined every by path in our field of view. We make ourselves anxious and worried and unhappy by fruitless questions and by unprofitable discussions, when God is waiting for us to use the plain truths which He has opened for us. Let us learn to seek the positive, to accept that which is clearly revealed. Sometimes people who seek the powers of the seraphim have not yet half used the simple revelations which Jesus Christ made to guide the footsteps of men into the ways of peace. The first step is "to see Jesus." There is no stage of serapple life until this first step has been truly taken .- American Friend.

June 1.

SUNDAY SCHOOL LESSONS

LESSON XL.-JUNE 12.

JESUS CRUCIFIED .- Matt. 27:35-50. Read Matt. 27:35-66; John 19:1-37; Isa, 53. Memory Verses 35-37.]

GOLDEN TEXT -Christ died for our sins according to the Scriptures .-1 Cor. 15:3.

INTRODUCTION.

TIME.-April 7, A. D. 30, Friday from 9 A. M. to 3 P. M.

PLACE.-Calvary. Matthew, Mark, and John give the Hebrew name Golgotha, meaning "the place of a skull." "It is an insolated white limestone knoll, in contour like the crown of the head and about 60 feet high. It contains ln its perpendicular face the most remarkable resemblance to a skull. Wm. Rerryman Ridges.

ORDER OF EVENTS ON THE CROSS. (1) The taste of wine (vinegar) and myrrh (gall) (Matt. 27:34; Mark 15:23). (2) The crucifixion. (3) The thieves. (4) The prayer: "Father, forgive them." (5) The accusation written. (6) The garments divided. (7) The railing and mocking by people, priests, and soldiers, (8) Railing malefactors. (9) The penitent thief. (10) The gazing friends. (11) The mother and Son. (12) The three hours of darkness. (13) The loud cry. (14) The last words (John 19:30; Luke 23:46). (15) The bowed head. (16) The veil of the temple rent, the earthquake. the rocks rent, the graves opened. (17) The confession of the centurion and of the people. (18) The blood and water (John 19:34).-Hurlbut.

DAILY READINGS.

(June 6.) Golgotha. Matt. 27: 27-34 Matt. 27:35-50 T. Jesus Crucified. W, "This was the Son of God."

Matt. 27:51-60 "It is finished." John 19:25-37 F. Wonderful love. Rom. 5:1-8 Rom. 8:31-39 . The great gift.

S. The spotless offering. Heb. 9:6-14

LESSON XII.-JUNE 19.

THE RISEN LORD.-Matt. 28:8-20.

[Read Matt. 28; Luke 24; 1 Cor. 15. Memory Verses 18-20.

GOLDEN TEXT .- I am he that liveth, and was dead; and, behold, I am allve for evermore.-Rev. 1:18.

INTRODUCTION.

TIME.-April 9, A. D. 30, Sunday

PLACE-Principality Jerusalem and vicinity.

THREE DAYS IN THE TOMB .- Part of Friday, Saturday, and part of Sunday which according to Jewish reckoning would be called three days. The same method of reckoning years was employed with reference to the reigns of the Jewish kings.

DIFFERENT ACCOUNTS. - In the stories of the different evangelists there are a number of variations and sometimes almost slight contradictions, but all can be put together in one connected story. However, we must remember that this is always true of independent histories of an event seen by different observers from different standpoints, and is a proof of the reliability of the story. If all had exactly agreed, it would be proof of collusion,

HERALD OF TRUTH

DAILY READINGS. M. (June 13.) The Risen Lord

1898

Matt. 28:1-10 T. The Risen Lord. Matt 28:11-20 John 20:1-10

W. The empty tomb. T. Appearance to Mary. John 20:11-18 F. Infallible proofs. Acts 1:1-9 Abundant testimony, 1 Cor. 15; 1-11 & Ever living.

CORRESPONDENCE.

FROM BRESLAU, ONTARIO.- As a direct result of the special efforts made last winter ln Waterloo Co., twenty-five persons were added to the various congregations in the county. All these were received into membership at Cressman's M. H., Breslau, Bishops Weber and Snyder officiating. COR.

PALMYRA, Mo., MAY 15th 1898.- On the 26th of April our Bish. Daniel Kauffman of Morgan Co. came to visit the church here and remained one week, preaching each evening. On Saturday morning April 30th votes were taken for the purpose of ordaining a deacon. Three of the brethren were voted for and in the afternoon services were again held and the lot cast. It fell on Bro, Ezra Buckwalter. May God bless him, and give him strength and wisdom that he may be enabled to fill the office wortbily and do his part to build up Christ's kingdom, On Sunday morning communion services were held. The members were all present and all partook of the bread and wine-emblems of the broken body and shed blood of our Lord. After communion the ordinance of feet-washing was observed and again the brethren and sisters all participated. "How pleasant it is for brethren (and sisters) to dwell together in unity." From here Bro. Kauffman went to Shelby Co. and will visit many other places before returning home May God bless him and be with him in all his labors. COR.

PICKERINGTON, OHIO, MAY 10th 1898.-Bro. C. B. Brenneman of Elida, Ohio, came from Bremen to this place on May 3d, and remained over the following Sunday. During bis stay he preached three edifying and encouraging sermons based on John 3:7; Gal. 6:7, and Hosea 7:8. The attendance was small nevertheless we have the promise "where two or three are gathered together in my name, there am I in the midst of them." Matt. 18:20. May God bless the efforts the brother put forth, and that he may go forth preaching God's word in its purity, that souls may be brought from darkness to the marvelous light while it is vet called to-day.

MURRELL, LANCASTER Co., PA., MAY 8th, 1898.—Bro. Abraham Witmer of Manor township, this county, came in our midst yesterday and preached for us last evening at the home of Bro. Isaac Stoner. A number of the brethren and sisters and neighbors assembled and we had an interesting meeting. Our brother preached an able sermon from John 17:17, "Thy word is truth." He earnestly admonished us and cheered us on our way Zionward. He pointed out to us the absolute necessity

Christian life. He especially impressed gospel which we hope and feel have upon our hearts and minds the necessity of teaching our children that God's ent. One soul was added to our number word is truth, and of raising them in "the fear and admonition of the Lord." May the good Lord bless the dear brother in his work and may the seed sown take root and bring forth fruit to the glory and honor of God.

FROM METAMORA, ILL.-On Sunday April 24th communion services were held in the Metamora, Iil., Cong., after which a successor to the aged Bish. Joseph Bachman, who died last winter, was selected by the vote of the church. The selection fell on our young brother Andrew Schrock, who has been in the ministry several years. May the brother continue to grow in grace, and be a power in the upbuilding of his chosen WILL ZIMMERMAN. church.

RICHLAND, TENN., MAY 16th 1898. Bro. J. M. Shenk of Allen Co., Ohio came into our midst on the 4th of May and remained till the 12th. During his stay he preached a number of times, showing forth the way of eternal life and teaching the necessity of a full consecration. Sunday the 8th we were again reminded of the sufferings and death of our blessed Redeemer by partaking of the sacred emblems. On the 11th five precious souls were received into the church by baptism. May the Lord bless them with His Spirit that they may be bright patterns in the church, Our brother started home on the 12th in company with his mother. May God still endue him with wisdom from on high that he may continue in the good work. Brethren, let us earnestly pray for the good work to continue and that it may prosper and that many souls may be brought to the light of the H. J. Powella. gospel.

CHAMBERSBURG, FRANKLIN CO., PA., May 15th 1898 .- On the 11th of May we had baptismal services at the Chambersburg M. II., where seven were received into the church by water baptism, six were baptized in the church and one in the stream. In the afternoon we had preparatory services at the Strasburg M. H., and on the 15th communion was observed at the same place at which time a large number of brethren and sisters partook of the emblems, commemorative of our Lord's sufferings and death. These meetings were all well attended although on Sunday morning the weather was very Inclement. Bish. Jacob N. Brubacher officiated at these meetings, assisted by Bro. Benjamin Lehman of Lancaster Co., and Bro. Jacob Bucher of Mummasburg, Adams Co., Pa.

FROM McEWEN, TENN. - A friendly greeting in the all prevailing name of Jesus. The little flock here was gladdened by the friendly visit of our dear brother and bishop, J. M. Shenk of Elida, Ohio, who came to this place Wednesday March 28 and left May 3. During this time several meetings were held which were well attended and a good spirit was manifested. The riches divine grace and love Howed freely from God to us through the dear brother's sermons; many words of of being born again, also the influence encouragement and admonition were we may have over others by leading a given in the loving terms of the blessed

made a lasting impression on all presby water baptism and we believe by true conversion as well. We do rejoice that the good Lord still works in the hearts of those who are so carelessly living in sin, and enables them to become poor in spirit, monrn over their past sins, become meek, hunger and thirst after righteonsness, obtain mercy, receive cleansing of the heart and become peace makers who are called the chil dren of God. Sunday May 1st communion services

were observed in which the brethren

and sisters rejoiced that we were again permitted to partake of the emblems which represent the broken body and shed blood of our dear Savior who so graciously gave himself that we might live. Love flowed from heart to heart, and from soul to soul, and we truly rejoiced in the blessed religion of Jesus Christ. We can not express our heartfelt thanks to God and the dear brother for the blessings received by his kind visit. Our sincere desires and earnest prayers go with him that a Fatherly care and heavenly protection be ever with him in all his labors for the Master till he reaches his welcome call to God's right hand to receive the crown of glory. We desire to extend a hearty invitation to all brethren and sisters who may travel in this direction. We feel to receive you with a warm welcome, and especially do we invite all ministering brethren to come whenever opportunity affords. Through the blessing of God we can be built up and have many happy meetings together. May God direct according to His will. To Him be all the praise. We desire the prayers of all the brethren and sisters that we may prove faithful to the end. M. S. SCHROCK.

DEPORT

of receipts and expenses of the llome Mission for the month of April.

Receipts.	
M. E. & B. B.	860,00
Friend, Lancaster Co., Pa.	2.00
C. E. McGowen, Metamora, Ill.	1.56
Katie E. Smith " "	.50
J. D. Smith " "	1.00
Mrs. Gritzmer, Chicago	5,00
Y. P. Meeting, Holden, Mo.	,62
Sister Conrad, Wayne Co., O.	.10
Sister Augsburger, Overpeck, O.	1.00
Sister Ellen Garber, Orrville, O.	1.00
Y. P. Meeting, Roseland, Neb.	1.10
Total Receipts	874.13
Aint. on hand Apr. 1	36,69
Resources for the month	8 10.5
EXPENDITURES.	
Rent	\$25.0
Coal	5,0
(Our to Do	1 = 41

Rent	\$25.00
Coal	5,00
Carfare, A. H. Leaman to Pa.	17.00
Medical Dispensary	5,00
Sisters for housework	6,00
Freight	95
1.xpressing	.95
l'ostage	1,00
Sundries	.13
Soap	.24
Living expenses	11.53
Total Expenses	75.80
Resources	110.51
Less Expenses	75,80
Amt. on hand May 1,	835.01
Respectfully submit	ted,
A. I. Yo	

DEPORT

Semi-annual Conference of York Co. District, Ontarlo.

The Semi-annual Conference for York County District was held in the Wideman M. H., Markham, on Friday, May 6th, 1898,

Conference was opened by singing. Prayer by Bro. Samuel Wideman. A part of Phil. 2 was read for a Scripture lesson, after which the Bishop addressed the conference.

RESOLUTIONS.

Resolved, That conference questions should not be brought before the Enquiry Meeting, but that the Enquiry Meeting be held according to the Min isters' Manual.

Resolved, That the ministers have the privilege to ask the congregation to rise upon their feet to receive the Ben ediction. | Kings 8: 14; 2 Chron, 7:6.

After some further miscellaneous business was attended to conference adjourned.

\$500 IN BANK BILLS.

An Indian on a visit to some of his own race, near Brantford, Ont., was very much distressed to know what had be come of a roll of bills containing \$500 of which he was the owner. During his visit be heard A. Martin one of his kindred, a dear earnest Christian, preach the gospel, which went home to his heart. On returning home he was handed his roll of bills; "Oh, he said," his heart no longer set on them, "I have got something better than that now."

Like one of old he could now say, "I have found Thy word and I did eat it. and Thou hast made it the joy and rejoicing of my heart, and again "Thy word to me is better than thousands of gold and silver."-"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Reader, what is God's word to you. He speaks. Hast thou heard the voice of the Son of God, above all the din of the conflicting voices of men. Hear Him. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. "Matt. 11: 23. Jesus said, "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Be hevest thou this," John 11: 25, 26,

There is nothing of such momentous importance in this world as allowing the word of God to sink down into your ears. Responsible you are to hear it and receive it, and shirking that respon sibility you will before very long know to your eternal woe what madness you have been guility of. Your guilit and sin is all well known to God and now "He commandeth all men everywhere to repent; because he has appointed a day in which he will judge the world in righteousness by that man whom he hath ordained: whereof he hath given assurance to all men, in that he raised him from the dead, Acts 17: 30. 3) He who seeks now to be your. Say ionr, will by and by be your Judge if you neglect "so great salvation." "Now is the accepted time, now is the day of salvation.

Oh, let that word of living might

on, ret that word of iring hight Sink in thme inmost soul, And life is thine, a life divine, While endless ages roll. Despise that word, despise that grace None can the anguish tell A sinner lost a sinner damned A never ending hell.

GOD'S BEST. find has His heat things for the few

That dare to stand the tes God has His second choice for those Who will not have the hest. It is not always open ill

That risks the Promised Rest; The better often is the foe That keeps us from the best.

There's acarcely one but vaguely wants n some way to be blest Tis not Thy blessing, Lord, I seek -I want Thy very best.

And others make thy highest choice, But when by trials pressed, They shrink, they yield, they shun the

And so they lose the hest. I want in this short life of mine As much as can be pressed

Of service true for God and man; Help me to do my best. I want among the victor thron To have my name confessed And hear my Master say at last

Well done; you did your best I want to stand when Christ appears In spotiess raiment dressed; Numbered among His hidden ones, His hollest and best.

till some O Lord. Thy highest choice: Let others take the rest; Their good things have no charm for me For I have got the best. -&d. by Martha Hygema.

UNWARRANTABLE GRIEFS.

The sorrow that afflicts humanity afford a fruitful field for discouragement lamentation and sympathy. Every one mourns over his own; many deplore those of their friends, and some are so forcibly impressed with their number and severity in the world at large that they allirm with more or less confidence that life is not worth living. It seldom seems to occur to those who are thus bewailing the woes of life that a large number of them, at least, have no right to exist, that they proceed from causes which ought to be rooted out and banished from life; that they are the direct result of transgressions against the laws of our nature, and invitable penalties for ignorance and conscious wrong doing. Yet, when they come to be closely examined, such will assuredly be found to be the fact.

ties and solicitude. Let any one reflect with as much im If such is the true attitude to assume partiality and intelligence as he can towards our own troubles, how shall we command upon the list of his own regard those of others? Certainly not burdens, tracing them, one by one, each to its appropriate source. Some of with any flippancy or contempt, nor with any diminution of sympathy. A them of course he must attribute to grief is always grievous, even though circumstances over which he could have t may be needless, and all suffering had no control, and these afford ample scope for all the fortitude and resigna should meet with compassion, otherwise our influence and helpfulness are at an tion which he can summon to his aid. end. Yet, in many cases, this sympathy But, if he be honest to himself, he will discover a numerous array of griefs is attended only with exhortations to patience, endurance and fortitude. l'eowhich are utterly unwarrantable, and ple seem to think that all sorrows for which he has no right to pity himself, or to claim sympathy from others. decend like rain from above upon the sufferer, and that all he can do is to Many hodily ailments are of this characcept and bear them as placidly and acter. Not only the sick headache which meekly as possible. A much more follows excessive indulgence of appetite wholesome way of regarding them, as and which is so direct a consequence as we have seen, is to trace them back to generally to induce a feeling of shame, their true causes, and if we can do this but the languor and exhaustion which for ourselves we can certainly help ensue from a course of late hours, over excitement and other irregularities, the others to do the same. If, in all tender Illnesses which supervene upon extra ness and sympathy, we can induce them to give to many of their griefs a more and protracted exertion, or upon reckheroic treatment than that of simple less exposure or upon neglect of saniendurance, and especially if we can lift tary measures, are all sufferings which we need not and ought not to have had. their thoughts and hopes to a higher and purer atmosphere, we shail do far

Then, when we consider mental griefs. we find quite as large a proportion to be unnecessary and unwarrantable. We have let envy or jealousy rankle within HERALD OF TRUTH.

causes from which we suffer, and to put

an end to them as quickly as possible.

Self pity should very often be changed

into self abasement, and the effort to

endure a grief should often be replaced

by the effort to sweep away a disgrace.

There is one very eifective method of

doing this, which is by cherishing higher

aims than have hitherto swayed us,

Very many of the disappointments

which we endure would scarcely have

been felt had our hopes and efforts been

directed into worthier channels. As

when we ascend a mountain, we look

down upon the mists which had

eveloped us below, so if our minds

attain to noble purposes and high en-

deavors, we shall look down with com-

parative indifference upon the failures

and misfortunes which aillicted us

when on a lower plane. The hero, in

saving a life from fire or flood, is not

troubled by the singeing or the drench-

ing of his garments. The statesman,

try's welfare, is not careful to notice the

petty criticism of politicians. The phil

anthropist whose heart is set on improv

ing a wretched district does not shrink

in disgust from investigating its misery.

Large views, high hopes and unselfish

petty trials, annoyances and irritations,

and will even greatly reduce real anxie

more for their real relief and solace

than by any amount of condolence or

any admonitions to patient resignation.

filled with earnest plans for his coun

NOT FAR FROM THE KINGDOM. us and the sting poisons all our happi-At the Associate Reformed Church ness. Our vanity has been wounded, the pastor, Rev. Oliver Huckel, spoke and we are smarting with the pain. Our self-love has been lacerated, and the other evening on the theme, "Not our heart bleeds. We have been idle Far From the Kingdom." He emphaand negligent, and we bewail our adsized the fact that the kingdom of God verse fortune. We have taken foolish was not a place or organization here or risks, and suffer loss. We have coveted hereafter, but a condition of mind and heart. It is the dominion of character, place and honor and applause, and, not receiving them, we are emhittered. We in which God is king, he held. He said have not shown ourselves friendly, yet in part: "There are several states of we mourn that we are friendless; or we mind, character and purpose which have not cultivated our powers, and show clearly when a man is not very grieve over our incompetence. In a far from the kingdom. When a man is honestly ashamed of his sins, and feels thousand ways we endure sorrows that need not have come to us, and bear that he is living nnworthily, when he is burdens which we have laid upon our not proud of his sins, but hates himself own shoulders. In all these cases it is for them, he is not far from the kingnot submission and resignation, patience and fortitude that we need, but rather energy and resolution to attack the

"When a man scorne a liar a hypo crite, a sensualist and hates all meanness, sneaking, deceit and conceit, he is not far from the kingdom. When a man loves honesty and fair dealing, candor and truth, cleanliness and manliness, decency and common sense, he is not far from the kingdom.

"When a man is thoughtful, serious and reverent toward the great questions of life, death and eternity, he is not far from the kingdom. These are ali hopeful and promising states. They are good fundamentals for coming character. For the kingdom of God is simply these things motived, inspired and completed with the fellowship of Christ in true love and obedience. This is the kernel and heart of the whole nation. Christian character is right thinking. right speaking, right doing through the

saving and inspiring love of Christ. "There are many people very near to the kingdom who never get into it. However near it may be, 'not far from' means 'outside.' Good intentions indulgent hopes, pleasant dreams will not save you. Nothing will bring you into the kingdom of best life and bright prospects except your own will and action, coupled with God's ever-willing help. O, the pity of it when men and women come so near to the kingdom, and then by hesitation or indecision or aims will dissipate a whole army of neglect lose all."-American.

AVERAGE WONT DO.

A man who prided himself on his morality and expected to be saved by it-who was constantly saying, "I am doing pretty well, on the whoie; I sometimes get mad and abuse folks with my tongue, but then, I am strictly honest; I work on Sunday when I am particularly busy, but I give a good deal to the poor, and I never was drunk in my life"-this man once hired a canny Scotchman to build a fence around his iot, and gave him very particular directions as to his work. In the evening. when the Scotchman came in from his iabor, the man said:

"Well. Jock, is the fence built, and is

tight and strong?" "I canna say that it is tight and strong," replied Jock, "but it's a good average fence, anyhow. If some parts are a little weak, others are strong. I don't know but I may have left a gap here and there, a yard wide or so: but then I made up for it by doubling the number of rails on each side of the gap. I dare say the cattle will find it a very good fence on the whole, and will like it, though I canna just say it's perfect in every part."

"What!" cried the man, not seeing the point, "do you tell me that you have

built a fence around my lot with weak places in it, and gaps in it? Why you might as weii have built no fence at aii. If there is an opening, or a place where an opening can be made, the cattle will be sure to find it, and will all go through. Don't you know, man, that a fence must be perfect, or it is worth-

"I used to think so," said the dry Scotchman; "but I hear you talk so much about averaging matters with the Lord, it seems to me we might try it with the cattle. If the average fence wont do for them, I am afraid an average character wont do in the day of indoment. When I was on shipboard and a storm was driving us on the rocks, the captain cried, 'Let go the anchor!' But the mate shouted back, 'There is a broken link in the cable!' Did the captain say when he heard that, 'No matter; it's only one link. The rest of the chain is good. Ninety-nine of the hundred links are strong. Its average is high. It only lacks one per cent of being perfect. Surely the anchor ought to respect so excellent a chain and not break away from it?' No, indeed! He shouted, 'Get another chain!"

The captain knew that a chain with one broken link was no chain at ail; that he might as weil throw the anchor overboard without any cable as with a defective one. So with the anchor of our souls. If there is the least flaw in the cable, it is not safe to trust it. We would better throw it away and try to get a new one that we know is perfect -Ex.

VALUE OF TIME.

The Psalmist prayed, "So teach us to number our days that we may apply our hearts unto wisdom." 1)o you know what David meant by that prayer? He desired God to give him a sense of the shortness of life, that he might value time and use it well. It is of great importance that we place the proper value upon time. Other things being equal, people are successful as they value time.

Perhaps one reason why we are prodigal of time is because we do not realize how little there is. The two ends of ife are like two ends of an opera glass. From one end it looks very long, from the other very short.

A few examples of what some men have done with their time may be encouraging. Sir William Hamilton read about 10,000 books and made marginal notes upon them. Macaulay learned German upon a sea voyage. St. Paul in about thirty years preached the Gospe and planted churches over the whole known world. What has been done, can be done.

The great bulk of our time should be given to the performance of known duties toward God and toward our fellow beings. There are two rules that should be observed by the young. "First that ail time is precious; and secondly that it ought to be dispensed to the ob jects of life according to their value."

There is one object to which we cannot give too much time. No one can give too much time to doing good. No one can spend too much time in being helpful to others; our interest in the welfare of others for time and for eter nity should be seen in our works of kindness, in our deeds of love. When we rise in the morning we should ask God to heip us to spend the day in His

service, and in the service of humanity. In the evening when we retire we should examine ourselves to see whether the day was spent as it should have

ALONE WITH GOD.

How may a young Christian grow into an increasing knowledge of Jesus Christ? In the same way that one gets a larger knowledge of a human friend hy contact. If close, intimate human friendship is desired, much time must be given to companionship, much thought to the friend and fellowship. After a time of such intimacy, so well may the character of the friend be understood that what he would do under many circumstances can be told.

As we do not in a day, a week, or a year gain-except by intimate connection-such knowledge of the human heart, so we cannot hope to gain large knowledge of the character of Christ except by similar means. But how may one come into such contact with Him? In human friendship all this is easily understood.

Ali this is gained in the Divine friendship by prayer, much retirement with God. Prayer at daily stated times, prayer when resting, when walking; the seizing of every unoccupied moment to retire into the temple of the heart to worship God; not for requests, nor even for praise, but for meditation -for recollection

Every soul that would be strong, "be filled with a knowledge of His will," must be much aione with Him in direct communication. We will have as much knowledge of His character as we are willing to gain by being much in His company. But you have so little time? God's people are always busy people, but they must always have time for

Such a condition of delight in being alone with God is not gained in a day. The habit of seeing unfilled moments must be formed; the habit, even in crowds, of concentrating the thought on God must be made. Begin these habits at once. We must understand that prayer is not simply a vehicle for petitions, but is also a contemplation, a delightsome study, a growing revelation in the knowledge of Him.

We do not need, young people, so much of "baptism for service" and "consecration for work" as we need a knowledge of God in His character, and this is gained by being much alone with Him. Who will join me in seeking such prayer habits as the friend of God must have? Those who have been eminent and successful workers in Christ's vineyard have largely cultivated the prayer habit. They have been much alone with God .- Jennie L. Parker.

FAMILY GOVERNMENT.

From long personal observation I am convinced that many parents make a mistake in the attempt to govern their children by scolding too much. Now, if you must scold, wait till your anger has gone down, then condense, cut off at both ends, and stop once for all. The habit of scolding will so grow upon the parent, especially the mother, that soon she becomes a "continual scold," forever nagging and arguing and threatening; so that after a time the child gives up in despair. He expects nothing but faultfinding and hostility, and often Ezekiel Hopkins.

ridicule, and sees no use in trying to do right or to please.

HERALD OF TRUTH.

Many parents are in the habit of ar guing with a child over his wrong-doing, until it is projonged into something like a pitched battle. I am sure noth ing is more foolish. If a child has a valid excuse, I would hear him patienty, but as soon as he begins to argue, I would stop him. Otherwise he will always have the last word, imagining that he is your equal, and you authority is weakened. First I would cultivate self-control.

When a child is disobedient, restrain your anger and take time for thought and investigation. There may be excuses; there may he palliating circumstances. Even where there is a clear case of wrong doing, I would not scold or nag. I would say little, but inflict a penalty. Let the child learn from experience that adequate, and, if necessary, severe punishment (it need not always be corporal) surely follows disobedience and wrong-doing. I believe that all Scripture is given by inspiration of God, and that when Solomon wrote, "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes," he was inspired; he made no mistake.

Our children in this day of lax government are spoiled. They lack, as a rule, reverence for their elders and superiors; often they really rule their parents, who have long since yielded the scepter and given up the battle.

I firmly believe that moderate, rea sonable punishment is far better for the child than continual scolding.-Henry M. Goodell.

PRIVATE PRAYER.

Let me, therefore, () Christians, persuade you to a more constant and zealous performance of secret duties, for this is certainly one of the most infallible marks of a sincere heart that can be

That Christian cannot be a hypo crite who is careful to keep up a vigorous and lively communion with God in secret; whereas let thy duties else be what they will, never so many and never so gaudy, if they be only performed with the view and sight of oth ers, and thou art not frequent in addressing thyself to God in secret, let me tell thee that it is very possible, yea, and very suspicious too, that thou art but a painted hypocrite, a mere gilded professor, who outwardly lookest smooth and shining, but inwardly art full of nothing but corruption and pru riency.

Go home, therefore, O Christian, enter into thy closet, and there where none but thou and thy God are to gether, unlock thy heart and pour out thy soul before Him. What, hast thou no sins to confess, no wants to be supplied, no mercies to beg, no complaints to make, no tears to shed, but what it is fit others should privy to? Certainly if thou hast not, it is a sign that thou art but too much a stranger at home, and very little conversant with thine own

soul However, do it that thou mayest glorify God, for He is thy Father which seeth in secret, and thou canst by no way more honor this omniscience than by thus acknowledging that He sees and hears thee when there is no one

APPROACH OF UNIVERSAL PEACE.

Swords are not to be thrown away; they are to be beaten into plough shares. The spear is not to be wasted, it is to be made an instrument of in dustry. In other words, when the equity of the gospel shail come, as it is de clared that it shall come, all the resources that are now swallowed up in military affairs shall be turned toward the civilization, the education and the comfort of the people. The ratio of civilization will be found to be just in proportion to the difference that exists between the use of physical force for managing men, and the use of physical force for the controlling of nature in the interest of mankind.

The time is near at hand when there will be an organization of nations for the peace of the world. We are educa ting, step by step, in that direction For the last half century there has been a real and distinct approach toward a higher and better mode of settling na tional disputes than by war. Arbitration, which has already noble illustrations of its effectiveness, tends more and more to development and growth. But with it, there must be an overhanging public sentiment, an educated conscience, and an educated judgment of that source from which all real power in a nation comes through the common

i'ower resides in the mass of the people. However many wise thoughts, or treatises, or laws we may have on the sub ject of war, and however much it may be the desire of rulers and good men to have peace, the monster of war will not be controlled until the power which comes from a real educated conviction of the common people is on the side of peace. If they mean war, you cannot stop it. If they mean peace, you cannot inflame it. While it is true that within a comparative recent period, war has been popular with the bulk of the nations; and the masses of men have, in the whole, been in favor of anything that should carry nations into war; yet there is a tendency beginning to show itself in the other direction. I believe the time is near when men are going to make a stand from which they will not retreat; the point from which the great mass of laboring men, through Chris tianity, will be educated by the gospel of peace to hate war; and from that point we shall gain, at last, ascendency over one of the direst evils that ever afflicted mankind. -By J. P. Miller.

Pastor of United Brethren Church. THE FAITHFUL HELPER.

BY MARK GUY PEARSE. I have read somewhere, that in one of our English prisons there was an underground cell which was used as a place of punishment. Away from the rest of the prison, its utter loneliness and the awful darkness of the place, made it greatly dreaded. Among the prisoners was a man of refinement and nervous temperament, much unlike those around him, to whom the horror of this penalty was a fright that haunted him both day and night. length there was some alleged offence against the prison discipline, for which he was sentenced to four and twenty hours in this dungeon. He was led by else to see and hear thee, Bishop the warders to this place; the door was opened, and he had to go down the

stairs into its depths. The door was shut. The steps of the warden died in the distance; the outermost door was heard as its slamming echoed in the hollow places. Then all was still-a stiliness that oppressed with terror, amid the darkness that could be felt. Nervous, and full of imagination, the man sank down, paralyzed with fear. Strange and hideous shapes came out of the gloom and pointed at him. His brain throbbed as with fever, and mocking voices seemed to call from all sides. He felt that before long the terror must drive him mad. Then suddenly there came the sound of footsteps overhead and in a quiet tone the chaplain called him by name. ()h, never was any music

"What, sir?" he cried, fearing he must have mistaken the words

"I am not going away as long as you are there," repeated the chaplain. "I heard you was here, and I knew what an agony it would be to you, so I came as soon as I could, and here I am going to stay."

The poor man could not thank him enough, "God bless you!" he cried. "Why. I don't mind it a hit now, with you there, like that."

The terror was gone. The very darkass was powerless to hurt while his friend was so near-unseen, but just above.

Every now and then, upon the silence came the cheery voice "Are you ali right?

God bless you, sir; I am all right now" replied the poor fellow, his voice almost choked with his gratitude and gladness.

And so beside us He ever standeth, our Almighty, most loving Lord, our strength and solace. The darkness loses its terror, the fear is gone, the loneliness of life is over, for that blessed presence is a spell that destroys the power of all things to hart us. lle bendeth and whispereth to the heart, "Lo! I am with you always!" And we, what else can we do but look up and cry exultingly, "I can do all things through Christ which strengtheneth me!"

FINDING A LOST SON.

At a Gospel Temperance meeting the following was related: "In a village some miles from Glasgow a lady was left a widow with one son, and all her prayers and care were centered upon him. She educated and kept him at home as long as she could, but as he grew older some friends advised her to send him to Glasgow, which, very reluctantly, she did. He was not long in that city before he was drawn into a circle of worldly companions, and all the early teachings of his mother was forgotten. His letters home were few and unsatisfactory, until very soon they reased altogether. One day, while the widow was sitting mourning over her lost son, he suddenly entered, and exclaimed, "(), mother, I have given my heart to Jesus, and I could not rest until I had told you.' The glad mother wept tears of joy over her son; her prayers and teachings were not in vain. She now let him return to the city with the greatest confidence, knowing that they had a common Father in heaven He is now an earnest Christian worker 1 Glasgow and is humbly trying to follow in the footsteps of his dear Master.

1 advise you to imitate the people called Quakers, first, in the neatness of their apparel. This is highly to be com mended, and quite suitable to your Christian calling. Let all your apparel, therefore, be as clean as your circum stauces in life will allow.

1 advise you to Imitate them, secondly, in the plainness of their apparel. In this are implied two things: (1) That our apparel be cheap not expensive; far cheaper than others in your circumstances wear, or rather than you would wear if you knew not God. (2) That it be grave, not gay, airy, or showy; not in the point of the fashion. And these easy rules may be applied both to the materials whereof it is made, and to the manner wherein it is made or put on.

Would you have a farther rule with respect to both? Then take one which you may always carry in your bosom: "10 everything herein with a single eye;" and this will direct you in every ircumstance. Let a single intention to please God prescribe both what cloth ing you shall buy, and how you shall put on and wear it. To express the same thing in other words: Let all you do in this respect be so done that you may offer it to God, a sacrifice accept able through Christ Jesus. So that, consequently, it may increase your reward and brighten your crown in heaven. And so it will do, if it be agreeable to Christiau humility, seriousness and charity.

Shall I be more particular still? Then 1 exhort you to wear no gold, no pearls, or precious stones: use no curling of hair, costly apparel, how grave soever. I advise those who are able to receive this saving: Buy no superfluties, no mere ornaments, though ever so much in fashion. Wear nothing, though you may have it already, which is of a glaring color or which is in any kind gay. glistening or showy; nothing to attract the attention of bystanders. 1 do not advise women to wear rings, car-rings necklaces, lace (of whatever kind or color), or ruffles which by little and little may easily shoot out from one to twelve inches deep. Neither do I advise men to wear shining stockings, glittering or costly buckles or buttons. It is true these are very little things; therefore they are not worth defending; therefore give them up, let them drop, throw them away, without another word; else a lit tle needle may cause much pain in the ilesh, a little selfindulgence much hurt your soul. - Selected from Mr. Wesley's advice to Methodists.

OUR DUTY TO KEEP OUT OF WAR

A few years ago a Baptist minister of Richmond, Va., W. A. Campbell, to gether with a number of associates in the ministry, of several religious denominations, felt concerned to bring formally before the rulers of Christen dom a definite appeal to forsake the barbarous and very unsatisfactory method of settling difficulties by war, and to establish therefor arbitral or other amicable process. This ecclesiastical memorial, as it has been called, having received the signatures of repre sentatives of one hundred and nineteen ecclesiastical bodies, whose members number nearly twenty-five millions, and

adherents eighty-eight millions, has "hear his volce," and they "follow been presented to the thirty-two rulers him" are the marks of the true sheep. of Christendom.

HERALD OF TRUTH.

been entirely thrown away. Whether or no any of the afore said rulers will have been seriously impressed by this presentation of the claims of internato occupy consistent ground in this respect, that they may rightly and ellicacihave set their heads. Not of such sort, I am sure, was a speech of a minister at the Epworthian Convention, held in New Brunswick, N. J., who lired the that the Cuban question could be settled Maine disaster might be laid at the door of Spain. Within the past month there have been reports of not a few similar incidents. If in place of such mischievously exciting occurrences, and such light remarks upon the dread eventuality of war, the churches would express their abhorrence of the resort to such a course, and their solemn feeling that it ought not even to be considered a possibility, public sentiment upon our relations with Spain would soon take on a quieter phase, the change would be reflected in the daily press, and words of reassurance would quickly be wired to the other side of the water

The trouble with England over the Venezuelan boundary and the upholding of the Monroe Doctrine is of too recent occurrence to have been already forgotten by our people; and how, when we seemed on the very verge of war, the many earnest protestations from the religious press, the churches, labor unions, temperance associations and the like that the strife of blood between two nations professing to be Christian would be naught else than a crime, reculted in bringing a calm upon the troubled waters, and judiciously directed diplomacy did the rest. Our country would be much more likely to favorably solve the Cuhan question by such a dignified and enlightened cause, worthy of our profession, than by plunging into war. In the latter way we settled the slave question amongst ourselves, but at what a cost of precious lives, of treasure of religion and good morals. - Josiah W Loods in West Chester News.

THE SECURITY OF BELIEVERS IN CHRIST. "My sheep hear my voice and I know

them, and they follow me: and 1 give unto them eternal life; and they shall never perish, neither shall any man plack them out of my hand. My Father, which gave them me, is greater than all: and no man is able to pluck them out of my Father's hand." John 10:27-29. Those that receive Christ are given to Him by the Pather; and therefore they come to Him. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, hut the will of him that sent me. And this is the Father's will which hath sent me that of all which He hath given me I should lose nothing, but should raise it up at the last day." John 5;37-10. It has been said that the sheep are "marked in the ear and in the feet, and Christ knows them as His. They

"If any man have not the Spirit of It is to be hoped that an undertaking Christ he is none of his." They follow involving so much labor will not have Him wheresoever He leads them. This extends to all times and circumstances, with unvarying, unfaltering singleness of purpose and affection. They, like Caleb, follow Him fully. Num. 14:24. ional peace, the churches at least ought Jesus said, "I give unto them eternal life." He said, when He prayed, "Father glorify thy Son, that thy Son may ously commend the cause to which they also glorify thee. As thou hast given him power over all flesh, that He should give eternal life to as many as thou hast given him; and this is life eternal that they might know thee the only hearts of the junior hearers by saying true God, and Jesus Christ whom thou hast sent," John 17: 1-3. Life eternal in a hurry if it could be proved that the therefore is not only continued existence, hut the knowledge of God, and that knowledge not only intellectual, but spiritual experience. The Epistle of John was written to them that "believe on the name of the Son of God; that ye may know that ye have eternal life." 1 John 5:13, "He that saith 1 know him and keepeth not his commandments is a liar and the truth is not in him." 1 John 2:4. "Whosoever sinneth hath not seen him neither known him....he that doeth right eousness is righteous, even as he is righteous. He that committeth sin is of the devil: for the devil sinneth from the beginning, for this purpose was the Son of God manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin.... In this the children of God are manifest, and the children of the devil. Whoseever doeth not righteousness is not of God, neither he that loveth not

dare not deny it .- Christian Mission A PRAYER FOR PEACE.

sages with many others are evidences

of the character of those who have eter-

this very thing that he which hath be-

unto the day of Jesus Christ." Phil 1:

perish" are the words of Christ and we

Hevald.

There's a voice in the air, 'tis a long, low ery, Tis a woman's cry and a pies: Hear it swell from the north to our heautiful

Tis a cry and a prayer to the God of Peace, 'lis a prayer that peace may be.

The hearts that have mourned o'er the graves of the hiue, Join hearts that still yearn for the gray,

Where the gray and the blue dled for mercy where the gray and the him due died for inercy and peace. Shall not mercy and peace hold their sway? Must like lives of our noblest atone for a spite, or their blood for the wrong of a

dayt O, men who are brave, who are noble and

strong, Ye sons of a land proud and free:

Where mercy has followed so let it provail, Waft the tidings afar o'er the sea, Seek peace with all bonor, leave vengeance to God of the nations, where vengeance should be.

Then will you not bark to this voice in the

air, To your sister's low cry and a plea? From the north to the west and our beautiful south.

It swells as the swell of the sea is a cry and a prayer to the God of Peace, 'tis a prayer that prace may be.

PRAY definitely in faith for what you need and you will obtain it.

REV. C. F. AKED, addressing a meeting in Liverpool, said the churches were ander a heavy debt of gratitude to the Temperance movement for educating the young, stimulating the public welfare, and a desire for the sweetening of civil and national life.

Ir we love anything more than God. we have other gods before Him.

OBITUARY.

RISH BENJAMIN F. HAMILTON

Benjamin F. Hamilton was born in Cottsville, Pa., on the fourth day of uly, A. D. 1825, and dled May 10, 1898. His ancestry on the father's side we Scotch. He grew to manhood in Alle town. Pa, and in 1843 with a number of town, 1s, and in 1993 with a land of 1976 riends and companions went to Medina Co., Ohio. In the fall of 1845 he was united in marriage to Sister Elizabeth Nahrgang. In 1846 he united with the Mennonite Church, and also moved farther west to Williams Co., Ohio. where he resided till 1865, when on ac count of his wife's failing health he moved to Owen Co., Ind. where his com-panion was called from him by death. To this union there were born five sons one died in infancy and four are still living. In 1866 he was again married to Catharine Holley who survives him. To this union there were born six sons

and three daughters, all living. In the year 1868 he was ordained to the ministry by Bishop Daniel Brun-dage. In 1869 he moved to Livingston Co., Ill. where he served the church un-Co., Kansas; from there he came to

death.

In 1887 he was ordained to the oilice of bishop, Bro. Brundage again oilicitating. He performed his ministerial duties faithfully and the church in Kansas loses one of her pillars.

Bro. Hamilton had an iron constitution and had be her that astrony con-

his brother." 1 John 3:6, 10. These pasness, but we see here that a strong con stitution cannot resist God's decree that "it is appointed unto all men to die." He was very seldom absent from his place in the pulpit at public wornal life. Without these evidences no one can have Scriptural assurance, that he has eternal life. "Being confident of ship even in inclement weather.

He seemed to have his end before him, for he spoke often to the people the last two years, that he believed his days to be few, and warned us all to be gun a good work in you will finish it 61, 2, 13. (Marg). "They shall never

His last sickness lasted a little over His last sickness lasted a little over five weeks, and, according to the doc-tor's opinion, was an abscess in the left kidney; he had some kidney trouble for several years. He had much pain to suffer nearly all the time of his sickness, but he held out faithful in it all. He but he held out lathful in it all. was conscious all the time till the last minute, when he died calmly without even a struggle, as the Bible says, he "fell asleep" in Jesus. His last few days, when strong enough to talk, were largely occupied in exhorting his famlargely occupied in exhorting his tain ily, in prayer, quoting Scripture, and he often repeated "Lord Jesus, receive my spirit," and "O death, where is thy sting? O grave, where is thy victory?" Thus passed away another of God's servants, to his reward, at the age of 72

ears, 10 months and 6 days. He leaves a sorrowing widow, ten sons, three daughters, thirty-two grandchildren liv-ing (eight grandchildren gone hefore) and one great grandson to mourn their loss which we believe to be his eternal gain. Funeral services May 12th by the brethren, M. E. Horst, George R. Brunk, D. A. Diener, E. C. Miller and Caleh Winey from Jer. 48:17, last

clause Eight of his children were at his hed-Eight of his children were at his heat side when his spirit was released. Two are in Arkansas, two in Oregon, one in Illinois. These were not present on the sorrowful occasion.

"No further seek his merits to disclose. Or draw his frailties from their dread abode,

There they alike in trembling hope re-The bosom of his Father and his God.

IN MEMORIAM.

In loving remembrance of Ada M. Lesher, who died April 14th. 8 years, 10 mc and 23 days.

theath has robbed us of our Ada Whom we loved and cherished dear; It was Ada, yes dear Ada, Who would chide the falling tear?

Under the sod they have laid her, Ilailowed a chamber of rest; Now her dear arms are folded, And clasped on her dear Savior's

Cone and the home is so dreary. Gone, and our hearts are so rent; Gone from the home that she hright-

Aye with a tranquil content.

How shall we live on without her? How reach the end of the day? Shadows and darkness have gathered, Thick o'er my desolate way.

Entered the mausions of glory. Safe in the bosom of God; Walking the highway of heaven, Free where the ransomed have trod.

Young with a freshness immortal, Clad with a rapture untold; Strong with a life never ending, She's home in the city of gold

Oh how lonely, oh how sad, When we think dear Ada dead; Vet again we hope to meet her Where no farewell tear is shed All is dark within our dwelling

Lonely are our hearts to day; For the one we loved so dearly Has forever passed away.

Oft we think we hear dear Ada Coming through the open door;
Then we tearfully remember,
Ada dear will come no more.
BY HER COUSIN M. E. LESHER

MARRIAGES.

BECKER-BLOSSER,-On the 3d of May, 1898, at the residence of the bride's father, near McEwen, Tenn., by Bish. J. M. Shenk, Bro. Chas. II. Becker and Sister Barbara E. Blosser, both of Mc-Ewen, Tenn.

"Still hand in hand their journey through Joint pilgrims may they go, Mingling their joys as helpers true, And sharing every woe."

JANTZEN WORK .- On the 19th of JANTZEN WORK.—On the 19th of May 1898, at the residence of the bride's parents 306 Division St., Elkhart, Ind., by Eld. George Lambert, Daniel F. Jantzen to Lyda E. Work.

DEATHS.

HOOVER .- At Stouffville, Ont., on the 25th of May, 1898, Sister —, wife of Ja-coh Hoover, aged 64 years and 1 months. Buried in Wideman's burying ground on the 27th. Discourse by Pre. J. G. Hoover, from 11eb. 9:27, to a large and sympathetic congregation of friends who assembled to show their last tribute of respect.

Our mother dear has passed away Her soul has left its house of clay, That friendly form no more we'll see, Her work is done and she is free.

A blank she left which none can fill, A they have name we'll cherish still, Her pain is past, her troubles o'er, Which she in sweet submission hore.

How blest to thus triumphant rise, To join her loved ones in the skies, Where without sickness, pain or care, She ever may God's love declare.

But soon we all must leave this clay; To meet God at the Judgment day; Then let us pray that we may be As fit to reign above as she. E. H.

WENGER.—On Friday, Feb. 4th, 1898, near Dayton, Va., Eve Wenger, aged 84 years, 2 months and 2 days. On Sunday, Feb. 6th, she was laid to rest

in the Bank courch-yard, surrounded by sorrowing ones, who, even through their tears, would not have bid her stay—for she had "come up through great tribulation," and we, who loved her, realized, tho mourning, that for her all realized, the mourning, that for her an sadness and suffering was past, and she was "at rest." She had suffered with heart trouble for years, but only during the last three months of her life had she been confined to her room, and the last four weeks to her bed. Tho' suffe last four weeks to her bed. In suffering greatly, she never uttered a complaint, and when the end came, at half past six in the morning, she fell calmly and peacefully asleep.

in the Bank church yard, surrounded by

HERALD OF TRUTH.

"Our life contains a thousand springs, And dies if one be gone; How strange a harp of thousand strings, Should keep in tune so long."

She was the daughter of Rudolph and Barbara Keagy, and was the last of a Barbara Keagy, and was the last of a family of twelve children, she being the youngest. On the 8th of November, 1834 she was married to samuel Wenger, and the next spring they made their home ou a farm three quarters of a mile from Dayton, where they life until each was called to a bettle flow. until each was called to a better hole. In 1861, just at the beginning of the Civil War, her husband died, leaving her, with a family of little ones, to face alone the horrors of the never to-beforgotten period that followed. She had from Switzers of the Mental She had forgotten pricin member of the Mennonite Church since a young girl, and there, as well as in her home, she will be sadly missed. She leaves four daughters with the sadly missed. She leaves four daughters with the sadly from the sadle s

IN MEMORIAM.

Mother, friend and Christian true, Breaking hearts bid thee adien; Thou hast passed the golden gates Where thy crown of joy awaits.

Gone —ah, yes! forever gone, From these earth scenes, from the home Thy sweet presence long hast blest To the land of flowers and rest.

Love, the light of yonder world, Love, the light of youder world, Holds the treasure, death has hurl'd From its mortal throne of trust, And has trod the shrine to dust.

Now, we wait with tearful eyes, For our passport to the skies; When we shall each other meet, And our blessed Savior greet.

ANNA K. THOMAS.

HOFSTETTER. On the 12th of May, HOSSTETTER. 40n the 12th of May, 1898, in Baden, Waterloo Co., Ord., Bro. William Hofstetter, seget 75 years, 5 months and 23 day feet and the for several week. On Saturday afternoon, the 14th are remains were taken to the Membline trends which church the deceased which church the deceased which was member, where they were laid in wait less resting place. A large number was a memoer, where they were taid in their last resting place. A large number of sympathizing friends attended the funeral. The services were conducted by Daniel Wisner and Tobias Bowman. by Daniel Wisner and Tobias Bowman.
Bro. Hofstetter came here from Germany. He lived near Victoriaburg for
many years till his retirement a few
years ago, when his son William took
the farm. He then moved to Baden
with his wife, who is still living, although abe is very ill and small hopes
are entertained for her recovery.

SNYDER.-On April 25th, 1898, near SNYDER.—On April 25th, 1888, near Waterloo, Ont., Melinda Snyder, infant daughter of Bishop Jonas Snyder, aged 11 days. Services were held by Noah Stanffer from Luke 1:21, and by Elias

EASIL- On the 20th of April, 1898, in EASH.— On the 20th of April, 1848, in Newbury Twp., Lagrange Co., Ind., af-ter a short illness, Bro. Josiah Eash, aged 34 years, 5 months and 18 days. He was married to Mary Hostettler

Jan. 10th, 1884, thus having lived matrimony 14 years, 3 months and 10 days. He was a faithful member of Mennonite Church, and left a bright evidenothed the was at peace with God.

Just before closing his eyes to the
scenes of earth he admonished his
brothers and sisters to live for Christ.

It leaves a bereaved young companion,
father, four brothers and four sisters.

Energy express at the Norks meeting Funeral services at the Forks meeting house by D. D. Miller in English and German and by Y. C. Miller in German. Text, Heb. 4:ti. Y. C. M.

HERSHBERGER. — On the 18th of April, 1898, near Shipshewana, Lagrange Co., Iud., Bessie M., daughter of Joseph and Mary Hershberger, aged 10 months and 5 days. Buried at the Forks meeting house. Funeral services by J. D. Miller in English and Y. C. Miller in German. Text, Mark 10:14

"Dear parents, calm the heaving breast, The Savior called her home Grieve not, your darling is at rest Beyond this vale of gloom.

1.et hope's bright heams dispel the

gloon,
That fills your throbbing breast;
'Twas Jesus kindly bade her come,
And called her to His rest."

SHUL-On April 21st, 1898, near Waterloo, Waterloo Co, Ont., Norman, son of Franklin and — Subh, aged 3 gens, 4 months and 28 days. He was last the second of the second of

DENLINGER. — Elizabeth Denlinger, widow of the late Abraham Denlinger, died at the home of her soniulaw Henry F. Eshbard and the soniulaw Henry F. Eshbard and the soniulaw States of the States of She was the oldest in a ranny of ion there and four sisters and survived them all except one aged brother. He burial took place at Millersville, April 27th. The services were conducted by the brethren Benjamin Hertzler, J. K. Brubaker and A. D. Wenger. She was Brubaker and A. H. Weight. Side an invalid for many years, but was patient through all her suffering, and longed to depart and be with Christ. The Lord has called her and we have the assurance that she has only gone before, and is waiting for us in the better land. Side by side they are sleeping and no father or mother is left to com-fort us. Let us ever be ready, for at such an hour as we think not the Son of man cometh.

BECHTEL.-On the 8th of April, 1898 iii New Belleville, Berks Co., Pa., Mary, widow of the late Pre, John B. Bechtel. She was born July 17th, 1811, and was She was born July 17th, 1811, and was aged 83 years, 8 months and 24 days. She was mother of four sons and four daughters. One son, two daughters and nineteen grandchildren survive her. She united with the Mennonite Church She united with the Mennonite Church in her youth and was a faithful member. Her seat at time of meeting was seidom vacant as long as she was able to go. She was the last of four sisters of the Longaere family. Duried on the 11th of April. Services by Jacob Hunsberger in English and by Andrew Mack in German. Interment at the Heretoni M. H. I. Peace to ber ashes.

CLYMER, On the 8th of May, 1898, at Barto, Berks Co., Pa., of the mattin and heart failure, Mary, wife of Harry Clymer and daughter of Pre. John and (Symer and daughter of Pre. John and Susanna Ehat, aged 21 years, 3 months and 5 days. She was ill about tive weeks. She leaves her parents, two sisters and one brother to mourn for one who was near and dear to us all, but we have bright hopes to meet her in the glory word. She with her com-panion and several others united with the Mennonte Church last 27th of February, Buried at the Hereford M. H. on the 12th. Funeral services by

Jacob Mensch at the house, and by Andrew S. Mack at the M. H. The Sunday school as well as the congregation has lost a dear sister. He sweet the congregation has lost a dear sister. He heard here voice, in our hymns, will be heard here

SPRINGER On the 3d of May, 1898 SPINGER.—On the 3d of May, 1988, near Princeton, Bureau Co, ill., of pneumonia, Siater Mary B. Springer daughter of Joseph and Machan and Macha ents, five brothers, a sister and many friends have the consolation of a bright hope for her eternal welfare.

BURKHART.-On the 8th of May, 1898, of consumption, Eliza Burkhart, aged 56 years, 3 months and 8 days. She was born in Berks Co., Pa., married She was born in Berks Co., Pa., married Jacob K. Burkhart, Iwed in the eastern part of Lancaster Co., Pa., up to fourteen years ago, when she and family moved to Harvey Co., Kansas, where they resided since. She leaves her husbard and four children and many riends to mourn their loss. The should be should the death angel and say, "I am ready." She was conscious to the end. Knowing that the end was here she desired to talk with all that were present, and have a chapter read, and prayer offered, after which she quietly passed away. Funeral services were conducted at Pennsylvania M. H., by J. M. R. Weaver from 2 Tim, 1:6-8.

KELLER—On the 10th of January, 1889, at Pleasant Valley, Rockingham Co., Va., Mary Magdalene, daughter of Charles S. and Margaret F. Keller, aged 9 months and 11 days. Funeral services were held by G. D. and Simeon Heatwoie at the Pike M. H., where the remains of the little one were laid to rest.

"She came and went, as comes and goes The dew drop on the morning rose; Or as the tender lights that die At shut of day along the sky."

Brown, On the 6th of May, 1898, in Ithaca, N. Y., suddenly, from a stroke of paralysis, Sister Mary Brown. She was born in Aurora Co., N. Y. Thirwas born in Aurora Co., N. Y. Thir-teen days before her death she had a stroke of paralysis which rendered her helpless, and when the second stroke came she passed peacefully away. She was a member of the Holdeman branch of the denomination for nineteen years and leaves a husband and four children to mourn her departure. Funeral serv-les were held in the Wood school house from 2 Kings 20:1, "Set thine house in order; for thou shalt die, and uot live."

Mother, thou wast mild and lovely, Gentle as the summer breeze; Pleasant as the air of evening, When it floats among the trees.

Peaceful be thy silent shimber, Peaceful in the grave so low; Thou no more wilt join our number, Thou no more our songs shalt know.

Dearest mother thon hast left us, Here thy loss we deeply feel; int 'tis God that hath bereft us, He can all our sorrows heal.

Yet again we hope to meet thee, When the day of life is iled: Then in heav'n with joy to greet thee, Where no farewell tear is shed.

You can rise with God's assistance. You can leave the past behind; Every time you make resistance Stronger grew your heart and mind.

Firmly stand against temptation Do not leave your soul to sink; You can rise from degradation, You can free yourself from drink

THE BEST WE HAVE.

Christ wants the best. He in the far-off ages e claimed the firstling of the flock, th finest of the wheat. He asks His own with gentlest

pleading To lay their highest hopes and brightest tal-

ents at His feet, He'll not forget the feeblest service, humblest

The heat we have.

Christ gives the hest. He takes the hearls we

And fills them with His glorious heauty, joy and peace.
And in His service, as we're growing stronger,

The richest gifts for us on earth, or in the heaven above, Are hid in Christ. In Jesus we receive

And is our best too much? O friends, let us

How once our Lord poured out His soul for us, And in the prime of His mysterious manhood

Gave up His precious life upon the cross! The Lord of lords, by whom the worlds were made, Through bitter grief and lears gave us

ter grief and to...
The best we have.

-The Interior.

THE SCIENCE OF WAR.

There has never been a time in the history of the world when all that pertains to the science of war was so carefully studied as at present. The inventive genius of civilized countries for years has found its best market in war inventions with the result that preparatons for war are now carried on on a scale that is simply stupendous when compared with those of any former period in history. Merely to take one Instance for illustration. The British army rifle is composed of 82 parts, and in its production 952 different machines are employed, without considering the various processes to which the several parts are subjected by hand. In fact the preparations for war have now hecome so elaborate and terrible that by general consent the great nations of Europe seem to have agreed to keep each other from engaging in this method of settling controversies. They are alarmed at each other and at themselves, but each nevertheless keeps on adding to its warlike preparations which have come to he the best security for peace. This is a high price to pay for peace, as may he shown hy a glance at the army and navy estimates for the present year in Great Britain, France, Germany and Russia. The ancient Chinese plan of turning somersaults to terrify the enemy was cheaper, simpler and apparently as effective. It is a pity it could not have been kept up, as thi diverting of hundreds of millions of dollars every year from the ordinary channels of trade and putting them into battleships, forts and guns which rapidly become antiquated is an expenalvo husiness _ Interior.

FORGIVING AN ENEMY.

The Emperor Augustus being in informed of a conspiracy against his life, headed by Lucius Clana, was at lirst moved by resentment to resolve upon the cruelest punishment. But retlecting afterwards that Cinna was a young man of an illustrious family, and nephew to Pompey, he broke done to her in former years. She cast out into bitter fits of passion. Why an inquiring look at the speaker, who live I, if it be for the God of mercy felt at once that she had trodden on

end of my cruelties? Is my life of so great a value, that oceans of blood

His wife Livia finding him in this perplexity, "Wilt thou take a woman's counsel?" said she. "Imitate the physicians, who, when ordinary remedies fail, make trial of what are extraordilove; He only asks that of our store we give to nary. By severity thou hast prevailed nothing. Lepidus has followed Savidienus; Murena, Lepidus; Coeplo, Murena: and Egnatius, Coepio. Begin now, and try whether sweetness and clemency may not succeed. Cinna is detected. Forgive him; he will never henceforth have the heart to hurt thee, and it will be an act of glory." Augustus was a man of sense; and

calling Cinna to a private conference, he spoke as follows: "Thou knowest, Cinna, that having joined my enemies, I gave thee thy life, restored thee all thy goods, and advanced thy fortune equally with the best of those who had always heen my friends. The sacerdotal office I conferred upon thee, after having denied it to others who had borne arms in my service. And yet after so many obligations, thou hast undertaken to murder me." Seeing Cluna astonished and silent with the consciousness of guilt, Augustus went on as follows: "Well, Cinna, go thy way; again give thee that life as a traitor, which I gave thee before as an enemy. Let friendship from this time forward commence betwixt us; and let us make it appear whether thou has received thy life, or I have given it, with the better

faith " Some time after, he preferred Cinna to the consular dignity, complaining of him that he had no resolution to solicit it. Their friendship continued unin terrupted till the death of Cinna; who in token of his gratitude, appointed Augustus his sole heir. And it is remarkable, that Augustus reaped the due reward of a clemency so generous and exemplary, for from that time there never was the slightest conspiracy or attempt against him.

HOW TO DEAL WITH REPORTS.

A Christian minister once gave some good rules relating to reports, as follows (1) Is it true? (2) Is it best to be told? (3) If best to be told, am I the hest to tell it? Why, oh why, is it so easy to believe

the evil in preference to the good? Why is it that among young people particularly, there is such a tendency to helieve all is truth that comes to the ear? As we advance in life, we find that many of the slandered ones have borne all patiently, or have been so far absorbed in doing noble deeds, and have lived so far out of the sphere of scandal, that they quietly moved on, all unconscious of the reports circulated, and have gone to rest with Him who was at one time "despised and rejected of men."

I remember such a one. Unkind remarks never reached her ear. Sarcasm and bitterness were uttered, and she worked in philanthropic deeds. She hecame aged, and still active. She had when a friend visited her, and in the conversation referred to some injustice felt at once that she had trodden on that I should die? Must there be no the wrong ground, "This is all news

must be shed to preserve it?"



to me" she said. "I was not aware of lt." Ah, she lived and worked, had given the warm pressure of the hand, had smiled on all, and knew not that unkind words were being circulated.

David must have experienced some of the bitterness of slander when he wrote the fifteenth psalm .- Mrs. Peter S'ryker, in Christian Intelligencor.

SOMEBODY, who seems to know, says: 'If wives were as careful to make them selves and their homes as pleasant for their husbands as they did when their husbands were only their sweethearts, the saloons would not be so enticing.

IF WE accept the name of Christians we should live like one, or we profane God's name.

HOWESEEKERS' EXCURSION.

On the first and third Tuesdays in May and June, 1898, the Chicago, Mil waukee & St. Paul Railway will sell round trip excursion tickets (good for 21 days) to a great many points in South and North Dakota and other western and southwestern states, at practically one fare for the round trin. Take a trip west and see what an amount of good land can be purchased for very little money. Further information as to rates, routes, prices of farm lands, etc., may be obtained on application to any coupon ticket agent or by addressing Harry Mercer, Michigan Passenger Agent, 7 Fort street, W.,

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know what a day's sickness means." When all else has failed, try DR. PETER'S BLOOD VITALIZER. It has an unbroken record extending over a century as a general health producing medlcine. Not for sale in drug stores Only special agents sell it. Address all inquiries to the proprietor, Dr. Peter Fahrney, 112-114 So. Hoyne Ave., Chicare Ili.

The Land Department

June 1.

of the Southern Railway have made arrangements for an excursion of German Homeseekers to points along their line in Tennessee, Georgia and South Carolina, leaving Chicago and other northwestern points on Tuesday, June 7th. The rate from any northwestern point will be one fare for the round trip, plus 82.00

Parties interested should communicate with Mr. J. F. Olsen, Agent, Land and Industrial Department, Southern Railway, No. 80 Adams Street, Chicago, for further details.

The Omaha Exposition of 1898 outclasses the Centennial Exposition which occurred in Philadelphia in 1876, and is next to the World's Fair at Chicago in importance to the whole country. All of the States in the Trans-Mississippi region are interested, and our Eastern friends will enjoy a visit to Omaha during the continuance of the Exposition, from June to October, inclusive

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10. 28. m	No. 104. pm	No 102. pm		No. 106.	No. 101. pm	No 27 pn
		Pill	Benton Harbor	7.10	1.10	5.3
.50	2.10	6.45	Benton Harron	8.02	1.57	6.5
.02	1.22	5.45	Niles	8.24	2.22	7.2
.38	12.57	5.25	Granger		4.44	
.20	12.39	5.07	Elkhart	8 46	2.44	8.1
.20	12.17	4.47	Goshen	9.09	3.06	
	A. M.					
	11.53	4.24	Milford Jct.	9.31	3,27	
	11.27	8.56	Warsaw	10.02	3,56	
	11.47		Wabash	11,33	5.15	
	10.05	2.45	A STORNEY	P. M.	0110	
				12.21	5,58	
	9.13	1.54	Marion		7.15	
	8.00	12,40		1.40	7,13	
		A. M.				
	6.35	11.15	Indianapolls	3.10	8.45	
	4100	11.02	Rushville	3.26		
		10.25		4,20		
		9 35		5.20		
			A. A BIHOR	6,15		
		8.30	Cincinnatt			
A	Il tral	ns dal	ly except Sund	as y .		

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Semi-Monthly.

ELKHART, IND., JUNE 15, 1898.

VOL. XXXV. No. 12.

ABRAM B. KOLB, Editor.

Fentered at the Post Office at Elkhart, as

Contents of this number. tes by the Way.

Non-Resistance. How to Keep the Christian's Piedge. "Honoring Father and Mother." Neglect of Privileges and Dulies. Envy

Song. A Child's First Lessons In Faisehood.
A Child's First Lessons In Faisehood.
"A Thing to Cry Over."
The Four Great illspensations.
Vengeance and Vlolence.
A Talk with a Missionary. me Mission Notes. Ungranted. unday School Lessons.

prespondence, nancial Report of M. E. & B. B. eport of 111. S. S. Conference, port of 1nd. A. M. Conference, inutes of Meeling of Trustees of

Deaths. Peach Leaf Curi. Limiting God.

EDITORIAL NOTES.

Swearing is one way of praying to

The finite mind can apprehend God, but it cannot comprehend Him.

the little congregation at Okemos, Mich.

While a Christian is growing in grace he is not growing weary in well doing.

Reproof, like a medicine containing poison, will do more harm than good if improperly given.

The cross which God sends us is profitable when wisely used; but it will soon become intolerable when not borne with patience.

Consecration includes thinking, speaking and doing (at all times and in all places) only that which we believe is pleasing to God.

If a man should gather into a museum a number of idiots and lunatics, with bodies covered with warts and sores, ple in India, and now that 20,000 orphans and then say, "There is humanity for you; what do you think of it?" he would remind us of those who point out certain professors of the Christian religion and say, "There is Christianity for you; what do you think of it?"

Bro. E. S. Hallman, of Berlin, Ont., duties make upon his time, severed his and all are helping. Some even who time, to open work in Iudia.

cessor in the business is Bro. Ezra Bow- relief work. But the "Home and Forman, youngest son of the late Pre. Moses eign Relief Commission" does not as-Bowman of Mannheim, Ont., and the sume to send and maintain missionaries name of the new firm will be Cressman or do missionary work, in the strict & Bowman, to which address all orders sense of the word. in Canada relative to our Publishing House will be sent.

All nature feels the touch of the great ('reator's omniscience and omnipotence. Just as the juggler keeps the that deft touch of which he is master, and which keeps the uninitiated wondering, so God keeps every part of the universe moving by forces and by a a Mission in India and have the care of wisdom that have commanded the adtouch with all that He has created.

An Explanation. Several questions tions existing between the "Home and whom they care, because all branches of Foreign Relief Commission" and the the Mennonite Church are contributing "Evangelizing and Benevolent Board," and other Missionary Societies main much in place as it was to give bread to within three-fourths of a mile of the de-J.F. Funk spent Sunday, June 5, with tained by those who contributed to the the starving, through missionaries of aid of the India sufferers through the fact, came up and were freely discussed support the orphans under their care. at several or our recent conferences, and from these discussions it is evident erroneous conclusions, and to some extent by an editorial which appeared in a former number of the HERALD. (See HERALD OF TRUTH No. 10).

> that the "Home and Foreign Relief ('ommission" is not a missionary society. It is simply, as its name indicates, a "Relief Commission," to feed the hungry, clothe the naked, and in any form in its power, relieve human suffering. Means were collected to feed the starving peoare left to be clothed, fed, cared for and educated, that "Commission" continues its work to provide for these fatherless, motherless, and homeless ones. This is the work of the "llome and Foreign Relief Commission."

Hence the necessity of an explanation.

In this work of feeding the starving ones, all branches of the Mennonite formerly of the firm of Cressman & Church aided. In the work of taking Hallman, of the above city, has, owing care and providing for the 20,000 orto the demand which his ministerial phans, they have again joined hands,

connection with the business. His suc-

Of course the means collected by the Relief Commission goes to missionaries and by the missionaries is applied to the cause these orphans are directly in charge of the missionaries, but it is used sense of the word for the propagation llartzler. of the Gospel. As soon as the Mennonites establish

orphans, the Home and Foreign Relief miration of every age. God is ln close Commission will contribute to the relief of the orphans under Mennonite care, as they may need, and they will contribute to all the branches of the Menmedium of the "Home and Foreign Re- proper as It is now to give to mission-This is in perfect harmony, too, with the apostolic admonition: "Do good are of the household of faith."

Now about missionary work. All the missionary work that is done by our in a position to comply with the terms branch of the church must necessarily required by the sheriff, we could not be done by and under the auspices of have done better for our people than to Our readers will please bear in mind the "Evangelizing and Benevolent Board," The Home and Foreign Re- \$12.00 per acre. We found a number lief ('ommission was never intended to interfere with the Mennonite Evangelizing and Benevolent Board, and money intended for direct missionary and Foreign Relief Commission, but to moderate prices, for one of the chlef the Mennonite Evangelizing and Benevolent Board.

The same may be said of any and all the other branches of the denomination. town and have agents to farm it out to Each one has its own special missionary society, and its missionaries will be sent out and maintained by these missionary societies, and not by the Home and Foreign Relief Commission.

Several branches of the Mennonite denomination are laboring along this line and expect to be ready, in a short

Our own conferences have been labor ing in the same direction, and a brother, who we feel is eminently fitted for the work, has offered to go. A committee of examination has also been chosen and is ready for its work.

Any one that is convinced in his own heart that it is his duty to go to the foreign field should make application to care and keeping of the orphans, be- some member of the examining Board. The Board consists of the following members: J. M. Shenk, Jonathan Kurtz, numerous balls moving continually by as a relief fund, and not in the strict D. J. Johns, John F. Funk and J. S.

NOTES BY THE WAY. III.

The following morning (Thursday), our friends, Mr. Humphries and Mr. Watson, were at the hotel immediately after breakfast to take us for a ride have arisen with reference to the rela-nonite Church which have orphans for over the latter's plantation of between 1700 and 1800 acres. This is one of the finest plantations in the vicinity of to the Relief fund. This is just as Austell, the land extending from pot at Austell, eastward across the different denominations; or, just as Sweetwater River for over three miles or to within about thirteen and one half lief Commission." These questions, in aries of all denominations to help them miles of Atlanta. This farm, we are sorry to say, was advertised to be sold at sheriff's sale on June 6. The owner prospered very well as long as he rethat a number of persons were led to unto all men; especially to them which mained on the farm, but speculation in other enterprises cost him his farm. We were persuaded that had we been have bought the property at about of good dwellings on the plantation and plenty of timber for all purposes, with abundance to spare for marketing. There is however a considerable amount work should be given, not to the Home of land in this viciuity for sale at very troubles with many of the Southern land owners is that they do not attend personally to their farms, but live in tenants. The results of such a method are obvious.

After a beautiful drive over the plantation, we drove to Mr. Watson's home at Lithia Springs, where we shared his hospitality. After dinner a short time was spent on the balcony of the great Sweetwater l'ark Hotel, viewing the magnificent scenery which the great

1898.

tion away from your brow. If you

wanted water, how soon you got it!

She would gladly have taken the dis-

ease into her own body to save you.

Her love for you would drive her to

any lengths. Perhaps she loves you all

the more hecause you are wayward,

She would draw you back by the bands

I would rather die a hundred deaths

than have my children grow up to treat

me with scorn and contempt. I would

rather have them honor me a thousand

me, I would rather have their esteem

may not always be able to obey. As

long as you live, you will be able to

serve God, to keep the Sabbath, to obey

all the other commandments, but the

day comes to most men when father

and mother die. What hitter feelings

you will have when the opportunity has

gone by, if you fail to show them the

Which would you rather be-a Jo-

seph or an Absalom? Joseph wasn't

satisfied until he had brought his old

father down into Egypt. He was the

greatest man in Egypt, next to Pharaoh;

he was arrayed in the finest garments;

he had Pharoah's ring on his hand, and

a gold chain about his neck, and they

cried before him, "Bow the knee." Yet

when he heard Jacob was coming he

hurrled out to meet him. He wasn't

ashamed of the old man, with his shep-

herd's clothes. What a contrast we see

Ahsalom. That young man hroke

his father's heart by his rebellion, and

the Jews are sald to throw a stone at

Absalom's pillar to the present day,

whenever they pass it, as a token of

their horror at Absalom's unnatural

Come, now, have you been dishonor-

ing your father and mother? Do you

disobey them just as much as you

dare? Do you try to deceive them?

Do you call them old fashioned, and

sneer at their advice? How do you

treat that venerable father and praying

hut I wouldn't give much for your re-

ligion unless it gets into your life and

teaches yon how to live. I would not

give a snap of my finger for a religion

that doesn't begin at home and regulate

NEGLECT OF PRIVILEGES AND

DUTIES.

BY J. Z. KOLB.

that word,-neglect; and more especi-

ally so when we think of the conse-

quences of neglect. The result of neg-

There is a great deal of meaning ln

your conduct toward your parents.

You may be a professing Christian,

mother?

espect and love that is their due!

of love that never dies.

to be disappointed.

Sweetwater valley affords, while far to the north-west, along the horizon, the grey outline of the Cumberland Mountains is easily discernible at a distance of over fifty miles.

Again taking the conveyance fur nished by Mr. Watson, we took a look at that part of his plantation lying porth and east of the Sweetwater River, also at some other lands that were for sale in that vicinity.

Returning via the Lithia Springs l'ark we formed the acquaintance of Mr. J. 11. Louch, Manager of the Park and of the Lithia Water Co. Through him we learned that this famous medicinal water is finding new friends every year, and that it is now being shipped regularly as far north-west as Chicago, while the cities farther south and east are regularly supplied. The effect of a bath in this water is remarkable. It leaves the surface of the body soft like satin, and produces a most exhilarating effect upon the system. We speak from experience. The question arose in our mind, whether God, in His great natural storehouse of earth and air, had not placed enough remedies-efficacious harmless and cheap- for all the com mon physical ills of humanity, so that, if there remedies were only known, man would not need to appeal for help to the many "patent medicines" which today are found everywhere, and many of which are probaly more hurtfu than helpful, and very expensive he We returned to our hotel in the even-

ing and the following day we continued our work of prospecting in the vicinity of Austell, under the chaperonage of Mr. Humphries. Our observations con vinced us that any one who wishes to put forth the same effort in this locality that he does in the North for his sup port, will be well repaid for the effort, better, in fact, than he will be in the North. As a result of this conviction we ventured the purchase of several small pieces of properties as a heginning for those of our people who may wish to invest and settle there. But we were likewise convinced that it would be unwise for our people to move there unless enough would go that they could build a church and have an organized congregation, Sun day school, etc., and the mutual advantages of co-operation in temporal af fairs would likewise be very great. This is also the opinion of Ex-governor, W. 1 Northen of Atlanta, whose unselfish aid and timely suggestions regarding the location of a colony of our people in the South we appreciate very highly. as no doubt all will do who move to this locality in the future. It is prope to add here that Gov. Northen was the first to draw our attention to the South and through his personal solicitation is was that Bro. Lehman made his first visit to Georgia a year and a half ago

We spent one day in Atlanta (Apr 23) and on our return enjoyed the hos pitality of Mr. J. H. Louch at his beau tifully situated hostelry called "The Inn " overlooking the Sweetwater Park. The surroundings are homelike; we greatly enjoyed the pleasant, quiet restful day we spent as the guests of Mr. Louch and his estimable wife.

Sunday, Apr. 24, we attended Sunday school at the Presbyterian church and were pleased to meet with friends who, though strangers, were studying the same beautiful lesson which our dear

ones at home, and the Christlan people throughout the world were studying that day. After Sunday school Mr. Humphries accompanied us to the meeting house of the colored Baptist congregation. The Sunday school had just been dismissed, but at our request they reassembled and held a song service. The simplicity and earnestness of these people made the service a very interesting one. After the song service at their request we endeavored to present a few thoughts from God's word for our and their edification. The same earnestness which characterized their singing was manifested in their listening, and the fervent prayer offered in our behalf at the close of the services by their class leader with a simplicity and eloquence that proved his frequent and intimate communion with his God touched us deeply. We spent the noon and afternoon hours

Presbyterian church, Monday afternoon we left for home via Chattanooga, where we spent one day looking at the sights which has made this locality of historical interest. We would have been much pleased to have met Bro, Liechty of Emerson, Ga. at Austell, but he received our letter too late to come. Bro. Liechty, we may say has likewise visited Austell, and agrees with us that it is probably the best place in Georgia for our people to

under the hospitable roof of our friend,

Mr. Humphries, and ln the evening

Bro. Lehman conducted services in the

locate. We reached home on the 27th via Cincinnati. In conclusion we would say that any of our brethren who desire further information regarding Austell and the vicinity will please write to the undersigned, who will cheerfully render all aid possible in this direction In the earnest hope that the trip made will result in helping many of our brethren in limited circumstances, and others who desire to change their pres ent place of abode, to a pleasant home and congenial surroundings temporally and spiritually we submit this report.

J. S. LEHMAN. A R KOLR.

For the Heraid of Truth, NON-RESISTANCE.

BY H. J. POWELL Christ and His apostles taught the non-resistant doctrine. "Ye have heard that it hath heen said, An eye for an eye, and a tooth for a tooth. But I say unto you, that ye resist not evil, but whosoever shall smite thee on thy right cheek. turn to him the other also," Matt.

We admit and so does Christ, that under the eld dispensation war and the use of carnal weapons were tolerated, hut the Apostle plainly teaches that by the works of the law shall no flesh be justified, only through Christ are we justified, hence the necessity of Christ coming and bringing the perfect will of the Father. In the fullness of time God began to tell of the coming of the kingdom of peace, when there would be no need of learning the art of war or the use of carnal weapons. "And they shall heat their swords into plowshares. and their spears into pruning hooks Nation shall not lift up sword against nation, neither shall they learn war any more.

The angel from heaven, in bringing the glad tidings of the birth of a new

King, declared "Peace on earth," and all along the pathway of Jesus He both taught and practiced the principle of non-resistance. He commands us not only to love our neighbor, but also to love our enemies. "Bless them that curse you; do good to them that hate you; and pray for them which despitefully use you, and persecute you, that ye may be the children of your Father which is in heaven."

In John 11:47,48 we read that a councll was held by the chief priests and Pharisees what to do with Christ who doeth many miracles. If we let Him thus alone al! men will believe on Him, and the Romans shall come and take away both our place and nation. Such arguments as they used are produced to-day against the non-resistant doctrine by those who fear men more than they do God, nor trust fully in His allprotecting power. They fear that the enemy will come and take away both our place and nation.

When our Lord was betrayed and taken captive, Peter, yet under the old law, drew his sword and smote one of the enemies, but Christ tells him to put his sword in its place; for they that take the sword shall perish hy the sword.

Paul writes, "Wherefore take unto you the whole armor of God, the shield of faith, the helmet of salvation, and the sword of the Spirit, which is the word of God, which word is sharper than any two edged sword." The Apostle l'aul, after he became a hold soldier of Christ tells us what the Christian's weapons are. "For the weapons of our warfare are not carnal, but mighty to the pulling down of strongholds."

It is our Christian duty to proclaim and practice the same as followers of the meek and lowly Lamb of God. Richland, Tenn.

For the Herald of Trutl HOW TO KEEP THE CHRISTIAN'S PLEDGE.

BY MARY HEADRICK.

Loyalty to our social pledge requires guidance. God alone can give this so it is our duty to go to God and ask for temporal and spiritual blessing and He will add such things to us as He sees we need. Christians should embrace all opportunities for prayer, for it is our strongest weapon. When we get prayerless, Satan begins with his temptation and tries to draw us from God, but God is almighty and will help us if we look to Him with an eye of faith for guidance. Christ has promised us "I will never leave thee, nor forsake thee." A great fault with the children of God is, they do not continue praying How often do we find our Savior pray ing to the Father in secret when He desired anything. How much more ought we to pray. If every true consecrated Christian would pray for a certain sinner. God would answer the prayer. I believe if we would pray more earnestly and more faithfully there would not be so many backsliders and poor stumbling church members. Oh! how it makes the heart ache to hear of hacksliders, or to see sinners go down to destruction. Oh! stop! before you go further for once too late is for ever too late. We have but one journey to make through this world, and our all depends on how we make this journey. "Oh! yes, says one, "I belong to church: I try and live pretty nearly right, but I don't just like to give up

My sister, my brother, let not that be the condition with us. Can not we give up all and follow after the things which make for peace, and not afte the things that are perishable? Let us be more prayerful, for, we see what work is before us and thousands and thou sands of precious souls are going down to destruction, "where the worm dieth not and the fire is not quenched." Oh Christian friends, let us be more of one mind and have that mind in us which was also ln Christ Jesus. First we must find out what Christ's mind was. We find that He was ahont His Father's business: He was meek and humble, and never spoke any angry words. Now, if we are His followers we will walk in His steps as nearly as we can and say, "Here, Lord, use me for Thy service:" we would then do a great work for the Lord.

We see it was the mind of Christ to do the Father's will. He gave Himself to the Father to work in and through Him. So we will do if we are truly consecrated to the Father, and to do this we must be prayerful. To this end let us be patient, prayerful, and ask God to help us, for Christ said, "I am the way, the truth and the life; no man cometh unto the Father but by me." Birch Tree. Mo.

"HONORING FATHER AND MOTHER."

BY D. L. MOODY IN "THE ZION'S WATCHMAN.

"Honor thy father and thy mother, a the Lord thy Gol hath commanded thee that thy days may be prolonged and that it may go well with thee, in the land which the Lord thy God giveth thee." "Cursed is he that setteth light by his father or mother," "Whoso curseth his rather or mother, his lamp shall be put out in obscure darkness. It would be easy to multiply texts from the Bible to prove this truth. Experi ence teaches the same thing. A good loving son generally turns out better than a refractory son. Obedience and respect at home prepare the way for obedience to the employer, and are joined with other virtues that help toward a prosperous career, crowne with a ripe, honored old age. Disobed ience and disrespect for parents are often the first steps in the downward track. Many a criminal has testified that this is the point where he first went astray. I have lived over sixty years, and I have learned one thing if I have learned nothing else—that no mai or woman who dishonors father or mother ever prospers.

How do you treat your parents? Tell me that, and I will tell you how you are going to get on in life. When I hear a youth speak contemptuously of his grey haired father or mother, I say he has sunk very low indeed When I see a young man as no lite as any gentleman can be when he is out in society, hut who snaps np at his mother and speaks unkindly to his father, I would not give the anap of my finger for his religion. If there is any man or woman on earth that ought to be treated kindly and tenderly, it is that loving mother or that loving fa ther. If they cannot have your regard through life, what reward are they to have for all their care and anxiety? Think how they loved you and pro vided for you in your early days.

Let your mind go back to the time what I wish to have us understand. when you were ill. Did your mother What does neglect mean? Neglect neglect you? When a neighbor came in and sald, "Now, mother, you go and does not mean to keep from doing what we cannot accomplish. It does lie down; you have been up for a week; not mean something that is not within I will take your place for a night"-did she do lt? No; and if the poor worn our reach, or something that we cannot do; but it includes those things which body forced her to it at last, she lay we can do, should do, and neglect to do. watching, and if she heard your voice, This is what condemns us. she was at your side directly, anticipating all your wants, wlping the perspira

Let us look at it from a natural standpoint. If we neglect to sow, we cannot expect to reap. There is more than one way of sowing in this life. We all sow, and shall reap whether we wish to or not. "They that sow to the flesh shall of the flesh reap corruption, and they that sow to the Spirit shall of the Spirit reap life everlasting.' If we neglect to sow good seed, we must reap the fruits of neglect.

What causes neglect? The great cause of neglect is that we pay no at tention to that which, if done, would be to our henefit. Carelessness! How times over than have the world honor many people there are to-day who know that God has been calling them; they and favor than the esteem of the whole know that it is necessary to accept world. And any man who seeks the Him, and consecrate their lives to Him, honor and esteem of the world, and but they pay no further attention to doesn't treat his parents right, is sure this matter, they neglect their duties to Treat your parents kindly. Do all They think that at some future time they can accept Christ just as you can to make their declining years well; but how often they neglect this sweet and happy. Bear in mind that this is the only commandment that you matter too long, and it is forever too

In the Christian life If we neglect our duties and privileges we do not receive a blessing, but lose one every time. In one place we read, "How shall we escape if we neglect so great a salvation?" Why do we neglect this? When we read in God's holy word about the time of Noah, how the people would not enter into the ark even when he pleaded with them, we have a good illustration of the results of neglect. They all perished outside of the ark, because they neglected the privilege they had of entering in. They perished because of unhelief, you say; but they had the opportunity to enter in and be

safe, but they neglected it. It is so with us to-day. The door of the ark of safety is open, and we are invited to enter in; if we neglect to do so we will perish. We neglect many things, even in the church and Sunday school, but whenever we neglect to do our duty we always suffer for it, and the cause suffers as well.

If we for the last forty years as a church had done our duty as we should have done, how much our church would have progressed; how much more flourishing our church would be than it is now. We neglected it!

Let us he true to our principles, and be alive to do our duties at all times, and make use of every privilege.

For the Herald of Truth

BY II. WATSON. It has been sald, and rightly, too, that pity is akin to love. We can also say, and with equal truth, that envy is akin to hate.

Although differing in a great many respects, envy and covetousness are twin evils, in that the desire is for something not possessed, and as such should be met on the battlefield of life and put to rout. Every nature has its weak point, and we will not miss it a very great way if we make the assertion that envy is that weak point. How

lecting our privileges and duties is natural it is for us, when we see people who have things a little better than we have, to wish that we had like them. Rise up in your manhood and womanhood, and say, "That which I have is sufficient unto myself," Do not always be craving the possessions of some one else. We live only a little while, and when we die we must leave our possessions behind us.

What we need to-day is more of that generosity toward our fellow men which says, "I am glad to see them prospering I hope they may continue so Don't be selfish. We cannot have all the good things that are in this world Perhaps we have many things that other people would like to possess, and of which, having, we take no account.

What is more abhorrent to our finer natures than to see one whose whole heart is steeped in envy, which shows itself at every possible opportunity and on all occasions. They envy one person his good looks, another his money, another his home, another his horses, and, perhaps, another his "luck."

One woman envies another her magnlificent and queenly hearing, her fine dresses and her jewels, but she forgets that a loving, sweet disposition and true womanly modesty are more to be sought after than all worldly pomp and glitter. 1 Tlm, 2:9; 1 Pet. 3:3-5.

Some of these envious spirits con fine themselves to "wishing," but others, and these are the ones of whom, mostly, we wish to speak, cannot simply wish, but must say spiteful little things and do spiteful little acts, calculated to mar the pleasures of the envled one. Undoubtedly you have met just this kind of a person. Should you chance to call upon them in their homes you will find them ever ready with an ill word for every one. You mention the fact that some one whom they know has a new dress or a new suit of clothes, and their answer is something after this fashion: "Well. I just believe they went in debt for it, or something of that kind. Why, they don't get near the salary that we do, and we can't afford it." The facts in the case generally are that they dislike for any one of their acquaintances to have something a little more "attractive" than they have, and if they cau make you believe something ill of the party in question they think the point is gained. We cannot see where there is any pleasure or any smattering of happiness in such living.

Beware of the envious man. He may some day envy you your sunshine, the air you breathe, or the space you oc-Did you ever hear of any one envying you your troubles, your sickness, or your pain? No, Indeed. They don't want them. They have too many of their own, without wishing for any of yours. It is an evident fact that the one who has nothing need never fear envy. It will give him a wide berth and clear sailing.

Envy is the cause, indirectly, perhaps, of a great many murders, a great many suicides, and not a few burgiaries. It helps to fill our prisons and mad houses. It makes an abomination of an otherwise good disposition; pushes many a man along the downward path that leads to eternal destruction; starts many a woman in the same direction. and causes more universal discontent than any other one evil. Therefore, let not envy enter into your hearts.

Undouhtedly you who may chance to

read this will say to yourselves that you are perfectly satisfied with what you have and do not envy any one anything. Look out! All humanity is liable to make mistakes and you are but human. Let us take l'aul's advice and be content with that which God is pleased to give us, or the place and circumstances which He has designed for us.

MAN.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living sonl." Some writers have upwisely attempted

to huild on this sentence, "And man be came a llving soul," an argument for the native immortality of man, but the foundation will not bear the superstructure for Moses who is the only in spired writer that uses the phrase uses it altogether eleven times, and out of this it is used ten times of the brute creation Ah.dahm, or Adam means the assimllated genus, capable of being assimilated to the will, mind and likeness of God, capable of being regenerated, of receiv lng an additional principle of life, and of being conformed to the image of God: and though the fall of man seemed to contradict the prophetic character of his name and apparently to frustrate the design of the Creator in the bestowment of that name, yet we must remember that the creation of the world, and of man was hut a preliminary and pro visional arrangement; and that the purpose of God, which He purposed in Christ Jesus our Lord (Eph. 3; 10.) shall vet be infallihly and certainly accomplished: and that the conserved genus -Adam. - the number that no man can number, redeemed by the preclous blood of Christ, shall by the newer of the Holy Spirit be assimilated and conformed to the will, mind and likeness of God, through Jesus Christ our Lord, And thus the purpose of God which He purposed in Himself before the world began, which He announced in the prophetic name of the first man-Adam the assimilable one, and which for a time the fall seemed to contradict and to subvert, shall yet be accomplished in all its original intent and entirety, and redeemed man be assimilated to God in and with the person of the second Adam the man Christ Jesus.

The genus Adam is already assimi lated to God in the person of the last Adam: in His sinless righteous life on earth. He was assimilated or conformed to the will of God, and now in His risen, ascended and glorified life in heaven. He is assimilated to the like uess and glory of God. The Adamic genus is assimilated, and glorified iu Him And all His neonle. His redeemed people, are regarded by God and spoken of by the Holy Spirlt as already sat down with Him in the heav enly places. How striking is the language of the Holy Spirit lu Rom. 8:31, "For whom he did foreknow he also did predestinate to be conformed to the image of his son, that he might be th firstborn among many brethren. More over, whom he did predestinate, them he also called: and whom he called them he also justified: and whom he justifled, them he also glorified."

The idea before the mind of the apostle seems to be an artistic one a large central portrait, beneath which i written, "To be conformed to this"

devotion the song was sung, but "with

out musical accompaniment" cut off the

choir's display and turned the song to

its legitimate purpose. It is an astound-

ing fact that the songs of most modern

choirs are not counted perfectly artistic

and accomplished until their utterance

gives out nothing but the tune and con-

ceals or drowns the words and sup-

presses the sense. We have beard

Sankey sing, and he threw out the words

with distinctness and rendering the

meaning plain by his wonderful express-

ion of the sentiment. This edifies. But

to hear a choir run up into unnatural

sounds and alternately squeak and

squeal to show themselves would lead a

spiritual man to prefer the fileing of a

saw at a sawmill. Where these operatic

methods of song are in use spirituality

takes wing to get away to the humble,

revivais become mechanicai, not spirit-

uai, and the church suffers loss of life

and power. Nor is this a matter de-

pending on the taste of well-bred per-

sons. Spurgeon, with a large inlinential

church, where Queen Victoria loved to

go, had congregational singing in the

conducted as to be incomparably ahead

of any choir on earth. We should sing

for God, and never prostitute our voices

to entertain and please the world. We

recently beard the Evangelist Osburn

sing in a most expressive and impressive

way, and he stated that he did not

know a single note. We favor the study

of music, hut many who are accom-

plished in the science of music do not

understand the religious art of song to

A CHILD'S FIRST LESSONS IN

Not long since I passed an evening at

the house of a friend. While the older

members of the family were engaged in

conversation, a bright little boy, of about

four years, was amusing himself at the

hall. Frequently it would rehound, or

roll into the midst of the circle seated

around the fire, Upon one of these

occasions it was caught by his mother,

pretended to throw it across the room.

The little fellow went in the direction

searched for the ball, but in vain. He

I threw it across the room; and if you

wish for it you must look there for it.'

Join returned to his search, but hardly

reached the farthest part of the room,

when hounce came the ball, thrown

from the mother's hand. He picked it

up and returned to his play, apparently

not thinking of the subject. Presently

the hall again enters the circle, and is

seized by the mother, She again pre-

Now mark the result, John stands look

tended to throw it across the room.

ing in that direction, but starts not. He

is doubtful. And has he not a reason to

"Mother, you haven't thrown it; you

Now, young as John was, he knew

that his mother had told him that which

doubt? His mother had deceived him

said you did before, but you didn't,"

once, and why not again?

was John's remark.

FALSEHOOD.

the praise of Jehovah .- Sel.

Metropolitan tabernacle, and it was so

surrounded by an inlinite number of smaller portraits, face likenesses of the Centre One, above which is written, "Foreknown of God;" around the frame "Predestinated by God" to be assimi lated, conformed, to the central portrait, the image of His Son, and as descrip tive of the various steps taken by God to bring about this eternal purpose of His there is written at the foot of the picture "To be called," "To be justified," "To be glorified." And it is done! for purpose and accomplishment are the same to God.

"Of all that the Father has given Him He will lose none." All that the Father predestinated to be conformed to the image of His Son, will be conformed to that image in moral glory. spiritual beauty, eternal blessedness and incorruptibility, "Neither can they die any more for they are the children of the resurrection."-Sel. L. M. J.

THE OLD PATHS.

BY REV. D. W. BAKER.

"Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein and ye shall find rest for your souls.-Jer. 6: 16.

The way to heaven is an old way. It was established when God created man. It is said Jesus was a Lamb slain from the foundation of the world, hence the way was mapped out in the beginning. It is said to be an old way, a straight way, and also a narrow way, and an high way, and the good way. I look down on this way and I see foot prints of Enoch, the sixth from Adam, who walked with God three hundred years. By faith Abraham journeyed on this blessed way, for he looked for a city whose builder and maker is God. Jacob stood upon this blessed way when he was dying. Noah preached to the antedlluvians one hundred and twenty years, as he traversed this heavenly way Moses the law-giver, endeavored to keep the children of Israel on this way from Egyptian bondage, but was not successful at all times. Joshua had wonderful success. In this smooth, peaceful way the sun and moon obeyed his will, and upon Gibeon and Ajalon they stood still. Gideon, that man of God, as he led the three hundred against the Midianites armed only with pitchers and lamps in their left hands, and trumpate in their right hands to blow withal. and they cried, "The sword of the Lord and of Gideon."

This old way has been trod by all the ancient worthies of all ages, and all that get to heaven will get there over this old way. There are pools of blood and mounds of ashes along this way. I look in my letter I got from my Father, and it tells me they have got Stephen down on that way, they have been pelting him with stones, blood is gushing from his ears and mouth and a great pool is gathering near him; but I see him look up, bis face lit up with the inward glory and he saw something no where else recorded in this letter-Jesus standing up looking, as much as to say, I can't see this trial of faith unless I stand.

"They were stoned,"-Heb, 11: 37, We hear of others relating what they endured. Paul, what makes you carry that shoulder so much lower than the other, and what cut that ugly gash on that open face? Oh that was done in that tumuit when they were dragging me out of the city. I look as I stand on

this good old way and see where there had heen a jog drawn along making a trail, and I asked what made this? Oh I'aul was dragged here. Well, what are those blood stains along here where he was drawn? That is where they kicked him. As I go along a little further I see a lot of broken switches and there are bloody stains on them, that is where he received one hundred and ninety-five lashes. But we follow on and hear him say, Lord take these thorns out. And we see him down on his knees asking the same thing again and again, but the Lord says, "My grace is sufficient," and then Paul thanks God for the thorns. "They that will live godly shall suffer persecution."-The Christian Conserva-

For the Herald of Truth. A PROPOSITION.

BY ISAAC PETERS, On account of the present controversy

hetween the United States and Spain a number or the younger brethren in our congregations have been disturbed with the question whether, if the war should continue for some time, the number of men called for the army by the Government might not be filled by volunteers, and that recourse would then be taken to the draft. Owing to the ignorance of some of the officials of the government regarding the exemption from military services which we as a nonresistant people have enjoyed, and since the laws differ to some extent in different states, the question has been raised whether it would not be advisable for all Mennonite congregations who are still holding fast to the principle of nonresistance to unite in framing a petition and presenting it to Congress, this petition to contain Scriptural proof in support of our confession regarding nonresistance, and an earnest request that in case of recourse to the draft, the government would graciously make an exception in our favor. On the other hand it is the opinion of the writer and of others as well, that in accordance with the principles of our confession, it is our duty in time of war to be active in deeds of mercy, not from compulsion, but voluntarily, from the impulse of Christian love for our neighbor, according to Luke 10:30-37, that all may know that we, as children of light, are ever ready to show our faith by works of love, according to

Matt. 5: 16 and Rom. 13: 1-7. I would however have this considered simply as a suggestion, and I hope that others who probably have a better understanding of our position as nonresistant subjects of the government, will reply to the above suggestion.

Henderson, Neb.

For the Herald of Truth THE SUNDAY SCHOOL AND THE TEACHER.

BY RACHEL NEUSCHWANGER.

The Sunday school opens to us a grand field of usefulness and the good influence exerted will abundantly repay the time and labor we expend. A great deal of our time should be spent in studying how we can make the lessons more important and impressive for the unconverted. We should try to bring to their minds a realization of the danger into which an unsaved condition places them, for the sinner first must know his lost condition before he is

willing to accept Christ. The Sunday school teacher is a pastor on a small scale. We have the care of precious souls and therefore we should be very careful what we teach our pupils, for we shall indeed be held responsible for what we teach, and let us teach by our example as well as by words, or our efforts will be unavailing, for the pupils think what the teacher does is all right for them to do. Oh! dear sister, let us be very careful in our daily work and conversation and our very appearance even for children as a rule are very quick to notice if their Sunday school teacher engages in foolish talking, jesting or using some idle by-words. We as teachers should be especially careful, and we should not be satisfied with simply interesting and instructing our pupils; we should not rest satisfied until they are converted. It is very pleasant work and a very important one to feed the lambs of the flock with the precious word of God. Christ's injunction to Peter was, "feed my jambs," There are many ways in which we can feed Christ's lambs. A teacher should aiways have a smile and a word of encouragment for his pupils, and let them know you take an interest in their souls Birch Tree, Mo.

HEART THOUGHTS.

Let not your heart to vain boastings be attuned, for sometime you may have to sing another kind of song.

Be not ever thinking of yourself and what you have; some day you may have nothing.

Shun not the advice of a true friend, for no true friend would willingly advise you wrongly.

Take daily lessons for your living from nature-be content to live in your little niche as a part of the great landscape, shedding about you the light of love, as does the moss, the fern, or the insignificant pebble.

Do not become possessed of the idea that you know all that is worth knowing; the smartest men that ever lived knew comparatively nothing.

When you are called upon to do anything that is within your power to do, do it willingly and as well as you can. There is nothing more despicable than stubbornness.

Be not ever ready to find fault with your neighbor. Every one has his peculiarities and foibles, and perhaps you have some which are as disagreeable to them as theirs are to you.

If it should so happen that you should be preferred over your fellows for some duty for which you are specially fitted. do not become puffed up with pride. A bailoon filled too tightly will hurst.

Have a purpose in life, and, having it, stick to it. A life without a purpose is a wasted life indeed.

Do not neglect to remember, when you are enjoying some special blessing. that there is a Creator who is responsi

ble for your pleasures, and to whom you in turn are responsible for their use.

Be not discouraged when an avalanche of trouble seems to overpower you. The sunlight of happiness will shine fortb with redoubled brilliancy in the future

There is no knife sharper, or one which can inflict a deadller wound, than a sarcastic tongue. Keep the hand of reason steadily fixed upon this safetyvalve of the mind, and, when the head ecomes overheated, close it entirely.

A kind glance of the eye sometimes conveys more sympathy than a thousand neatly turned phrases, and a warm, friendly clasp of the hand contains more meaning than a trainload of eulo

Never neglect an opportunity to do good. The feeling of peace and happiness that succeeds a good deed amply repays any inconvenience that may bave been occasioned you in the doing

Never carry a parasol when you go out to bask in the sunshine of God'a love It is like building a fine house that we may be enabled to live on the

SONG. Singing is a poem expressed with

musical modulations of the voice. It is an important part of worship. After the institution of the communion of the bread and wine, Christ and His apostles sung a hymn. Matt. 26: 30, "And when they had sung an hymn they went out into the Mount of Olives." Also in Ephesians 5: 19, and Colossians 3: 16, we read of the employment of paalme and hymns and spiritual songs, the former tells us to sing, making melody in our hearts to the Lord, the latter tells us to sing with grace in our hearts unto the Lord. These quotations show conclusively that singing is a serious matter of devotion and is a solemn part of worship. All the children of God should engage in this service, whether they bave trained voices or untrained. It does not require a trained voice to pray acceptably, song is worship as much as prayer. Indeed in song there is much of prayer, and as we sing with the Spirit and with the understanding, we should observe the song and its sentiment. Some portions of song are prayers, other parts are praise or consecration, which we should carefully note and put upon our hearts and place in the understanding. Have a good leader to start the song at the right pitch and "let all the people sing." Some churches have wholly perverted sacred song, till it has dwindled to be the merest scratching of the itching ears of the world; they have degraded it from worship to an operation performance, that grieves spiritual men. When George Muller of the Bristol Orphanage, England, was in this country he visited San Francisco. The choir of a popular church spent about two weeks drilling preparatory to his coming, so as to show off well in song to the concourse that abould gather. When they were in their place all ready to sing, George Muller arose and said: "The congregation will sing without musical accompaniment, I need thee every hour." He started the song with expressive

devotional interest, the congregation was not true. And could be after this pleasure of his trip. In vain 1 pointed place as much confidence in her word as struck in, and with weeping and deep

HERALD OF TRUTH

before? But was this all the harm it did? There was still a greater evil which grew out of this. John knew that his mother had told him that which was not true. For aught he knew it was manly, or a mark of wisdom. And he, too, had caught the infection. Presently a thimble roiled from the workstand upon the floor, which was no quicker observed by John than pocketed. Upon being asked for it, he repiled with a rogulsh smile, "I haven't got it." I immediately called him to me, and began to talk to him of the sin of telling that which is not true. The little fellow iistened attentively awhile, and then said. "Why, mother does."

In conversation afterwards with the mother she informed me she was in the littie boy, and when she did, she would often deceive him as in the case mentioned. It had never occurred to her that she was losing her character for veracity, or teaching her little boy to tell falsehoods.

Now is it not to be feared that many mothers, and other persons who have the charge of children, are in the habit of amusing themselves in this way, at the risk of making those children liars? -Sel, from Friends' Moral Almanac.

"A THING TO CRY OVER."

A newer sensation can hardly be given to a European than New York waters afford on a bright calm day, with the great white Terry boats, to which Europe has no parallel, ou their several tracks, the pert little tugs darting through among them, and screaming every now and then like impudent boys in a crowd, while the dignified ocean steamers hold the middle of the stream or repose at their wharfs ou either shore, Liverpool docks are greater, but for variety and vivacity New York within "The Narrows" is

unique. I was taking in a part of this most back part of the room with tossing a animating scene from the end of a river-boat when my attention was drawn to a well dressed young man, reeling in his gait, loose in his speech, and all unwittingly making himself disgracefully who, upon looking in that direction, ridiculous. He was tipsy, and many of the passengers were heartlessly enjoyhis wretched follies. Beside me indicated by his mother's hand, and stood a man in middle life, of decent, but not fashionable dress or address, then came back to his mother and in a looking at the spectacle with such sad respectful manner asked for it, believing and pitying eyes that he could not esshe had the hall. Judge of my surprise when his mother replied, "Why, John, cape notice.

"They should hardly laugh at the poor fellow," I ventured.

"It is a thing to ery over," he said, with inexpressible feeling. If the silly youth had been his son he could not have put more emotion into his simple words.

A few sentences were exchanged. liis accent soon satisfied me that my companion was a north of ireland man, at least by birth, and a religious man; and as we were going up the Hudson together it was natural to ask and answer questions, to identify places and people known to both of us, and to feel that interest-which only the very bad or the very shallow can be without in a countryman met in another land.

The exhibition which had led to our introduction had turned his thoughts to his own past in a way that spoiled the

out the places as they came in view; named to him the points of interest in the receding city; drew his attention to the palisades wailing up the river's western bank for a score of miles, the rlch-colored wood covering the debris which ages had brought down to the hase of the long precipices. Handsome villas, with sloping green terraces dividing them from the eastern bank, bright and busy towns on either side, Nyack creeping in at a breach in the great wall, as if Rockland County, with its waters and pastures, wanted to get one peep at the nobie Hudson, and the free expanse of Tappanzee, where the stream widens among its hills into the loveliest of lakes - all these appealed to him in vain. The scenes of his own hut I earned, and tried hard with Beslife, vividly recalled, banished the loveliness from his view. In spite of my habit, frequently, of playing with her reluctance to draw out what was personal and obviously painful, he went on bit by bit, as if it were a relief to him, to tell me what made the poor, tipsy

simpleton to him "a thing to cry over. He was born and bred -I use almost his language-on a farm in Ulster, Ireland, of that class which, while members are but tenants, have held by a tenure so secure that they feel as independent as freeholders. He had little taste for farming; disliked the irksomeness of work and of watching little things; and this he saw was the only way to live on a farm. If it were not that families generally did the work within themselves, and worked hard at that, they could not live.

He married a wife, a nice girl, who had served her time iu -- to a dressmaker, and who shared his feeling, and they set up a little business. It was in the tears. the market town close by his own

"My people," said he, "were respectable, and I got credit to start with; but I did not know the ways of the trade. My old neighbors used to drop in, and my wife and myself wished to be kindly, and we had a deal of treating, and this cost money, and we soon ran behind in rent, in our bills, in every

way. could not bear to go down there, and we managed to sell out, pay part, and promise the rest, for our creditors knew who we were, and we moved to Glasgow. Were you ever in Glasgow?" "Yes," I said, "I know Glasgow very

"Then you know how many mills, and works, and shops it has, and how crowded the people are together. You may think the change it was to as to go into two rooms in the High Street

you may mind the High Street and have nothing but these to ourselves. But necessity has no law. I got work, and we paid a little of our debt, and 1 was getting a rise in wages, and we had two nice children. They have in Glasgow what they call the Fair every July; for a week little work is done, pleasure is the only thing; and oh! it is too often pleasure like that poor fellow's drink ing men and women, ay, and children

-why, I have seen men and women in the broad daylight lying dead drunk on Glasgow Green, and nobody seeming to mind it! Somebody had to stay at the works this week, and I was glad to earn the money. At six I came home, meaning to take Bessie, that was her name, a walk; but when I came home she was out, and the two children were to Him, and get strength from Him.

by themseives and crying dreadfully I dld the best I could, put them in bed, and went to look for Bessie. I found her under the-I found her-like that man, only worse. She did not know me-could not speak. The women with her were drunk too.

"If somebody bad run a knife into me it could not have been so bad. Then I found from the publican that it was not the first time. I bad bills to pay, and it was not the last. I used to take a drink myself, not to be drunk, but this stopped me. I never tasted it again; please God, I never will.

"From that on it grew worse -- money bought little or nothing, it seemed had no heart to work, no heart to come home, no heart to look at the children sie. I got a minister to come, got her promise against it, got her clothes to go out, but it was no use; if she was doing better for a while, one of the e drink ing times, when everybody seemed to go that way, would come, and things would be as had as ever.

"Then I thought if I left the place and came to America it would be better, and she promised me it would. 1 saved money. I sold my watch, and we came. It was useless. It seemed as if she had become another woman. Her natural affection left her. She would take the children's clothes and seli them for drink. It made her mad, and it killed her. We had a little hoy, our baby; and she was found dead, when I was at work, with the child we called him Thomas for my father -sitting on the floor by her, trying to waken her. lie took longer to tell this than I

have done, for he could not keep hack I expressed my sympathy with him.

"Thank you, sir," he said, "that's years ago, but I can't forget it yet. Only there's one thing, I never said a hard word to Bessie; thank God, I never did," said he, and I could well believe it, as I looked at the honest face. "But, oh! when I think of her going before her Maker in that way!" he added,

with flowing tears. "Well, I hope," I said, "the children will be a comfort to you."

There was a long pause before he spoke, and then it was with so much evident pain, that I regretted my words.

"One," said he, "the second, is: she is a good child. The oldest is not steady; I can do nothing with her, and my boy, the little boy i told you about, can't be kept from drink. That's my trouble now. I gave up the place I had in Jer sey, and I am going out to Ohio, to a town where I am told liquor is not to be had, to try and save him. It breaks my heart a second time, and I can't al together blame him, for at the time 1 took some, and his mother took too much, and it looks as if it was put into his very nature, that he couldn't help it. Oh, sir," said he, turning to me directly, and becoming eloquent in his vehement feeling, "fathers and mothers ought to be told that when they are drinking they are putting the feeling into their children that will ruin them; they will be scourged with the whip they made themselves,"

We parted with some words of hope to him, some entreaty that he would not even yet lose heart, hut believe in the Saviour from sin, direct his children If he sees this page he will know that I am trying to act on his honest, true words. Oh! that they could be put into the ear and heart of men and women in Ireland in Scotland, where a "Glasgow Fair" is a national disgrace, in England, in America! Who would not wish for abstinence tracts, and books, sermons to young people, humane laws-one almost cries out for anything that would There are few people who can keep stop this slow, cruel murder of home love, of men, of women, of little children, of hope, of peace, of immortal souls! One little bit of the misery is " thing to cry over," but what pity and indignation should move us as we look at the whole field of horrors, the out raged, the mangled, the dying, and the

THE FOUR GREAT DISPENSA-TIONS.

Isalah 46:9, 10

In history we see the fulfillment of prophecy, and the fulfilled, fulfilling prophecies. We see the perpetual and ever lengthening chain, thrilling miracles that perfect the inspiration of the Bible, and illustrate the wisdom and the truthfulness and power of God.

The study of prophecy therefore in cites us to admire His wisdom, trust His promises and dread His threats,

Looking backward to the beginning, and forward to the end, we call the intervening space time, and although the history of that space may fill vast volumes, it will be but as a short paragraph compared with the endless annals of eternity-a paragraph however of profound import ever to be remembered hy the redeemed in their glorified state. for it will be the history of the work of redemption. Sin and grace are the key words of the work of redemption, so that when past, its history may he summed up in the saying that "Where sin abounded, grace did much more

Along the coast of time one generation after another disappears like wrecks upon the shore; but the Almighty Father who is "from everlasting to everlasting," is able to call them to life again, saying, "Return ye children of

The period of time is divided into four dispensations. The Patriarchal, the Mosaical, the Gospel and Millennial. Two of these are past, the third is present and the fourth is to come.

Perhaps it is sufficiently accurate to measure the Patrlarchal dispensation as extending from Eden to Sinai, the Mosaic from Sinai to Calvary, the Gos pel from Calvary to the second advent of Christ, and the Millennial from the second advent to the eternal state.

Each dispensation is ushered in with great and special miracles.

The Patriarchal with the miracles of creation and of Eden.

The Mosaic with the plagues in Egypt, the overthrow in the Red Sea, the deliverance of Israel, and their settlement In Canaan.

The Gospel in the miracles of Christ and His apostles, and the overthrow of Jewish commonwealth.

The Millennial in the advent of Christ the resurrection of the just, the destruction of the human government and the establishment of the kingdom of God on the earth, and on the great principles that, "if that which was done away was glorious, much more that which remaineth is glorious."

better until the last, after which comes the perfect and eternal state, where will be neither wars nor rumors of wars, no sin or sorrow, no suffering or deathglorious prospect for the redeemed .-

VENGEANCE AND VIOLENCE.

their souls up to a high level while taking part in any way in war. No matter what the purpose of the war, actual hostilities and preparation for hostilities arouse the lower and baser side of men's nature and in most men overwhelm, for the time, in considerable measure, the better principles and habits by which their lives are ordinarily governed. This fact is being conspicuously brought out in the present war. The nation professed to go into the war in the name of Christian humanity, but, hostilities having begun, humanity is largely lost sight of, and the watchword of the war has become a watchword of vengeance, "Remember the Maine!" It is seen and heard everywhere, in the newspapers, on the multitudes of buttons and badges which are hawked and sold on the streets, on advertising notices, in the war conversation and war speeches which are heard on all hands in public and in private. Even before hostlities began, it was much on the lips of the Congressmen who forced the war upon us. Sampson's gunners at Matanzas when the hig shells were playing havoc with the forts, amused themselves by shouting, "Take that for the Maine!" The marines at Manila went into the fight to the watchword. "Remember the Maine?", which was shouted from ship to ship until the whole harbor rang with the hoarse cry. Men on the sidewalks shout with glee to the soldiers starting on their sad and perilous task, "Remember the Maine!" In the Boston morning papers on

May 17th was the report of a speech made the preceding evening before a large gathering of professed Christian people by a distinguished Massachusetts State Senator, in which the same spirit is shown in a most unblushing and vaunting way, as if vengeance were the sum of all the Christian virtues. After sharply taking to task a minister of the gospel of mercy, forgiveness and love, for being faithful to his Master and warning his hearers not to he carried away by the vindictive cry, "Remember the Malne!", this Christian Senator had the conscience to say that "every American living ought to be thankful because. for the dead hodies of those Americans lying at the bottom of Hayana harbor. there are dead Spaniards lying in Manila harbor." How does this differ from the ancient semi-barbarous teaching of "an eve for an eve, and a tooth for a tooth?" How does the spirit of this American Christian Senator who wants a dead Spaniard for every dead American differ from that of Gamhetta when at the close of the Franco-German war he sought to inspire in the minds of his fellow countrymen relentless hatred of Germans by saying: "Revenge! Think of it always, speak of it never!" except that the Massachusetts Senator wants it spoken of as well as thought

It would be difficult to credit the newspaper report of this Senator's speech, were it not of a piece with what in the wagon and driven off to the police is being uttered all over the nation. In station.

Each dispensation is succeeded by the a recent issue of a daily so-called reform paper published in another State,-a paper which favored peace until war was actually on, a column was given to war songs. One of the songs ran thus: "The Stars and Stripes our oriflamb,

The Maine our battle cry, We'll swift avenge our shipmates' death,

Spain execrate at every breath. And fight her till we die.

We'll double shot each bellowing gun Rain down upon Spain's vaunted fleet

And pave their decks with dead." In a late issue of the Minneapolis Times a writer, after preaching in the name of Jesus Christ a sermonet on "righteous wrath," as if righteous wrath and the spirit of vengeance with its bloody horrors were the same thing, lets his true spirit out in such utterances as "Remember the Maine!". "Let the cannon roar!", "To the butchers their just deserts!" The achievement of Dewey and his "glorlous fighters" he considers "enough to stir the blood in the statue of any patriot and make him dance in glee." Does this writer persuade himself that the meek and lowly Jesus, who "when he suffered threatened not," if he had been standing on the hills overlooking Manila harbor, and hearing the hoarse cries of vengeance and seeing the huge shells killing, mangling and burning to death hundreds of those for whom He died, would have "danced in glee?"

We are charitable enough to believe that much of the seeming vengeance and vindictiveness manifesting themselves throughout the land are superficial and the result of temporary excitement. But even thus they are unworthy of a people making such high claims to Christian virtue and humanitarian feelings. One would think that all professed Christian people who believe the war to be justifiable, would at least look upon it as a dreadfully sorrowful necessity to he wept over rather than to "dance in glee" over.

Along with vengeance goes violence, of course. The example set by Congressmen on whom the war spirit had settled, and who flew at each other with clenched fists attering angry epithets and hurling hig law books at each other. has been followed in many places. We should say rather that the same spirit is producing like fruits in different places. In one of our large cities excitement ran so high that a man who ventured to speak out his conscientious convictions in behalf of neace was killed on the spot. In another place some small boys acting out the war with Spain fought so desperately that some of them were hadly wounded and one of them killed. From a lady in Chicago we learn that the children of 38th and 39th streets, inflamed by the talk which they heard, with hatred against Spain, engaged in many skirmishes about the stock vards, and finally grew so exasperated that they lined up to the number of hundreds with old tin cans, sticks and stones, and fell to fighting like trained soldlers. Though only about twelve years old such was their desperation that many faces were covared with blood and the first attempt of the police to separate them was Ineffect Finally a patrol wagon was called, and after a desperate struggle, in which one how was shot in the leg forty of these young Spanish haters were loaded

This is doubtless an extreme case, but there have been many essentially like lt. Sunday school boys of eight and ten double their little fists and declare their wish to kill a Spaniard, to kill all the Spaniards, who, they say, are so mean that they all ought to be killed off the face of the earth.

How can it be otherwise? The newspapers of the country are full of fiery and vindictive talk, and of pictures of war-scenes, war-ships, bursting shells, blown-up forts, hideous pictures of Uncle Sam leaning upon big cannon, letting loose the dogs of war, knocking and kicking Spaniards off the globe, etc. Men and women talk passionately against the Spaniards, teachers fill the minds of young pupils with flaming ideas of the "righteousness" and the "glory" of war for the "honor" of the nation, preachers induige in vehement declarations of the necessity of punishing Spain in the name of the Almighty. What wonder that in the children of the nation, and in many of older years, self-restraint disappears, tenderness, kindness and forgiveness are forgotten, and the spirit of hate and violence is everywhere strong! The money cost of a war, the destruction of life and property, are bad enough; but they are as nothing compared with this moral retrogression, this recrudescence of barbarism and animalism - the penalty which the nation is paying and will have to continue to pay for a long time to come, hecause of its failure to follow "the better way."

We are glad to know that there is another spirit in the land. Its voice is nearly hushed now because of the raging of the storm. But because of the trial and the sorrow through which it is passing, it is gathering strength, we hope, and clearness of vision, and wis dom and courage, for more earnest and faithful activity when Its hour comes again. The war will come to an end, the voice of vengeance and violence will be hushed, and their spirit will some day die out, but "of the increase of His government, and of peace there will be no end." Let this be the watchword and the watch-thought of all the peacemakers over whom alone the blessing of the Highest is pronounced .-

A SHORT time ago I read an interesting article, "How a soul can he won with ease," written by Bishop McCabe. "Not very long ago, in a strange city, as the backman got down off the seat and opened the door to let me out, I dropped quarter into his hand and said, 'Good night! I hope to meet you in glory.' At midnight he returned and asked to see me. I told my host he had better wait until morning. The man said, 'No! I must see him to-night.' When in my presence, the tears rolling down his face. he sald, 'If I meet you in glory, I have got to turn around. I have come to ask you to pray with me.' What a privilege to pray with that man, and to point him to Jesus; and yet I never saw him again in all my life. There are 10,000 men in this country that have not had an invitation in all their lives. I am often humiliated when I think of the many times and opportunities in my life which I have wasted, and not used for the winning of souls to Christ." So many to win, let us all make the effort.

ELBOW grease is the stuff of which

MISSIONS.

1898

For the Herald of Truth. A TALK WITH A MISSIONARY.

BY LYDIA HUBER. Last summer as I was returning from a visit to Canada, in the month of August, I was very much impressed with a child sitting ln front of me accompanied by its parents. Several of us sitting near gave the little fellow some fruits, which seemed to occasion a conversation at length. The lady told me they had been traveling about six weeks, and were getting very tired.

I soon learned that they were missionaries in Japan, and were returning

to their native home in Virginia. I asked her to tell me some of their experiences. She said she would be pleased if she knew what would be of interest to me. I said, anything at all, knowing that we who have comfortable homes and a peaceable country could have much to learn from the persevering missionary.

She said: "Ten years ago we were sent to Japan, and at once hegan studying the language which is very difficult. The people there are very well educated and if persons were to study for thirty years they would not be as proficient as the natives. My husband at once began teaching school, but made rather slow progress, owing to the priests warning he people not to send their children to school, as the foreigners would kill them. We sang a good deal, and the natives would listen outside and finally resolved to enter. In time they became very much attached to us, and trusted to our honesty much more than to that of their people. Many of their people steal, and tell falsehoods, and think it

no sin if not caught in the act. They believe we are good living peo ple, but they cannot receive our Bible teaching. Wherever there is a little knoll, there are shrines, and the poor heathen will persist in worshipping their idols. We tell them repeatedly that this worship does not mean anything; they contend that their fathers, mothers, and all ancestors practiced this kind of religious reverence, and 'you cannot make us believe they were bad people, now that they are in their

Many of the Japanese were very kind to us. One prominent lawyer gave us a part of his bouse free of rent, with injunctions not to mention the religion of Jesus Christ to him. My husband went to the depot one day and wished to purchase a ticket, but just theu discovered he had forgotten his pocketbook, and said he must wait until the next day, but the agent said, 'We know you are perfectly honest, you can pay

for it later.' Although we love to go home and see our dear friends, we were very loath to leave our work.

Many people imagine we missionaries need so much money, but we need the prayers of God's people much more than we do their wealth,"

As she said this a radiance adorned her beautiful countenance. Her heart seemed right in her work, and this was what endeared her so to me. Let us as professing Christians assist the needy with means and our earnest prayers.

Our doubts are traitors, and make us lose the good we oft might win, by fearing to attempt.-Shakespeare.

INDIA. In a recent letter from Dr. Julia Bissell of Ahmednagar, India, we learn that the l'lague is still epidemic in some localitles of the country; also that the famine relief work has been the means of accomplishing much for the future of many little lives. We make the following extracts from her

HERALD OF TRUTH.

"As the orphan children who were taken during the famine were taken to he put into school for their education, and as I am not directly connected with any educational institution, I have not taken as many children as 1 at first expected to take. I have three now, for whom I am directly responsible, three boys. To any one who wishes to undertake their support, I would gladly write about them, and would send their photos, if desired. I would wish, how ever, to have the supporter feel that all details of the management and education of the boys should be left to my discretion, as the conditions obtaining here are not always understood by those at home-indeed, are often misunderstood

Like many others in this Presidency, we have recently passed through an epidemic of Plague, which, however, is now over in our city; we trust the vigorous measures taken will prevent a recurrence next year, though of course we must be prepared to meet it a second year.

I am suggesting to Mrs. Sitley, an honored and beloved worker of our society in a station distant from Ahmednagar, to write you in regard to some orphans who came to her in famine days, and whom she now is caring for. There are live line little boys, whom she was instrumental in saving from starvation, and one little girl, not yet sufficiently recovered from the state to which she was reduced, to stand alone. Mrs. Sitley will be able to give the sad and yet interesting history of these children whom she is now moth-

ering. Another letter, from Geo. W. liawkes of Basim, Berar, to Dr. T. S. Johnson, Presiding Elder of the Berar District, shows that there is still great need of help there in order that the good work that was begun may not be rendered futile. A few extracts from this letter will likewise be interesting:

"You know for the past two or nearly three years I have received my support from a dear devoted sister in the Lord, who lives in California. Her money has come as regularly as the months themselves. Now, however, by an unfortunate circumstance her income is con siderably reduced, so that she is no longer able to send any allowance to me. She feels very bad about the matter, as she expressed it, Because it has been such a joy to me to be able to do something for Jesus Christ in India in that way.'

We can get along all right for the next two or three months, May, June and July), but what to do ten is the question. I know it is practically useless to ask the Methodist Society to take me on, for they have more work now than money to properly carry it on. It would be such a great pity if we were obliged to go back to the United States, as we are just getting to be useful here; and more than this here are the orphans we took in the familie and the Boys' School. There is no one to take over

the work and do justice to it; you can't spare any one from other stations to come here; so I feel practically tied here and we must live and we can't live without necessities of life. It is a sad state of affairs. Surely there must be some church, churches, or perhaps individuals who would send the necessary 840 or 850 a month and keep us here. Maybe among some of your friends there is some body or some church who will do it. I wrote the lady who has been sending the money every second week and would be glad to do likewise to any one who will take up

my support. The need is so great and the workers so few-so very few-that my heart often aches for the hundreds who are practically unreached with the gospel. God forhid that we, humble workers though we may be, should have to go back to the United States hecause of the lack of \$40 or \$50 per month. If you do write any of your friends about this matter, may the Holy Spirlt move their hearts to do as Jesus would have them do- to fulfill His last command.

I trust dear Doctor you will earnestly pray with us that God will provide and give His own wisdom and guidance."

HOME MISSION NOTES.

Monday evening, June 6.

Dear HERALD readers: Meeting is just over; a number of our German friends were here and we had a good meeting. It has been some time since we have written, time llies so rapidly, and it seems nearly every moment has its task, so sometimes the

mission notes are neglected. The dear Father sends us many

blessings from day to day. Of course there are difficulties and hard work, but when we realize His presence and His blessing, why should we fear

Several times we began our "notes and we gather some of the fragments for you now, Sunday, May 28.

To day was a bright, happy Sunday. The morning service was small, but interesting and helpful. These morning services have the advantage of being undisturbed by the noise we so often have, as the noisy element is not usually here then, so we have blessed little seasons of worship with our Christian friends. To day we enjoyed the presence of Bro. I. W. Royer of Orrville, Ohlo and Sisters Ebersole of Sterling,

The Sunday school at Ryan's hall was good. This school is still small, but the interest is good.

The Sunday school here was especially nice.

We were glad for the presence of Dr. Ebersole and Bro. A. Ebersole in the Sunday school.

This was Bro. Byers' last Sunday with us as superintendent. He gave us a short talk at the close of the school first drawing a comparison between the school as it was opened Nov. '96 and to-

Our hearts are filled with humble gratitude as we think of the difference, Then it was a noisy rabble of unruly children, the teachers almost bewil-

dered, apparently in vain trying to get the scholars quiet enough to impress upon them some gospel teaching amid the awful confusion.

To day our school of children for or der and intelligence would compare fa- rupt thoughts in an idle person."

vorably with the best schools I have visited. Bro. B. spoke of his continued interest in the school, and asked how he could still help the school, "Pray for lt," said Emery, one of our bright boys. "I will," sald Bro. B.

"But," he continued, "I need help too, will you help me?"

After a short pause he asked, "How many of you will pray for me when I

Nearly every hand was raised in response.

Surely this is one blessed reward for the faithful work Bro. B. has done here. We are sorry to miss him as superintendent, but as he goes to another field of usefulness we wish him God speed.

As these helpers leave us we learn perhaps to depend more fully on the

Bro, Ansel Coffman takes Bro. B.'s place as superintendent of the Sunday school.

The meeting this evening was also very good. The noisy element seems to have forgotten our corner to day as the order is unusually good.

Bro. Yoder has not yet returned from the Sunday school conferences so Dr. Whitmore takes charge of the meeting, and gives a very helpful discourse.

Another thing that gladdens our hearts this evening is for the first time since we work here one of our friends here has volunteered to wear the prayer head covering. Last week we handed her 1 Cor. 11 and she says she does not feel like wearing her hat any more.

There have, we believe, been a good many conversions here, but this is the lirst one to request this, and we thank the dear Father for this encourage ment.

Bro. Yoder returned from his trip on Friday, June 2d. He reports a pleasant and prolitable trlp. State Melinda and Bro. Coffman also attended the conference at Metamora, after which Bro. Colfman left us again for work in other places. We miss him in the work here, but trust the Lord will use him to His glory where he is, Thus there are meetings and partings

all along. The leaving of workers who have become adapted to the work here always, to some extent, hurts the work. We are hoping and praying for some who will come here feeling that this is their work and will remain right here; this would help the upbuilding of the church here.

Of course transient workers are much help, but the work here needs to be learned like any other and the Master teaches if we only let ourselves be used. We have had a good many visitors recently; they all brought cheer and enconragement, and we were glad for them all. We thank the kind friends who have remembered us with dona tions. One beautiful thing about them was, the last draft from the Board did not reach us for nearly two weeks and the money was all; it so happened, no. not happened, God put it into the hearts of those who visited as and other friends far away to give and send money direct to us, so we had all we needed. Thus God does not ferget His children. May He keep us faithful in llis service.

"As in a standing pool, worms and filthy creepers increase, so evil and corJune 15,

1893.

HERALD OF TRUTH.

June 15, 1898.

SUBSCRIPTION PRICE. THE HEMALD OF TRUTH, one dollar per year. Der Herold der Wahrheit, ene dollar per year. BOTH papers to one address, \$1.50 per year. HamalD OF TRUTH & WORDS OF CHEER to one address, \$1.50 per year.

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UNGRANTED.

Where do they go-the ungranted prayers, The baffled hope, lost love, and wasted yearning
The sweet vain dreams, the patient slighted

Cast on the tireless tide that has no turn-

ing?
The sleepless nights, the weary anxious days, The eager Joy that biossoms but for blightlng,

Ing, The mocking gleams that glitter on our ways, To vanish in one moment of delighting Are they stored up in some great solemn

hank, Where time holds for Eternity the key? As the rich hues, that in the westward sank, May sleep, enshrined beneath the sleeping

or do they, blended in a gracious breath, Pervade the atmosphere of common life Softening the terror of the doom of death. Lulling the fret and fever of the strife!

Who knows, who knows? Our darlings from us glide; limploring clasp and passionate prayer are

Our trust betrayed, missed aim, or shattered pride, The great dnmb river sweeps them to the

And yet, for something every gift is given, ugh age on age, so priest and poet Cling fast, hold hands; look np, true eyes, to

Through dask and doubt hold to the saving faithl

LESSON XIII .- JUNE 26 REVIEW OF THE SECOND QUARTER.

GOLDEN TEXT.—Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Chrisi unio elernal life,-Jude 21,

TIME.-A. D. 29, 30. The lessons of this quarter begin with the intervlew with the woman of Canaan who prevailed on Him to heal her afflicted daughter, and end with the resurrection life of the Lord.

PLACES.—Phenicia, Decapolis, Caesarea, Philippl, Mt. Hermon, Capernaum, Jerusalem, Bethauv, Mount of Olives, Galilee

PERSONS-Jesus, the disciples, the Syro-Phenician, the multitude, the

bannedrim, I nate, merod, Darabbas, L	the thieves, the women.	
DAILY B	READINGS.	
M. (June 20.) The woman of Canaan.	T. The Day of Judgment.	Matt. 25:31-4
Matt. 15:21-31	F. The Lord's Supper.	Matt. 26:17-3
T. The Triumphal Entry. Matt. 21:6-16	S. Jesus Crucified.	Matt. 27:35-5
W. The Marriage Feast, Matt. 22:1-14	S. The Risen Lord,	Matt. 28:8-2
Reading Lesson	Epistle of Jude.	

Review of Titles, Golden Texts, Etc.

Les.	Title.	Golden Text.	Time.	Place.	Practical Lesson.
I.	The W. of C.	Then came she and worshipped him.	A. D. 29.	Toward Tyre and Sidon.	We need a faith that over-
11.	The R. of J.	Now is Christ risen from the dead.	A. D. 30.	Jerusalem.	Christ is risen and we are
111.	The T.	We beheld his glory, the glory as of the	A. D. 29.	Mt. Hermon.	There is only a little time for us on the mountain top,
IV.	A. L. on F.	Forgive, and ye shall be forgiven.	A, D, 29,	Capernaum,	Forgiveness is not gov- erned by numbers.
V.	The T. E.	Hosanna to the Son of David.	A. D. 30.	Jerusalam.	Jesus proved to be a King . time will show what we are.
VI.	The M. F.	Come, for all things are now ready.	A. D. 30.	Jerusalem.	The Gospel feast is open to the poorest, most sinful.
VII.	W.	Watch therefore; for ye know not	A. D. 30.	Mt of Olives.	We should live as the' the Lord were coming to-day.
VIII.	The D. of J.	He shall reward every man according	A. D. 30.	Mt. of Olives.	Neglecting the poor and suf- fering is neglecting Christ.
IX.	The L. S.	As often as ye eat	A. D. 30.	Jerusalem.	We have fellowship with Christ and with His people.
X.	J. C.	Christ Jesus came into	A. D. 30.	Jerusalem.	Jesus suffered His cross; we must suffer ours.
XI.	J. C.	Christ died for our sins according	A. D. 30.	Calvary.	It took death to save; our old man must be crucified.
XII.	The R. L.	I am he that liveth, and was dead.	A. D. 30.	Jerusalem.	Let us teach what Christ taught, and all He taught.

NOTE .- Let the contents of the above table be thoroughly learned, so they can be readily repeated by the classes, or by the whole school in concert.

LESSON L-JULY 3.

STUDIES IN THE HISTORY OF TEN TRIBES.

THE KINGDOM DIVIDED.-1 Kings 12:16-25.

[Read I Kings 12:1 to 14:20. Memory Verses 16—19.]

COLDEN TEXT-A soft answer turneth away wrath; but grievous words stir up anger.-Prov. 15:1.

INTRODUCTION

Time.-B. C. 975-954, Jeroboam's reign, according to the usual chronology. Professor Kent's arrangement put it to B. C. 937-915.

PLACE,-Shechem, between Mounts Ebal and Gerlzim, then the metropolis of the tribe of Enhraim. It was a very ancient town situated in the central part of l'alestine, and was a city of refuge (Josh, 21:20, 21).

OTHER KINGS - Rezin L was king at Damascus, and Shishak the Pharaoh of

REHOBOAM.-It is a year and a half since we studied the closing days of King Solomon, who left the kingdom to Rehoboam, his son by Naamah, an Ammonite princess. He was at this time probably forty or forty one years of age. Histraining was neglected by his father, who was too busy with his kingdom and his pleasures to pay much attention to his son. He was brought up in the harem, waited on, petted, flattered, courted, treated as a superior being, and was surrounded by wild companions and the idolatrous religion of his heathenish mother.

JEROBOAM.-He was the son of Nebat, "an Ephraimite," and was one of

the most remarkable characters in He hrew history. His great ability had been recognized by Solomon, who made him superintendent over the taxes and labors exacted from the tribe of Ephraim. When he became king his vigor made his kingdom the greater of the two. But he failed to recognize his stewardship to God, and by the introduction of an inferior type of the true religion he undermined the virtues of His nation and brought about the ultimate overthrow of his family

DAILY READINGS.

M. (June 27.) Wise counsel rejected. 1 Kings 12:1-11 T. The Kingdom divided. 1 Kings 12:12-25

W. Idolatry established. 1 Kings 12:26-33 T. The event foretold.

1 Kings 11:28-40 F. Despising counsel. Prov. 15:1-14 S. Refusing to hear. Zech, 7:8-14 S. Pride and destruction.

Prov. 16: 16-33

SELE-WILL

The Christian who feels quite satisfied that he is divinely gulded, and that he is walking in the very path God has selected for him, with bland indifference to the judgment of his fellow Christians, may well pause and ask himself whether he is not in some measure following the dictates of his own self-will. Independence of human judgment is a very good thing, but it is also a very comfortable thing and may easily lead us into error and spiritua pride. Only when our decisions and acts are prompted by an all-commanding desire to do the will of the Lord rather than to gratify selfish ambitions and self-seeking whims are we safe .-Sel

very little rainfall, and raise crops by

irrigation. This part of the country is

noted for its ahundance of suushine,

dry air, and consequently good health.

Health is what brought at least some

of us here. The writer, before he left

his home in Northern Indiana, had se-

to be getting better; any one reading

this article and wishing to know more

all the unbiased information I can,

TIENTSIN, CHINA, MAR. 29, 1898.

J. E. MILLER.

CORRESPONDENCE. all the glory which lie had with the HYGIENE, COLORADO, JUNE 2D, 1898 Futher and came down to hear our sins -A kind greeting in Christian love and and to suffer the darkness of having peace to the brethren and all the read-His Father's face hid from Him, all ers of the HERALD OF TRUTH. We that He might bring us to God. May thank our God that He made it possible they, every one, permit Hlm to lead that our kind Bro. Joseph Schlege them to the door to have their ear from Seward Co., Neb. could be with us plerced, as the servant of old who loved and preach to us the life-giving word his master and would not go out free. and cheer and encourage us on our way My own soul has been blessed of late in to heaven. He came here May 24th thinking upon this subject and He filled and remained with us three days. my heart with longings for full subpreached four sermons, three in Bro. jection to His law of liberty and love. Christian Lichti's house, and one in Psa, 40:6, "Mine ears hast thou digged Bro. D. S. Brenneman's house. The (margin), with Isa, 50:4, 5, "He wak reason why the meetings were held in eneth morning by morning. He waken our dwelling houses is because we (Meneth mine ear to hear; The Lord God nonites) have no church house here. hath opened mine ear," have been my There is only a small flock of seven desire. In our work for Him, especially families and twenty-two members here, in China, our ears need to be open all hut no minister, and this was the lirst the day long to the voice of the Spirit. time we were visited by one of our A wrong step may hinder It is work beministers ln a year. If it were only yond measure, if, hecause we love our possible that we could have a minister Master and do not want to go out free, reside here, I believe much good could we have our "ears digged" we will be he done, for I feel that more could be ready to follow wherever He wants to added to the church if we had a minislead and to be directed in the least matter residing here or if some of the min ter as well as the greatest by our Masisters would visit us oftener. The Dunkter. If every one of His children should ard Brethren have a church here, and thus be directed by Him the Gospel would soon be preached to the heathen most of us attend their Sunday school and also their meeting, but it is not and the "fulness of the Gentiles be like going to the church of your choice, come in," so that Christ might come and where you belong. I want to add and set up His kingdom which shall be here that while Bro. Schlegel was with lorever. May the Spirit prepare our us, we held communion, in which all hearts for that great day, for "He that the members participated, and oh, how shall come will come, and will not it cheered our heart to see the Christlan tarry." Let us then who have the love and peace that was manifested in "Blessed Hope" "purify ourselves as the little flock. Some may wonder what He is pure' so that we may say with brought us here or what special inducethe whole heart, "Even so, come, Lord ment this part of the country offers to Jesus." Yours in His love. any one to come here. I would say, S. A. TROYER, health is the special inducement offered; Tientsin. I don't think that there is a healthier Care of China Inland M., China. place in the world than the Rocky Mountain country of Colorado-especially for diseases of the respiratory organs, such as consumption, asthma, bronchitis, etc. We live close to the mountains in the St. Vrain Valley, altitude 5500 feet above sea level. Land in the valley is very productive; we have

KOKOMO, IND. From the lloward and Miami Co. Cong. On May 18, 1838, Bro. J. P. Smucker of Elkhart Co., Ind., came to us, and had services that evening, and we intended to have communion meeting on Thursday (Ascension day, but on account of a very heavy rain on Thursday and much water there were no services till on Friday afternoon. Another meeting was held Saturday evening. On Sunday forenoon Bro. Smucker and Bro. J. S. Horner preached the funeral sermon for little Maudie Esther, daughter of vere hemorrhages of the lungs; I have G. W. and Susanna North, who died been here nineteen months and seem April the 5th, 1898. In the afternoon Bro. S. officiated at the communion services. One hundred and nine memabout the Rocky Mountain country, in bers partook of the emblems of the regard to its climate, resources, etc., broken body and shed blood of Christ. address the writer and I will give you

FULDA, MINN., MAY 30TH, 1898,-The brethren S. Gerig and C. R. Gerig of Wayland and Merrimac, Iowa, came here on the 28th of May and remained until the 30th. They officiated at a I have been requested to acknowledge through the HERALD the receipt of communion service here, on which ocsome money sent me through Bro. casiou we were reminded of the neces Schertz of Eureka, Ill., by his Sunday sity for every child of God to be watchschool. This request was made in the ful against the wiles of the enemy of hope that others, seeing what this little souls, even as the Savior Himself adband of disciples is doing to spread the monished His disciples to watch and Gospei of light to those sitting in dark pray. We ask an interest in the prayers ness, may he stimulated to begin a like of all God's people, that the will of God work. I do thank every one of those which was so plainly revealed to us who have a part in the sending of that through the dear brethren, may find sum to the dying millions of China. many obedient hearts and that we may My prayer is that every one of them have grace and strength to press formay "follow on to know the Lord," and give not only a part of their possessions ward in the good work. God bless our brethren for their visit here, and direct to the Lord, but their whole lives and

of love. During the summer we have Sunday school on alternate Sundays, and church services on intervening C. C. GOOD. Sundays.

HERALD OF TRUTH.

FROM ARCHBOLD, FULTON Co., O .-Bish, J. K. Yoder of Wayne Co., Ohio, came into our midst on the 4th of May and remained one week. During his stay he preached a number of times, showing forth the way of eternal life and teaching the necessity of a full consecration. During these showers of blessing we were again reminded of the sufferings and death of our blessed Redeemer hy partaking of the sacred emblems. We can not express our heartfelt thanks to God and the dear brother for the hlessings received hy his kind visit. Our sincere desires and earnest prayers go with him that a heavenly Father's care and protection be ever with him in all his labors for the Master till he hears his welcome call to God's right hand to receive the crown of glory. FROM JOHNSTOWN, PA .- On May

23d Bro. Abram Metzler and wife ac-

companied by Sister Amick from Blair

Co., I'a, came here. 'I he same evening

Bro. Metzler held the first of several

meetings in the Thomas M. H. On Saturday the 28th preparatory services were held at the same place by Bro. Metzler, from John 15:9. Three persons were received into the church, two by baptism and one from another denomination. In the evening Bro. Metzler preached from Eph. 5:15, 16. Sunday the 29th communion services were held at the same place. Text, by Bro. Metzler from Ex. 13:8. Several hundred brethreu and sisters were assembled. This was indeed a season of rejoicing on one hand, but on the other hand the writer's heart was lilled with sorrow and his eyes with tears when he looked back one year, at which time a dear companiou partook of the broken emblems at this place for the last time here on earth. Oh how little did I think that that would be the last time for us to commune together, but such is life, and God only knows how many of us will be called away before the next communion will be observed at the Thomas M. 11. In the evening Bro. Metzler spoke in the Stahl M. H. from Matt. 5: 13. This sermon seemed to apply to all that were present. May it not be soon forgotten. It was one that should be remembered. Monday they Rent. left for home. May a kind heavenly Father strengthen them to go on in the good work. Saturday, June the 4th, Gasolene, preparatory services were held in the Cleaning and whitewashing, Weaver M. II., where one was received into the church. After the meeting was closed many hearts were filled with sorrow to hear that our dear young Bro. Herman Saylor met with a fearful death in the twinkling of an eye. Oh how little did I think when I went home with his parents after the evening meeting at the Thomas M. 11., May 28th, to spend the night with them. that such sadness was before them. It was a happy family of father, mother and three sons. Only those of us who know by experience what a sorrow such things occasion, can truly sympathize with them. On Sunday, June 5th, the communion was held in the Weaver M. II. Two persons were also received into church fellowship by baptlsm.
May flod help all these young members
to live for Christ. LEVI BLAUCH.

all they have, for the Lord of glory left and strengthen them in all their labor FINANCIAL REPORT OF THE

MENNONITE EVANGELIZING BENEVOLENT BOARD	a AND
FOR THE MONTH OF MAY, I	898.
RECEIPTS.	
Evangelizing.	
Dauiel Christophel,	\$1.00
Greider Cong., Darke Co., O.,	3.50
Anna H. Kauffman,	5.00
A Sister, Millersville, I'a.,	6,00
Total.	\$15,50
Chicago Mission.	
Elkhart, Ind., S. S.,	86,15
A Brother, Trousdale, Kans.,	1.00
Jacob Kinsinger,	3.60
lsaac E. Hershey,	1.20
Geo. Breyer,	1.00
Daniel Christophel	1.00
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Kornelius Epp,	8,00
Allensville, l'a., Bible Class,	6,75
A. K., Weilersville, Ohio.	.50
Christian Shertz,	5.00
Joseph Smith,	1.00
Mary Von Steen,	2.90
O. T. Yoder,	1.00
J. B. Smith,	1 00
Minnie and Bertha H , Wayne Co., O.	1.00
wayne Co., O.	1,00
Total, Orphans' Home.	859.15
"S," Lancaster, Pa.	2.00
SUMMARY.	
Evangelizing,	\$15,50
Orphans' Home,	2.00
Chicago Mission,	59.15
Total,	876.65
Disbursements. Evangelizing.	

Erangelizing. (APR. & MAY.) Monnonite Pub. Co., copying press. Mennonite Pub. Co., stationery. 4 41 John McCulloh, to Iowa. Daniel Shenk, for workers in Ohio, Henry Weldy and Eli Stofer, work in Ind. J. S. Coffman, work in Allen and 3.00

Hancock Co., Ohio, Total Chicago Mission

873.76

.12

(5.10)

350.00

813.76

68.10

50.00

(MAY.)

\$3.00 A. B. Kolb, to Chicago 4.54 Gasolene stove Window light, 1.70 O (8) Redroom carnet. Expressing, Soan. 2.2 Carbolic acid, Screen and tacks, Excelsior for lonuge. Mending, 11.91 Laying expenses, Medical Dispensary,

> -Total. Orphans' Home

House work,

David Garber, hicago Mission,

Orphans' Home, 8191.56 thought, but speak as God gives us

utterance. Every one will get just

what he looks for. If we look for op-

portunities for criticism we will get

God we will get that. Knowing tha

we are responsible for our influence, we

should strive by our conduct, by our

conversation, by onr appearance and by

our talks before this conference to do ail

GENERAL DISCUSSION.

We can do most good when all is

harmony. We should lay aside all self-

ishness. Be willing to learn from one

another. We should all be teachers,

but should look to Christ as the

great Teacher who instructs us in all

AFTERNOON SESSION.

The afternoon session was opened

with a song service, followed by devo-

tional exercises led by Peter Sommer.

The Scripture read was Col. 3:1-16.

John Camp and L. J. Lehman. The

following are the objects named:

The ingathering of souls.

Objects of the S. S., was presented by

7. To prepare its pupils for teachers

8. To prepare the hearts of the chil-

dren for the personal acceptance of

9. The S. S. sometimes reaches lives

These objects, especially the necessity

that can be reached in no other way.

of children giving their hearts to God

parents in encouraging their children in

ued to by a number of brethren in gen-

in their tender years and the duty of

aking this step, were earnestly testi-

Henry Nice and C. S. Hauder pre-

HOW TO SECURE ATTENDANCE.

Since the attendance depends largely

upon the influence of the superintend-

ent, he should be a man whose life

shines out before the world, and

who has a love for the souls of the chil-

dren He should be regular and punct-

The teachers must be alive in

and to their work. They should do

their utmost to interest the children by

teaching the pure word of God. They

should be sociable with children, and

interest them by showing that they are

those who took part in the general

discussion, on the necessity of the par-

ents being interested in sending the

Especial emphasis was laid, by

Christ in their tender years.

to the glory of God.

righteousness.

of Rible truths.

eral discussion.

ented the subject

nal in attendance.

in sympathy with them.

them. If we look for the blessing of

C. K. HOSTETLER, Treas. N. B. All remittances should be addressed to the Treasurer and drafts and money orders made payable to his or-

REPORT

of the Sunday School Conference held near Metamora, Ill.

The third Annual Mennonite Sunday school conference for the state of Illinois was hell at the Amish Mennonite meeting honse near Metamora, Illinois, May 25th and 26th.

The meeting was called to order promptly at 9 o'clock, Wednesday morning, by J. S. Shoemaker, who stated briefly the objects of the meet-

Devotional exercises were conducted by John Smith of Metamora, Ill., after which J. S. Shoemaker was elected moderator and S. F. Collman and Danial Kunffman secretaries.

l'eter Sommer followed with an address of welcome. After reading Acts 10:31 - 11 he extended to all the visiting brethren and sisters a hearty greeting and expressed the hope that by coming together in a Christian spirit and freely exchanging thoughts the meeting might result in our spiritual upbuilding and the ingathering of souls.

The moderator followed with a brief

Following is a report of the Sunday schools represented. Metamora, Woodford Co.; Ill., bi-

weekly, evergreen S. S., av. att. 101, coll. for year \$15,65; exp. \$12,22; coll. for missions, 88.12.

Roanoke S. S., Woodford Co., biweekly, att. good.

Union S. S., Taxewell Co., Ill., biweekly, evergreeu, av. att. 33, coll. 87.30,

Flanagan S. S., McLean Co., Ill. Cullom S. S., Livingston Co., Ill., ev-

ergreen, av. att. 78, coll. \$30.90. Sterling S. S., Whiteside Co., Ill., evergreen, av. att. 109, coll. \$48.36.

Morrison S. S., Whiteside Co., Ill., evergreen, av. att. 59, celi. 838.42; exp.

Freeport, Stephenson Co., Ill., evergreen, av. att. 53, coll. 835.96,

Chicago Mission S. S., evergreen, av.

Ryan's Hall, Chicago, evergreen, av. att 301

Hope Dale, Tazewell Co., Ill., evergreen, av. att 175. Jackson, Minn., evergreen, interest

increasing. Willow Springs S. S., Bureau Co., Ill.,

av. att. 101, coll. \$30.00. Pleasant Grove S. S., Tazewell Co., Ill.,

evergreen, av. att. 75. Obio Station S. S., Bureau Co., Ill.

Goodfield, Woodford Co., III.

The first topic on the program was discussed by Peter Uuzieker and S. F. Coffman

Whether this S. S. conference will be a success or failure depends largely upon the purpose of our coming. If we have met in the name of Jesus this conference will be a success. Every one should feel that he has a work to do. This conference belongs not merely to those who are on the programme nor to the local congregation, but to every one present. It belongs especially to the Lord. To make this

conference a success we must have a children and, better still, taking them clear conception as to what a S. S. con- to S. S. We should use means that Heaven will approve. Exercises, such ference is and what it is for. This is not merely a conference of words but as picnics, entertainments, etc., are not good. Principle should not be sacrialso a conference of actions, attitudes ficed for the sake of some who would and spirit. If we have come here to enjoy such methods. There should be visit, let us stop it right away. If we something in the Sunday school worth get the visit, we get something very coming for. Sociability has a strong good; but if we get the blessing of the influence on the attendance, but there Lord, we get something a great deal must be some spiritual food to satisfy better. Let us not pay so much attenand benefit those who attend. tion to the form of our expressions of

It is a great help to the ministers and older people to attend S. S., and it promotes a greater interest and cousequent attendance to have them there, The subject

HOW TO SECURE ATTENTION was discussed by John Dieble and Sam

The love of God should so fill the hearts of the superintendent and teachers that their interest will be mani-

fested to the school. Christ is our great example-He gave the people something worth hearing, and was filled with the power of God. Those who learn of Christ will have power to interest others.

GENERAL DISCUSSION.

Christ spoke so that the people understood IIim, Neh. 8:8. Use illustrations, gain confidence of pupils. Be filled with the subject which is to be taught. Encourage the asking of questions. Guard against disorder. Do not speak too loud but loud enough to be heard by all the class. Look at pupils so that your eyes may detect their attention and the expressions on their countenances.

2. Supplies an opportunity to substitute something good for the evils that This concluded the program for the might otherwise be engaged in afternoon.

3. To teach the truths of the Bible. A half hour's song service was held 4. Gives an opportunity for Christian before the evening session began. I'eter Zimmerman then read for a 5. Gives an opportunity for an ex-Scripture lesson, Gal. 5, following with change of thoughts.

i. To teach the children why they The evening program was taken up should follow the teachings of the goswith Ideal S. S. work. The first subject,

THE IDEAL SUNDAY SCHOOL

being presented by C. D. Imhoff and Henry Smith.

An earnest effort should be made by each one interested in the school; the responsibility should not be left to rest upon one. Good singing is of which an ideal school should have: A definite object to strive for and pray for, a definite system for governing the school, a regular course of study, organized and classified work for all ages of pupils,-primary, intermediate and advanced. The advanced classes should have special studies, topical or book studies from the Bible, getting a better idea of what the Scriptures teach than by the present method of the international lessons. The ideal S. S. should be an aggressive force that would make its influence felt in the reformation of

THE IDEAL SUPERINTENDENT

was the subject discussed by G. L. Ben der and Beni, Herner, Following thoughts were presented: The character of the superintendent should be Christlike He should be filled with the Holy Spirit which will give him power to win souls to Christ. The characteristics of the superintendent are that he study daily in the word of God, partaking of the nature of his model. Christ. He should be a sociable,

prayerful, active worker. When his soul is full of Christ he cannot help belng pleasant. He should be apt to teach. He should be refined, mild, and agreeable. He should have executive ability; the gift of speech not being the only essential quality of an ideal superintendent. He should be free from bad habits such as questionable amuse ments, intemperance, the use of narcot-His conduct should be exemplary.

George Sommer and D. Kanffman spoke on the subject of the ideal teacher He should be one who knows his God, knows his Bible and has the love of God shed abroad in his heart. Love is the medium through which the teacher may reach his pupils. He should be one who knows what it is to be born again and one who is true to the principles which he professes, one who is not afraid to study his Bible and has tact to gain attention and apply the knowledge to the minds of the children.

Tact is a natural endowment. The last subject for the evening ses-

THE IDEAL PUPIL.

Andrew Schrock and Abram Burk hart presented the following thoughts: He is in his class regularly, respects the teacher, separates himself from the world and has his affectious set on things above. His appearance should be respectable and his conduct decor-The child should be carefully trained and pressured for his work as a student in order to be an ideal pupil Moses is perhaps the first ideal pupil of whom we have any record.

The session was closed with singing and prayer.

The devotional exercises on Thursday moruing were conducted by Jacob Kinsinger, the Scripture read was John

The first subject discussed was

HELFPUL INFLUENCES.

Henry Weldy and John Rutt were appointed on this subject. Many good thoughts were presented by them. The training of the children by the parents is one of the most helpful influences. Every Christian family should have daily worship. Parents should attire their children in modest apparel. Parents should themselves attend Sunday school. The teachers should be faith great value in the school. Some things ful to the children, always keeping promises made to them and should do their best to make their classes interesting. The children should be assisted in preparing their lessons at home. Proper training and encouragement inetills a love for the S. S. in the hearts of the children. The superintendent should make the children feel that they have a part in the S. S. work. Children should never be discouraged in going to S. S. Christian workers should go hand in hand in the great work of training children. Our inlluence must be a continual work, and our work should ever be sincere. Every good thought presented at this conference has been a helpful influence. The general discussion presented thoughts emphasizing the power of the influence of true relig ion and the good influence of family worship upon the children.

> NECESSITY OF USING LESSON HELPS was the topic assigned to A. I. Yoder and J. B. Schmidt. Practical thoughts were presented by both speakers.

> Some misuses: Using them as props instead of being reciting from them

carrying them to S. S. because they are fields to see about crops and stock. more convenient than a Bible. Proper uses: Use the lesson helps as a guide; as a means of further study and research on the lesson; studying the parlallel passages and references noted. Use them at home and use the Bible or

1898

Testament in the S. S. The lesson helps are the produc tions of men who have the gift to teach and who have spent much time in the study of Scripture, comparing Scripture with Scripture. We need all the help we can get to study the Bible. The Holy Spirit is our great teacher, who applies the truth to our own hearts. Any way in which we can learn the mind of the Spirit In the word is right We need to know the proper interpre tation and application of the truth, but should continually remember that man is fallible. We should use the helps of our own denomination.

W. H. Brubaker and I'hilip Nice spoke on the subject

HOW TO KILL A SUNDAY SCHOOL

A Sunday school may be dead and people not know it. It need not necessarily be out of existence to be dead. Some ways to kill a Sunday school: Have a superintendent who is not filled with the Spirit, who is often absent, tardy, and disinterested. One who lacks ability. Unconverted teachers; careless and inconsistent teachers. The carelessness of parents in the spiritual growth of their children. A lack of sociability. Taking the Bible out of Sunday school, excluding the Holy Spirit neglecting prayer, having Sunday school at an inconvenient time. Trying to lay out a way to heaven that is agreeable to the carnal mind-introduc ing picnics, etc. Neglecting the study of the lessons.

AFTERNOON SESSION

After partaking of refreshments, conference again convened, and devotional exercises were held by Henry Nice. Lesson, 1 Pet. 2: 1-12.

The first subject taken up was POPULAR AMUSEMENTS AND THEIR

EFFECT ON THE SUNDAY SCHOOL. by D. Orendorff and Peter Sommer.

Popular amusements belong to the world and always result in sorrow; Christian pleasures bring joy in life and blessing in eternity. All our pleasures should be in the name of the Lord; we should seek to do everything in His name. This subject belongs to the previous one. Popular amusements, if encouraged, will soon take the place of the spiritual work of the Sunday school. They belong to the flesh and the devil, while the Sunday school belongs to the Spirit and God. Pleasures of the world rob God of what is due Him. God does not sanctify a sinful thing for the glory of the Lord. Picnics and Christmas trees have pleasurable effects, but pro duce no great spiritual blessing; this is hurtful. Popular amusements make hard work to build up a Sunday school

MODERN WAYS OF DESECRATING THE LORD'S DAY

was taken up by J. S. Shoemaker and J. McCulloh, Works of mercy and worship on the Lord's day are Scriptural. Things to be discouraged and shandoned are as follows:

that will be spiritual.

Hunting, fishing, rioting, needless choring, washing carriages, salting cattle, preparing for the marketing to be with God and we will be able to teach done on Monday, walking about the others.

We should teach it everywhere, not only at church and among our own peo-Extensive Sunday visits and much Sunple but wherever we go; be consistent

day cooking is to be discouraged. Rld. with this principle and at all times hold ing, for pleasure, bicycles and buggies by up the Scriptural standard. the young people, social gatherings and Non resistance, by l'eter Unzicker late hours are also looked upon as des and A. I. Yoder. At times like this ecrations of the day. Sleeping late ou when war is being waged we are tried Sunday morning, having a peculiar Sunday morning sickness which keeps for our faith. Does the Bible give us a right to slay our fellow men? Christ's one from attending Christlan services teachings are peace and love. We reading newspapers and other secular should pray for instead of resist our literature. Also patronizing railroads on Sunday. We are responsible for oppressors. One way of overcoming sins of omission as well as sins of com our enemies is to heap coals of fire on mission. We should not make of a holy their heads. When the prophet said day a holiday, nor make a day of fast that nations should learn war no more it shows at once that it is an important ing a day of feasting. John Smith and Daniel Kauffman and correct principle. Early reformers presented the following thoughts on the did not think so much of non-resistance as a doctrine, but took it up as a principle. It should not now be taught as WHAT BENEFITS DO YOUNG PEOPLE a doctrine of the Mennonite Church DERIVE FROM THE STUDY OF THE but as an inalienable principle of the BIBLE? word of God. We cannot argue it upon The study of the Bible sometimes reason, but hold it up by "thus saith the gives us quite different ideas of Gospel Lord." We are not under the law, but truth than does the mere reading of it. under grace, and are now expected to It is worth our while to study it just

for this life; it enables us to enjoy life

better. It brings the sinner to convic-

tion and leads him out of condenna

tion. It gives us a correct knowledge

of the way of life. l'eople get

strange and incorrect ideas from only

hearing from others these truths. The

study of the Bible is valuable in build

ing up character. This is especially

true of young people who are forming

character when the mind is impression

able. Let the mind feed on Bible truth

and the character will assume Bible

proportions. Literary taste is greatly

cultivated and elevated by reading the

Word. The study of the Word im-

presses the mind with a sense of duty.

When we come in direct contact with

way. It puts us in contact with some-

thing that contains power. The nearer

of the Word arms us for the battles of

service was conducted and some spir

I'sa, 72 and leading in prayer.

session. The subjects were:

and ignorance.

HERALD OF TRUTH.

of the world, being citizens of the kingdom of heaven. We should teach it in times of war but can teach it better in times of peace when the minds of men are less disturbed. It should be taught in the homes and the spirit of combativeness should be educated out of the children.

show grace to our fellow-men. l'a-

triotiem to parrow and sellish, confined

to the limits of a country and for the

country, but we give something better,

love for the whole world and the good

Non-secrecy, by S. F. Coffman and J. S. Lehman. This subject cannot be taught to the world but to the Chris tians. There are two reasons why a person who is not a Christlan should not belong to a lodge: Socially, it sep the Bible, it impresses us as in no other arates a man from his wife by oath of secrecy. Politically, it sets a man in opposition to the laws of the land by we get to it the more it affects us and oath to shield his lodge brother who has builds us up and purities us. The study broken the law, the lodge oath being life against sin, unbellef, superstition held as higher than civil law. Why a Christian should not belong

Before the evening session a song to lodges: It is spiritual adultery. Eph. 5: 22, 23 and Jas. 4: 4. He violates the ited mission talks were given. J. F. principles of Christian charity. 1 Cor. Funk opened the conference by reading 13:5 and Luke 11:12 14. Life insurance companies are not based upon Three subjects assigned to different charity, but upon financial gain and brethren were discussed in the evening greed, Luke 3: 12, 13. Because it vioates the principle of the purity of the body of Christ. 21 or. 6:17. Because HOW, WHEN AND WHERE TO TEACH, it substitutes idolatry for Christianity NON-CONFORMITY TO THE WORLD? NON-RESISTANCE? AND NON-SECRECY? Fzek 18: money for faith; brotherhood with sinners for Christian fellowship; Non-conformity, by John Nice and hiding and concealing sin for forgive John F. Funk. Worldly conformity ness and cleansing; and a lodge above may be defined as being like the world for the future blessing of the child of in business, conversation, attire, etc. God. It is not right for one who be The prophet speaks against lt, Isa. 3: longs to the Lord Jesus to belong to a 16-26; Paul speaks against it, 1 Tim. lodge. Christ belonged to none such. 2:9, 10; Peter also, 1 Pet. 3:3, 4, and later still, Menno Simon in his writings. Judaism and natural religion. This is It is still needed. We are expected to the testimony of those who have been speak against the extravagances, indul-In the lodge. Even the name of Uhrist gences, and worldliness of men and is not used in many of the lodges, es women to day. Show the Christians pecially not in Free masonry. It is an that it is sin and it will be easier for them to give up this conformity. Begether. Lodges are full of sin, vice and fore we can teach this subject we must debauchery and a place of unrighteous understand it ourselves. The reason expense of time and meaus. that so many are so weak is because

Conference was closed with suitable they only half believe it. Do not teach it as church rules, and customs, but as remarks by the moderator after the adoption of the resolutions. Bible truth which we believe. Be right in doctrine and principle and get right

This was indeed a season of refreshing to the souls of all who were present. The attendance was large and the order this conference.

and interest exceptionally good. The Spirit was manifestly present. The meeting was held in a tabernacle furnished for the occasion, and refreshmeuts were supplied by the brotherhood and prepared in the meeting house near by. All feel thankful to the church and to God for the enjoyable occasion.

S. F. COUFMAN / Secretaries.

DESOLUTIONS.

We, the Sunday school workers in conference assembled, having enjoyed a rich spiritual feast during the past two days, forcibly impressed with the many valuable Bible truths and grateful to our Heavenly Father for the rich blessings which we enjoy, submit the following resolutions as an expression of our conviction and purposes of action in our future ('hristian walk.

1. Resolved, That we recognize the Sunday school, conducted on gospel principles, as an Institution which teaches the young the way of salvation and leads them to the acceptance of the

2. Resolved, That we, as ministers, superintendents, teachers, parents and all that are interested in Sunday school work, recognize the necessity of putting forth our best efforts to secure a larger attendance at Sunday school; but questionable inducenreuts, such as picnics, entertainments, etc., should never be resorted to for this purpose.

3. Resolved, That we encourage the organization of Sunday schools in places where the teaching of God's word is neglected.

Resulted, That a Sunday school, to be instrumental in winning souls, must be conducted by Christian men and women, and upon gospel principles; and that the superintendent and teach ers, in order to do effective work, must be unalified both by the gifts and power of the Holy Spirit.

5. Resulted, That we favor the use of lesson helps as an aid in preparing lessons rather than as props in the reci-

6. Resolved, That Christians should spend their Sundays in Christian work, rather than in seeking after pleasure or ease, or in convertation pertaining to worldly interests.

7. Revolved, That we heartily recommend to all people old and younga thorough study of the Bible, both in tablic meetings and in private.

s. Resolved, That there should be daily family worship in every Uhristian home.

9. Resolved, That all Christians should at all times in the family, in the church, in society, in business life lead pious, boly, consistent Christian lives and that their attire, their conver sation, their dealings with their fellow Masonry is a compound of paganism, men and their devotion to God should show them to be transformed from the world by the renewing of their minds

10. Resolved, That it is inconsistent and unscriptural for Uhristian people to hold membership in secret, oathunequal yoke, clean and unclean to bound organizations and life insurance companies.

13. Realand, That Christ's kingdom is a ki gdom of peace, and that there fore our prayers ascend to God that peace might be speedily established among all nations. 1-a. .: 4.

12. Resulted, That we exemplify by our lives the truths presented during needed workers?

1898.

J. S. Hartzler,

S F Coffman.

Samuel Yoder,

D. D. Miller.

MINISTERS.

C. K. Yoder, West Liberty, Ohio.

Peter Garber, Low Point, Ill.

Peter Shertz, Metamora, Ill.

J. S. Coffman, Elkhart, Ind.

J. D. Miller, Middlebury, Ind.

Noah Metzler, South West, Ind.

Jonathan Troyer, Emma, Ind.

John Nusbaum, Goshen, Ind.

Peter Conrad, Smithville, Ohio.

John Yoder, Emma, Ind.

DEACONS.

Andrew Hostetler, Middlebury, Ind.

of the Second Meeting of the Trustees

of the Old People's Home.

In accordance with the action of the

meeting held at the home of David

Garber on Dec. 27, 1897, the following

named brethren met at the home of D.

C. Amstutz, near Marshallville, Ohio,

May 21, 1898, to take action in the fur-

therance of the Old l'eople's Home

J. M. Shenk, David Garber, D. C. Am-

stutz, Abraham Burkholder, David

Hostetler, Peter Conrad, J. S. Coffman,

C. Amstutz, Jesse Good, John Blosser,

The brethren M. S. Steiner and G. L.

Steiner, J. S. Coffman was chosen to

containing suggestions with reference

cerning his auccess in soliciting funds

for the Home. This was followed by

the reading of the minutes of the pre-

Members of the Board reported a

On motion it was resolved to apply

the money received to erect buildings

for the Old People's Home. The plans

ing shall be begun on the cottage plan.

Committee to decide on size, number,

and atyle of cottages, planning of

Fred Geiger was released from Build-

ing Committee as he requested, and Λ .

K. Kurtz of Smithville, Ohio, elected in

It was suggested that the next meet-

ing of the Trustees be held just before

the next Ohio S. S. Conference, due no-

David Garber, Jno. Blosser, and Al-

en Rickard were appointed solicitors

In their several districts in which they

were appointed evangelists to solicit

On motion the Building Committee

Resolved, That the secretary submit

the minutes of this meeting for publi-

soon as sufficient funds are received.

funda for the O. P. Home.

grounds, etc., for the Home.

On motion it was left to the Building

number of persons desiring admission

vious meeting which were approved.

and Noah Blosser.

to the Home.

his stead.

tice to be given.

Bender were absent.

D. D. Troyer, Goshen, Ind.

Jonathan Hartzler, Huntsville, Ohio

John Kauffman, West Liberty, Ohio.

GEMS.

and just the book for us all.

2. It is the testimony of everybody that knows the Bible that It is a good thing for everybody to know.

3. The nearer headquarters we get for our information, the better it is.

4. God has seen fit to open a page of heaven and let it down to us and we call it the Bible.

5. He who can answer the question, What does the Bible contain? is always F. Coffman assistant. J. II. McGowen in demand

6 Let the mind feed upon Bible truths and the character will assume Bible proportions.

7. A person who lives in the air of gives us the true principle of the record of Christ: I am glad that there sre ignorance can never appreciate intelli-

8. The reason why the world will not be convinced by the lives of church nuembers is because they fail to see about the average church member any better qualities than they have.

9. 85 per cent of the converts of the United States are brought into the church through the Sunday school.

10. Give the children credit for all that they know and we will find that they know more than we give them credit for. 11. Any way to study the Bible is a

good way, but a systematic way is bet-

12. It is a crime to have a low aim. 13. A silver tongue is not always the

only thing necessary for success. 11. Have habits worthy of imitation,

15. There is a difference between knowing about God and knowing God.

16 In giving ideals we sometimes leave the ideal and get into the visionary, not staying within the limits of bunnan possibility.

17. Love is responsive.

18. The time to make an application of the truth of a lesson is when the interest is at the highest point. If there is no application made then, both application and interest are lost.

19 Let us use means in gospel work that Heaven will approve.

20. There is nothing so attractive as sunshine, nothing so repulsive as cloudy weather. Sociability is the sunshine,

21. Physically, we cannot live on hospitality; spiritually, we cannot live on sociability

22. Chari'y thinks not of self and that is all that the lodge does.

23. We cannot conceive of an ideal without baying some model to go by.

"I A smile has won many a soul. 25. Moses was perhaps the first ideal

student of whom we have any record. 26. Student life has its origin in the desire of man to perpetuate his tri numples, trials, defeats, birth, years of existence and death. The recording of these facts mon the monuments of granite and tablets of clay and rolls of papyrns was the beginning of student

27 The devil has the popular amuse ments while the Lord has the Sunday

28. Until people are killed, they can not well be made alive.

29. There are some Sunday schools that are overburdened with organization

were discussed. Question 1.—Does this conference fa-Tire man who trusts to luck for his vor more aggressive work in the evanclothing is ant to wear rags, and he who gelistic and mission field, and the ordigelistic and mission field, and the ordi-nation of ministers for this work? If man was elected scoretary in his stead. depends on it for food is sure to go hungry.

REPORT

1. The Bible is the book of all books of the Indiana Amish Mennonite Conference held at the Maple Grove M H Toneka LaGrange Co., Ind., June 2, and 3, 1898. Conference opened with singing; an

exhortation, Scripture lesson and prayer

short address of welcome after which

D. J. Johns was elected moderator who

chose I) I) Miller as his assistant. J.

S. Hartzler was elected secretary and S.

read 1 Cor. 12, and preached the con-

ference sermon. There are some who

said, though not raised in this faith for

the record of the forefathers, which

still some who are willing to carry that

Word to the rising generation. We

have been taught by the record of God

that He has not only created all things,

but that even His creation shows llis

handiwork. Our motive in conference

as well as in every thing else, should be

to glorify Him and to become more

this we must first get into proper rela

tion with Him, for man has fallen un

der the condemnation of sin. Regener

ation, the new birth, changed heart,

consecrated body, are necessary to the

ordinance of hantism. Through the

death of Christ we have the atonement

The visible church, the body of be

lievers in Christ, have the testimony of

the Spirit that they are God's children.

Ordinances water hantism, commun-

ion and feet-washing are ordinances of

God's house. We are not to build upon

them, but upon the grace of God. We

are God's children and, therefore, do

these things. The law is "do" and by

Matrimony is an ordinance of God,

sacred in His sight. There is danger of

Christians being drawn out into the

world by unholy alliance with unbe-

lievers. Paul says, "Marry in the Lord."

Non-resistance, non-conformity non-

swearing of oaths, the ban, the holy

kiss, the prayer head covering and a

number of other subjects which I

have not time to discuss at present

should be taught from the pulpit with

more zeal and earnestness than they

are in many cases, for we are living in

After the bisbops, ministers, and

deacons bad expressed themselves in

unity the congregation gave expression

to the same unity by rising. The fore-

noon session was closed by singing the

AFTERNOON SESSION.

Conference convened at 1:15 P. M.

After singing several hymns, Benjamin

tierig offered a few remarks and led

A number of questions which had

been prepared for the conference were

read, after which the several questions

and the forgiveness of sins.

that "be" a child of God.

them by the grace of God.

dangerous times.

Dovology.

unified in the true faith. In order to do

Reso'ved, That this conference does favor more aggressive, evangelistic and mission work at home and abroad and advises that qualified persons should be ordained for such work; and that we teach the congregations the spirit of by C. K. Yoder. Jonathan Kurtz gave a Christ toward the lost souls, pray esrnestly the Lord to send laborers, and separate those to the work whom the

Holy Spirit has called. Question 2.- Is it consistent for us to raise thousands of dollars to support the India orphans, who are in the care of missions of other societies, while our own Orphans' Home is not properly supported and our other church institutions are in great need of financial help?

We believe that it is consistent to send to India as much money as we now do, inasmuch as the money is not used to support the other societies, but the children; and these children sre to be placed under a Mennonite mission as soon as one is established. But it is not consistent to neglect our home

After singing a hymn conference adjourned to meet next day at 9 o'clock. The evening service was conducted by John Smith, Peter Shertz and Noah

We were gladdened to see the brethren J. F. Funk, Yost Miller, Jonathan Troyer, John Yoder, John Nusbaum, in our midst as they were not with us on Thursday.

J. S. Coffman opened the meeting by Scripture reading and prayer. *

Question 3 was read and discussed at considerable length. A motion to table the question was lost. The question was then changed to read as follows: ts it consistent to establish missions conjointly with those who do not uphold the principles which we advocate? Resolved, That it is inconsistent for

us to compromise the doctrines of Christ by establishing such missions. Question 4.- Is it advisable for our

In regard to civil government, I would say, the laws of the land are to protect ministers to lill appointments for mingood and to punish the evil. There are isters of denominations who sanction great inducements thrown out to lead secret orders, conformity to the world, people into the world and into office. We should keep ourselves free from

Answer. True ministers are instant in season and out of season, and should preach the word wherever they have opportunity, presenting the whole truth of the Gospel. It would, however, be detrimental to the doctrines of the Bible as we interpret them to have our ministers preach under the circumstances of this question if they should thereby labor in other churches as though they were in full fellowship with them. Good judgment should be exercised in this matter. Acts 16:5, 6, 9: 2 Tim. 4:2.

Question 5.—What is the relation of the church to the bishop and what authority has each over the other?

Answer. The bishop is to feed the tlock, be an ensample in all things, have the oversight of the church and be one of the body. The church should stand by their bishops, obey them in all things so long as the bishops act in accordance with the word of God. No one whether hishon minister deacon J or laymember, has individual authority over another, but the authority is vested in the church collectively. Each

so, how shall the church secure the should look after the spiritual welfare of the whole church.

The Sunday School Conference pro gram was then read and approved, after which conference adjourned till

APPERDOON SESSION.

After the congregation had sung a hymn, and prayer was offered by Samuel Yoder, conference proceeded to dis cuss question 6.

What is the teaching of the Scriptures and the position of this conference with regard to holding secular offices?

We are to press toward the mark for the prize of the high calling of God in Christ Jesus who said my kingdom is not of this world; also, render to Cassai the things which are Casar's. The apostle said, "Be not unequally yoked with unbelievers;" also, "Have no fellowship with the unfrultful works of darkness;" also, "Come out from among them and be ye separate, saith th

From the above and other texts this conference holds that we should keep ourselves free from such offices where officer is required to administer oaths sue at law etc.

General business was next in order D. D. Miller gave a short report of work as state evangelist. J. P. Smucker was appointed to that position for the next year.

D. D. Miller was appointed to preach next conference sermon.

D. D. Miller, J. S. Hartzler and Jas. H. McGowen were appointed to arrange questions for the next conference.

Andrew Hostetler was appointed con responding secretary.

On motion, the moderator was asked to appoint a committee of two who are to work conjointly with a committee appointed by the Mennonites which committee is to confer with the governor of the state regarding exemption from military duty on account of the gospel principles of non-resistance to which we hold.

I S Hartzler and D. D. Miller were appointed.

1). J. Johns was appointed a dele gate to the Western conference to he held in October.

The following resolutions were then passed.

Resolved, That we, the people of the Maple Grove congregation, hereby offer a vote of thanks to the ministers, brethren and sisters from abroad for their presence and help in this conference

Resolved. That we as ministers, brethren and sisters from abroad hereby heartily thank the congregation of this place for the kind reception and the ence session.

After a few touching farewell remarks by several of the brethren Bro J. S. Hartzler offered the closing prayer.

Many spoke of the conference as one of the most edifying they had ever attended.

The following hishops, ministers and deacons were present:

RISHOPS. P. Smucker, Goshen, Ind. John Smith, Metamora, Ill. J F Funk Elkhart, Ind. Benjamin Gerig, Smithville, Ohio. D. J. Johns, Goshen, Ind. Jonathan Kurtz, Ligonier, Ind.

HERALD OF TRUTH.

D. C. AMSTUTZ, Rec. Sec.

J. H. A., Ass't.

DEATHS.

LANTZ-On the 11th of May, 1898, near Waupecong, Miami Co., Ind., at the bome of Emanuel Shrock of lung trouble, Ray Milton, son of Emery and Lizzie Lantz. Buried on the 13th at the Zion graveyard, funeral services con ducted at the Zion church by J. S. Hor aucted at the Zion church by J. S. Horner in English and A. J. Troyer in German from Phil. 1:21. Little Ray's mother preceded him to the spirit world Nov. 2d, 1897.

GRAFF.—On the 2d of May, IS98, In Howard Co., Ind., of lung trouble, Pearly May, daughter of Tine and Nancie Graff, aged 7 months and 24 days. Fu-neral on the 4th at the A. M. meeting house. Services conducted by Horner, from Jet. 31:18, in Epple, in German by N. Spoil, Eve M. J. J. M. Spoil, God ever bless the berwed parents and bring them nearer to Him.

LAUBER,-On the 12th of May, 1898 Emma B., daughter of Christian and Bina Lauber, aged 2 years, 7 mouths and 21 days. She leaves her parents, one brother and two sisters to mourn her early death. The little one was very fond of singing, and often sang "Gott ist die Liebe" (God is love). Emma was a dear obedient child. Her last words were, "Emma going home." God comfort the bereaved family.

HERTZLER .- On the 14th of Msrch HERTZLER.—On the 14th of Mirch, 1888, near Chruchtown, Cumherland Co., Pa., Abraham Hertzler, aged 82 years, 9 months and 17 days. Bro. Hertzler was born in Lancaster Co., but moved to Cumberland Co., many years ago He was a consistent member of the Cumberland Co., many years ago He was a consistent member of the Christian of the Christian Company of the Christian The opening devotional exercises were conducted by John Blosser, after which, in the absence of Pres. M. S. preside at the meeting. J. II. Amstutz nd Jno. Blosser were chosen to assist the recording secretary. J. S. Coffman followed by a very large concourse people. Funeral was conducted Isaac Eby and J. M. Herr. read a letter from Pres. M. S. Steiner, to this meeting; also a letter from ab-sent Financial Sec. G. L. Bender, con-

WICKENHEISER .- On the 21st of May, WICKENHESER.—On the 21st of May, 1888, in Milton Grove, Lancaster Co., Pa, Taul, son of Leopold and Emma Wickenheise gred I year, 2 months and days. He leaves father and mother, ill mothers and three sisters to mother and the control his early death. He was buried on 1823 in the Milton Grove emetery. meeting house, conducted by Benjami Lehman in German, and Martin Rutt i text Isa. 11:6, las eafliction falls heavily on the family of building, etc., was considered at some length. Resolved that the buildbut they can comfort the the thought that Jesus has prepared for the children a home where there is no more sorrow, nor crying, nor death.

Go to thy rest, fair child! Go to thy dreamless bed, While yet so gentle, undefiled With blessings on thy head.

Before the heart had learn d In waywardness to stray; Before the feet had ever turned The dark and downward way

Recause thy smile was fair, Thy lips and eyes so bright, Because thy loving cradle care Was such a dear delight;

Shall love, with weak embrace, Shall love, with weak entorace,
Thy upward wing detain?
No! gentle angel, seek thy place
Amid the cherub train.

LEAMAN.-On May 25th, 1898, in Wit-LEAMAN.—On May 25th, 1898, in Wit-mer, Lancaster Co., Pa., Sister Alma, wife of Irio. Issae Leaman, aged 73 years and 29 day. She leaves a sorrowing busbann six children, nineteen grand-rhidra of tour great grandehildra. She been been feeble for about twyears. She bore her sufferings with the part of the properties of the part of the day of the part was instructed to build a cottage as cation in the HERALD OF THUTH in both the English and German papers. ch how thankful we are that we sorrow A copy of rules, etc., for admission of

inmates to the Home and House Rules were read for the consideration of the meeting.

D. C. ANSTRUZ. Bec. Sec. 10. C. ANSTRUZ. Bec. Sec. 11. C. ANSTR bouse, where interment was made. Text

GLICK.—On the 5th of Dec., 1897, Sister Annie, wife of Jacob R. Glick, aged 29 years, I month and 10 days. She had been sick for 6 weeks, but bore her sufferings with patience and meekness. She was a devoted Christian, trusting in the Lord, and often expressed her side lingness that she would be the Lord out of the expressed her side in the Lord control of the con special request that her busband and child should meet her in that better home. She told her father that she was prepared to meet her mother, brothers and sisters in heaven. She leaves a and sisters in heaven. She leaves a deeply bereaved husband, one child, fa-ther, two sisters and two hrothers, three having preceded her to the world be-yond. Services were conducted by Jon-athan Kauffman and Daniel Esh on the 8th of December.

My husband, do not grieve for me, Do not lament nor mourn; For I shall with my Savior be When you are left alone.

Dear sisters, oft you looked for me. And oft you saw ine come; But now I'm gone from hence away To my celestial home.

My brothers, do not mourn for me, In heaven we'll meet again; Vhere parting tears no more we'll see And where there is no pain. Sel, by a Cousin.

Estt.-On May 22d, 1888, near Bird-in-Est.—On May 22d, 1888, lear Bitter, Hand, Lancaster Co., Pa., of cancerous affection, Sister Rebecca, wife of Pre. Daniel Esh, aged 60 years, 3 months and 16 days. She leaves her husband, twelve children and forty-four grandchildren. children and forty-four grandenligen. Mother died with a bright hope and full assurance of the life beyond. She was a faithful member of the Amish Church, a devoted wife and a kind mother, and a devoted wife and a kind mother, and esteemed by all who knew her. Her death was unexpected at the time, al-though she had been troubled with can-cer for over a year. She had been at the hospital at Manbeim for twenty weeks, but returned home four weeks be-fore, her death. On Sunday morning fore her death. On Sunday morning about 10 o'clock she was taken violently ill and in an hour she had calmly passed from this world to the world beyond. from this world to the world hejohd.

A large concourse of sorrowing friends and relatives followed the remains to the grave. Funer ducted by Ben Christian King. Funeral services were con-Benjamin Stoltzfus and

Our mother dear has left us, Here in our humble home; She went to live with Jesus, No more on earth to roam

Yet we hope again to meet her In that heavenly home so bright, And sing praises to our Savior, With the saints all robed in white.

Ob it is very lonely Since her lovely voice is still, But yet we will not murmur For we know it was God's will.

A home without a mother. Ilow sad it makes us feel; But if we trust in Jesus, Ile will all our sorrows heal. A FRIEND.

MILLEU.-On the 21st of May, ISS MILLER.—On the 21st of May, 1898, near Carlock, McLean Co., III., of the infirmities of old age, Peter Miller, aged 80 years, 10 months and 5 days. He was born in Bayaria, Europe came, America in 1988, united to include thurch in the on the 21st of July, the 21st of July, and the 21st of July, was married to Elizabeth mion, was belessed with ten to Elizabeth Wolber on the 21st of July, 1844, which union was blessed with ten thildren: two sons and two daughters preceded the father. He leaves his aged preceded the rather. He leaves his aged companion, three sons and three daugh-ters, also twenty-three grandchildren and five great-grandchildren to mourn his death. Buried on the 23d at North Danvers, where many friends met to bay the last tribute of love to a dear

friend. Funeral services in English by Joseph King, and in German by Joseph

King.—On the 11th of May, 1898, in Chenoa, McLean Co., Ill., of heart dis-ease, John King, aged 66 years and 6 days. He leaves a widow, one son and ease, John King, agent of the days. He leaves a wind we will have a superior of the days. He leaves a wind we will his parents to America in 1854 and settled in Ohio; later he moved to McLean Co., III. He united with the Menonite Church in his youth, and was fulful member. He will be a superior of the days of the day

ITEMS.

PEACH LEAF CURL AND PLUM POCKETS.

The l'urdue, Ind. University Agri cultural Experiment Station sends out the following bulletin, which will no doubt be of special interest to many of

our readers:-"All over the State of Indiana, the peach trees are this season quite gen-erally injured by abnormal develop-ment of the leaves. They become thickened, much puffed and blistered, and with a whitish bloom on the surface of the affected portions. These distorted leaves will finally drop off, and often the fruit on account of the weakened condition of the tree, drops also. Healthy leaves after a time re-place the diseased ones, and in the lat-ter part of the season the trees regain a

normal appearance.
This disease is known as "leaf curl," and is caused by a fungus that pene-trates the tissues, and on the surface trates the tissues, and on the surface forms spores so abundantly as to make the leaf look pale. Most of the injury during any season, however, does not come from the spread of the spores, but from the part of the fingus that it over the summe and buds. Although ends of the twiger to nuickly recover the trees appear to quickly recover from an attack of "curl," yet they really rrom an attack of early, yet they reamy carry the disease in their tissues until next year, when it breaks out again in the young leaves. Some sensons are more favorable to its development than others, but a tree which

than others, but a tree which once shows the disease is likely to have more or less "curl" every year. No effective remedy is known. Spray-ing with Bordeaux nutxture as soon as the disease shows, checks the distribu-tion by spores somewhat, and cutting off the twigs and limbs bearing the curled leaves get in diagnost, but the perennial part of their majors, but the most thorough attention only partially checks the disease and it is doubtful if results pay for the effort.

the results pay for the effort.

Plum trees are affected with diseases produced by very similar fungl. The spring growth, sometimes the leaves, but more usually the shoots, are puffed and whitened, and greatly distorted, and whitehed, and greaty disorted, the young stems occasionally becoming a half inch to an inch thick, soft and hollow. In other cases the fruit is similarly affected. The plums are paler, more elongated, soft and hollow, with more elongated, soft and holo, who out a trace of a pit. These are often called "plum pockets," and sometimes "bladder plums."

Like the peach curl, this disease wind

ters over in the ends of the twigs, and tree once attacked will be likely to a tree once attacked will be needy to show the disease from year to year. But as a rule only a few branches of a plum tree are attacked, and cutting away these branches my rid the tree of the disease. No other remedies a known." J. C. ARTHIR, Botanist.

WHAT a difference between the religion of Mohammed and of Christ that of Mohammed instigates cruelty and murder, and that of desus teaches love and kindness to all mankind

LIMITING GOD.

It is said that George Muller, the great philanthropist, who died several weeks ago, at first prayed only for small things, and consequently (lod simply kept pace with his expectations. One day he read these words: "Open thy month wide and I will fill it." Then the thought flashed over his mind: "I have been limiting God," And from that day he learned to "Attempt great things for God and expect great things from God." We all know how God honored his faith.

It is to be feared that too many Christians are limiting God by their unbelief. What does Matthew t3: 58 say? "And he did not many mighty works there because of their nubelief." So unbelief is preventing God now from doing His will among us. () the possibilities of faith! All things come to those that believe. O, if we only had faith like the grain of mustard seed, we could remove mountains. But why does that mountain of trial of temptation, of discourage ment, seem immovable? Because of our unbelief.

In the 78th Psalm the conduct of the Israelites is summed up in these words: "Yea they turned back and tempted God and limited the Holy One of Is-

In most cases a parallelism can be drawn between the experiences of the "chosen people" in those early times and the Christian life of to-day. History frequently repeats itself. Why is it that Christian people to day are not more aggressive? Why do they not rise up and take the land? Why is it that our missionary activities are comparatively weak and backward? The answer is clear: Because we, like Israel of old, are limiting God. We are standing in the way of Christian progress.

Other Christians limit God by their worldliness. God can use only that portion of our lives which is unreservedly consecrated to His service. How many close up the channel of grace with the dregs of the world. Worldliness among Christian people does much to retard the progress of the kingdom of God. The world is so large that when we crowd it into our hearts there isn't much room left for God.

If we Christians realized how much we were standing in the way of the advancement of righteonsness in the world, and thereby limiting God, we would cover ourselves with sackcloth and ashes and say: "Lord, have mercy upon my infirmities!"-Zion's Watch

ENCOURAGE ONE ANOTHER.

It is the duty of all Christian people to encourage and help one another

If we can say a word to help some person who is in trouble, who is discouraged and down-hearted, how gladly we ought to do it. But how often do we neglect to do this, thinking sometimes that we have no influence with them, when many times a word spoken in kindness and sympathy would be a great help.

We should always he ready to do the smallest act that would be helpful to

We cannot all do great things, but everyone can do something and there are so many little things that we can do for others if we will, which will make them happy and make us happy by doing

Then how often do we find ourselves censuring others for some wrong that they have done, when we as Christian people ought to be giving them encouragement to do better. There is no one perfect, no one above making mistakes, and while we condemn some one else for his wrong-doing, perhaps we ourselves have done the same or something just as bad. If we would only show ourselves more to people who seem to bave so few friends they would be grateful for our sympathy, and we would have more inluence with them. So if we have the Spirit of God and His love in our hearts we will try to help one another instead of searching for faults. We may not spend our time in looking for the mistakes of some one else, but we should try to do that which is pleasing in the sight of God. Let it be our mission here to do all the good we can and give a helping hand to those who are down; then can we feel that we are doing our duty as Christian people, and show to the world that we are true followers of

Let us so live that no one can reproach us for neglecting to do our duty.-The Christian Conservator. THE otter futility, not to say wicked-

ness, of oaths even as administered in our courts of justice was prominently illustrated again the other day in a Philadelphia court A conneilman under oath denied having any knowledge of the use of money for the passage of a certain nefarious bill through council, and stoutly stuck to his denial till he found the court knew he was lying when he finally admitted having even himself received a round sum for his vote. ()ther witnesses examined at the same time gave evidence of a like duplicity. And the same thing is occurring daily all around us. Men, and women too, go on swearing before magistrates and in courts, until to a casual listener it becomes sickening. and to those in the husiness, what can it he else but hardening and deadening of the Godgiven sense of veneration for the truth. That people will swear and lie just as readily and even more so, than they will lie without swearing, is a fact which though perhaps impossible of proof is nevertheless generally admitted by those of the most extended observation in this line. The person who knows God only as represented to him in the formal oath, will not hesitate to cover evil-doing, if he can do so by adding thereto perjury. In fact be has no conception of the real import of an oath. If one will not speak the truth for truth's sake, he will say what he imagines convenient for bis selfish, cordid and sinful ends oath or no oath On the other hand, he who knows God in and through 11im whom He has sent Jesus the Christ, his yea is yea and his nay, nay and he has no use for that which is more than these, and which "cometh of evil," -"The Mennonite."

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HERALDOFTRUTH.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ." ELKHART, IND., JULY 1, 1898.

Semi-Monthly.

ABRAM B. KOLB, Editor.

ar Entered at the Post Office at Elkhart, as

Contents of this number.

ditorial Notes. Word of Commendation. 'hat saith the Word about Sin? Laboring in Prayer.
Hillnois Conference.
Ohlo and Pa. Conference. onto Conference. Peace, Peace, but there is no Peace. The Welsh Monntain Industrial Mission. Tour Welds Monnian Industrial Mission. 199
A Coll for Victurieers. 200
A Coll for Foreign Missions. 200
A Coll foreign Missions. 200
A Coll for Foreign Missions. 200
A Coll foreign Missions. 200
A Coll foreign Mission. 200
A Coll foreign M Deaths. Custing all your care upon Him

EDITORIAL NOTES.

The Son of God is the "Sun of right-

A sneer is often harder to forget than a blow.

A crown of life has been promised to those who love the Lord (James 1:12).

Bro. Samuel Yoder spent Sunday, June 19, with the congregation at Bronson, Branch Co., Micb.

We are not bound to make the world go right. Our duty consists in discovering and cheerfully doing what God would have us do.

We hope every reader will read Bro. A. A. Landis' "Word of Commendatlon" in another column. The book of which he speaks so highly should be in every Christlan household, but especially should it be read by every Mennonite.

Bro. C. K. Hostetler, editor of the Young People's Paper, in company with his wife, spent Sunday, June 19, at the Home Misslon in Chicago. Eld. George Lambert, of Wakarusa, Ind., and Pre. Benjamin Gerig of Wayne Co., Ohio, who had spent a few weeks in Illinois in the interest of the India orphan relief work, were also there.

Our Family Almanac for 1899 is nearing completion. Through the kindness of friends the ministers' list and thoroughly revised. The reading mat-

ter also has been selected and prepared — hand a religion that is largely a select — Funk first began to publish the Herald with much care, and in the selection we were aided by brethren who fully realedifying matter for the family.

Dr. D. M. Landls and wife, of l'erkasie. Pa., write that they expect to leave New York on the 29th of June for a trip through Europe and Asia. We have the promise from them of receiving correspondence for the HERALD as they proceed on their journey. We wish them a pleasant journey and a safe return. It is the Dr.'s intention to visit some of the hospitals and medical institutions of the Old World to further prepare himself for the profession in which he is engaged.

Leisure moments come to everybody. Some people may not have as many as some others have, but there is no one who has never had any. Satan, who is ever on the lookout for opportunities to lead souls astray, scems to make such moments his "office hours," and during them performs very much of his fiendish work. The question of how best to use moments during which a person can do but little else than think is well answered by l'aul when he exhorts his l'hilippian brethren to think on things that are true, honest, just, pure, lovely, and of good report.

It gives us pleasure to present in this issue a report of the Industrial Mission established by our people of Lancaster Co., Pa., on the "Welsh Mountain" among a class of people that are as nearly heathen as it is possible to tind them outside of the foreign mission field. Our Lancaster brethren have adopted a highly practical plan to better the condition of these benighted people. They are teaching them to LIVE, which is one of the first requisites of mission work. God bless the efforts of our Lancaster brethren in their noble work for the Master.

sway of the Christian religion every localitles. valley should be exalted, and every mountain and hill should be made low; the crooked straight, and the rough places plain or level and smooth, "and the or "The Mennonite Publishing House," glory of the Lord shall be revealed, and ever since it was established by John all flesh shall see it together." True F. Funk in 1867, has had its friends ruin the business. We have never be

society excluding all but those of exalted social standing and ample wealth, lze the value of pure, interesting and and on the other hand the religion that is a mere matter of form that claims salvation in the observance of certain visible forms and ceremonies - neither of these two is the true religion. The former raises the hllls and moun tains of pride, while the other makes the religious ruts that make the highway leading through the desert of this llfe not a smooth, plain one, but rough, and not the ideal one of which the prophet spoke. The old gospel road of equality among all classes, love, helpfulness, Christian sociability is the only road which Jesus made from earth to heaven, and only those who travel on this road will ever get there.

We are glad to see the interest which

some of our readers manifest regard-

ing Georgia. A number of inquiries have already been made, and we shall be glad to answer as well as we can all questions that will be asked. We feel that in this time of liberty there is no need of going into barren plains or mountains for cheap homes when fertile land where drouths and cyclones are unknown can be bought just as cheaply and near excellent markets. In times of persecution our forefathers sought the almost inaccessible mountain fastnesses or remote places for sufety, but it is not so to day. We feel, however, that into whatever new locality our people go to settle they should not go alone, but in colonies, for it has been shown again and again that for temporal as well as for spiritual benefits the latter method is by far the better way. When one moves here and another there and a third to some other new place, each one has to contend, single-handed, with various difficulties that would be avoided were they together. Church privileges, Sunday school, social, educational, and in fact all temporal and spiritual matters, especially the latter, should be carefully It was prophesied that under the weighed before a move is made to new

The Mennonite Publishing Co .-

OF TRUTH in 1864, he met with prejudices and opposition that were indeed hard to meet, and hard to bear. There was an opposition manifested from different directions that at times developed almost into persecutions, and the establishing of a Church paper was a work that required grace, charity and a large degree of endurance and persistency, and while we have mentioned it to only one or two personal friends, lt is a fact that there was a time when, on account of personal discouragements and persistent opposition to the work, by many from whom we had reason to expect better things, and who should have been earnest helpers in the cause. we were on the verge of closing up the business as a Mennonite Publishing House and taking up some other line of work, but the hand of the Lord beld the Publishing House, and now, after 31 years of earnest, careful, prayerful work, we can say, "Ilitherto the Lord has helped us" and has given us blessing upon blessing, so that we can realize His goodness and mercy on every band, and the Publishing House stands to-day a monument of success in the Lord's work, made such by the blessing of God

to Him be all the glory.

VOL. XXXV. No. 13.

But the fact that the Publishing House of our church is a monument of divine favors, recognized as such hy those whom God has placed in charge of it, and who have, in all things, given themselves and their work into His Almighty hand, there are still those who manifest a spirit of envy and opposition to the l'ublishing House that seems in deed very strange, and altogether un accountable. There are persons who for many years have maintained a spirit of antagonism against the Menno nite l'ublishing Company, and have improved every opportunity to awaken prejudice and create a feeling of envy and unfriendliness against it, and have in many ways impugned the motives and misrepresented the work as well as the object of the men in charge, and said all kinds of hard things about them, and these things exist to-day, to such an extent that we have been forced to the conclusion that there is a precon-The "Mennonite Publishing Company," certed plan among a certain class to de stroy, if possible, the influence of the Mennonite Publishing Company and able to give a Bible reason of the hope

that I entertained, but that was a les-

son to me, and by the grace of God I

could now tell a man why I think

"close communion" is in accordance

with the Scriptures and I appeal to you,

Christlan, let us earnestly search the

word of God and learn the true ways of

Christ. I want right here to give a

word of commendation for the "Bible

Doctrines." I have reason to believe

God put it into the heart of Bro. Kauff-

man to write a so much needed work.

felt need, and nothing that bas yet come

needed among the people of to day, for

we have reason to believe that the peo-

ple of to-day are fast falling from the

right ways of the Lord, partly from

lack of teaching and partly from indif-

ference. And here is where the "Bible

Doctrines" so beautifully explain the

doctrines and ordinances set forth in

the Scriptures, for James said (Jas. 2:

10), "For whosoever shall keep the

whole law and yet offend in one point

he is guilty of all." Here we see the

importance of keeping the ordinances

and commands and live a life wholly

resigned to God, and the "Bible Doc-

trines" so explicitly explain this that ln

my estimation they are of unlimited

value and a copy should be in every

I do not wish to be understood that I

am trying to write an advertisement

about this book to make sales for the

publishers, but I feel it my duty to

speak a word of commendation for it

and think every one of us that know

what the book is like ought to make an

effort to eirculate it wherever we can,

for this book is more than I, one of

SIN?

BY J. L. WINEY.

from, Sin alone bars out of heaven,

we be wide awake concerning its deadly

polson. God says all unrighteousness

is sin; and Paul says, "If any man be in

Christ Jesus he is a new creature; old

things have passed away, and, behold.

all things have become new." Jesus

said, "Marvel not that I said unto you,

The angel said, "Thou shalt call his

name Jesus; for he shall save his peo-

ple from their sins." John says, "If we

to forgive our sins and to cleanse us

that sinneth shall die," "He that sin-

neth is of the devil." "He that sinneth

hath not seen him neither known him."

"A good tree can not bring forth evil

fruit; neither can a corrupt tree bring

forth good fruit." "We know that

whoseever is born of God sinneth not,

but he that is begotten of God keepeth

himself, and that wicked one toucheth

confess our sins he is faithful and just

"The wages of sin is death." "The soul

Ye must be born again."

from all unrighteousness,"

Sin is the cause of all our woes. O may

For the Herald of Truth

bless the good work is my prayer.

Christian home.

Murrell, Pa.

words of Paul, when he declares that he was in "perlls among false brethren." This is not imagination; it is indeed not an idle fancy; it is a dreadful reality. There are persons to day who bave an evil heart and the evil in their hearts manifests Itself in endeavoring to bring about the ruln of their brethren. We might well say, "How does the love of God dwell in such hearts?"

While we wish not to be understood that we fear these unkind attacks, we feel sorry for those who have given themselves over to such an unbrotherly course, and we pray that God may forgive them and lead them into a purer and better way. If any have allowed themselves to be influenced by the efforts of persons, led by this wicked spirit, to stir up prejudices and envy against the Publishing House, we hope before they allow themselves to be led to accept such things they will first make an investigation and see If things are true. The Mennonlte Publishing Company is prepared to answer any charge that ill-disposed persons may bring. Falsehoods may seem to stand for awhile, but the truth will "out." Yes, "truth crushed to earth will rise again."

Any charges or false reports that may be set afloat against the Publishing House should be referred to the Company at Elkhart, who is always prepared to give satisfactory explanation on any question relating to its affairs.

For the Herald of Truth.

A WORD OF COMMENDATION.

HY A A LANDIS.

"Be ready always to give an answer to every man that asketh you a reason of the hone that is in you, with meckness and fear.—1 Pet. 3: 15.

This is a command given that I fear is greatly neglected. I am positive that a great many professed Christians are not able to do this. The apostle savs we shall at all times be able to give a reason to any man that may ask, and to do this we must be acquainted with the Holy Scriptures. Many people if they are asked why they observe certain ordinances can only say, Because it is the custom of the church. This is not what God requires of us. He wants us to search the Scriptures prayerfully and live accordingly. How many sisters are wearing the prayer head-covering and cannot give a reason why they are wearing it? I am sorry to say that I have met sisters who wear the covering when they go away (and especially to church) who said they did not believe it was necessary to wear it. because the Bible said a woman's hair was given her for a covering, but that they wear it because it is the rule of the church. Such people are certainly not able to give a reason of the hope that is within them. I remember one time a man disputed with me on "Close Communiou" and said. "I think such people that hold close communion had better he converted first," as much as to say that those who hold close communion are not Christians. I am sorry to say I had to let that man have the better of the discussion simply because I was not him not."

write unto you, young men, because ye have overcome the wicked one," "Resist the devil, and be will flee from you." "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanses us from all sln." "Having therefore these promises, dearly heloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of "Come out from among them God." and touch not the unclean thing, and I am persuaded that this fills a long will receive you." "Draw nigh to God and he will draw nigh to you." to my notice besides the Bihle is more

"Cleanse your bands, ye sinners, and purify your hearts, ye double-minded." "Re afflicted and mourn and weep," "Abstain from fleshly lusts which war against the soul." "He that forsaketh not all can not be my disciple," "How can ve believe who receive honor one of another and not the honor which cometh from God only." "He that believeth on me as the Scripture hath said, out of his body shall flow rivers of living water." "Abstain from all appearances of evil." "He that is dead is freed from sin," "Ye are dead, and your life is hid with Christ in God." "Reckon yourselves to be dead indeed unto sin, but alive unto God."

"And every man that hath this hope in him purifieth himself even as he is pure." "He that salth he abideth in bim ought also to walk even as be walked." "Be ye holy, for I am boly." "Blessed are the undefiled in the way." "Ask, and ye shall receive; seek, and ye shall find knock, and it shall be opened unto you." "A double-minded man is unstable in all his ways." "For let not that man think that he shall receive anything of the Lord." "I beseech you God's most humble and insignificant therefore, brethren, by the mercies of servants, can say about it. May God God, that ye present your bodies a llving sacrifice, holy, acceptable to God, which is your reasonable service; and be not conformed to this world, but be ye transformed by the renewing of your WHAT SAITH THE WORD ABOUT mind, that ye may prove what is that good, and acceptable, and perfect will of "Be not deceived, God is not Not "What saith mankind?" for they mocked." "In the last days they will may drift from the old landmarks. But not endure sound doctrine." "Put on "What saith the Scriptures?" It is the Lord Jesus Christ and make no safe to ask God when we want light. provision for the flesh, to fulfill the lust Men have misguided us, but God never. thereof," "Little children, keep your-Sin is the only thing God hates. Sin is selves from idols." the only thing Jesus came to save us

Yours for Bible separation from the Birminaham, Kan.

LABORING IN PRAYER. "Laboring fervently for you in

prayers" (Col. 4:12). This expression is a high-water mark on the subject of prayer. I would rather train fifty men to pray than one hundred and fifty to preach. If through the followship of prayer we can get God to work through man, it is better than getting man to work. Look at some other words in the Bible about prayer. There are three special words used in the New Testament in regard to prayer, each of which has a wonderful lesson. The first one is ln 1 Pet. 4: 7: "Be ... sober and watch unto prayer Primarily this means, Be not intoxleated with wine but men are intoxlcated with pleasure, with business or vanity, quite as much as with wine The second is in Corinthians: "When you pray, be at leisure." Do not be

hurried. The dew falls only when the

How shall we overcome sin? "I atmosphere is still. The heavenly dew cannot fall if Christians are hurrled and busy all the time. The lesson is, do less that you may do more. To have leisure does not mean to take a long time. Some people will pray for an hour and not be at leisure. Make prayer the great business of your life. The third word is in Colossians: "Make prayer a matter of life and death." If these words are taken as the rule of the Christian life, prayer will be-

1. Very largely a secret matter. A man with this view of prayer will not wear his heart on his sleeve. He will not speak much of it.

2. It will be self-denying. The truly praying man will keep his body under, and will even curtail sleep in order that he may have time for prayer.

3. It will be a sustained habit. Not merely an impulse, but a current-a life, and not a feature of life.

4. It will be Spirit-taught. One can never know bow to pray unless he can pray in the Holy Ghost. We must give rselves to the Holy Ghost.

5. This kind of praying will be successful. We shall pray earnestly or outstretchingly, with empty hands held out for a blessing; and those for whom we pray will be brought to Christ. Lord, teach us to pray.—Rev. G. H. C. McGregor.

ILLINOIS CONFERENCE.

The Illinois Conference was held at the Union M. II., near Washington, Ill., on the 27th of May, 1898.

Conference convened at 9 o'clock A. M., opened by singing, exhortation and prayer.

Bro. J. F. Funk was appointed moder ator and Bro. Daniel Kaufiman assistant

secretary. The following bishops, ministers and deacons were present;

BISHOPS. John F. Funk, Elkhart, Ind. Dan'l Kauffman, Versailles, Mo. P. Y. Lehman, Goshen, Ind. John Nice, Morrison, Ill. John Smith, Metamora, Ill. Andrew Schrock, Metamora, Ill. Joseph Buercky, Tiskilwa, Ill. J. C. Birky, Hopedale, Ill. M. Kinslnger, Washington, Ill. MINISTERS.

A. I. Yoder, Chicago, Ill. J. S. Lehman, Elkhart, Ind. Philip Nice, Sterling, Ill. Peter Unzicker, Cullom, Ill. C. S. Hauder, Cullom, Ill. L. J. Lehman, Alpha, Minn. John Rutt Sterling, Ill. John McColloh, Morrison, Ill. Henry Weldy, Wakarusa, Ind. I B Smith Garden City Mo. J. S. Shoemaker, Dakota, Ill. Chr. Risser, Eureka, Ill. Peter Sommer, Washington, III J. P. Schmidt, Gridley, Ill. Dan'l Orendorf, Flanagan, Ill. P. D. Schertz, Metamora, Ill. Peter Schertz, Washington, Ill. Peter Garber, Roanoke, Ill. S. Garber, Tremont, Ill. P. Zimmerman, Roanoke, Ill. Chr. B. Risser, Eureka, Ill. Chr. Schertz, Eureka, Ill,

DEACONS.

Iacob Kinsinger, Kruger, Ill. Abr. Burkhart, Sterling, Ill. H. T. Nice, Morrison, Ill. Chr. Haun, Cullom, Ill.

HERALD OF TRUTH.

Dan'l Rote, Morton, Ill. Joseph Schertz, Eureka, Ill. Rish John F. Funk gave the principal

1898

conference address, after reading Eph.

The following is a synopsis of the same:

The object of our meeting together in this conference is a very important one -a work on which depends largely the prosperity of the church. We have met to confer with one another, to adopt and devise such measures as may be essential to the extension of Christ's cause, and to the upbuilding of His church.

The minister of the gospel occupies a very responsible position; he is an embassador in Christ's stead, to point the children of men to the way of truth and

Wonderfulls this responsibility when we consider the word of God to the Prophet Ezekiel (Ezek. 33:8, 9). If we fail to warn the sinner of his peril and he die in his sins, his blood shall be required at our hands. Terrible indeed will be the consequences at the day of judgment if we prove unfaithful in our calling. Souls are perishing everywhere. We should put forth every effort to rescue them, when we consider that one soul is of more value than the world with all its honor, glory and

It is well to give heed to Paul's admo nition to Timothy (1 Tim. 4:16), "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee."

We need to carefully examine ourselves to ascertain whether we are sincere and whether our motives are pure and right. I believe there are ministers in the Mennonite Church who lack sincerity and pureness of purpose, and who are unsound in the faith. The sooner such ministers sever their connections with the church the better.

Our success as ministers and teachers in the church of Christ depends altogether on our faithfulness in His service. If we teach and preach in order to become popular or to win the honors and applause of men, and for convenience' sake ignore part of the eternal truth, we shall never succeed and miserably fail in the end.

Woe is me! if I preach not the gospe in all its purity. Woe is me! if I warn not the sinner and point him to the way of life. Woe is me! if I fail to practice what I preach. May we ever exemplify our own preaching and teaching.

There is a tendency among some of our people, and ministers at that, to become altogether non-sectarian, to discard the name Mennouite. This proves disloyalty to the church. We believe that the doctrines and principles of the Mennonite Church are founded upon the word of God, upon nothing more, and nothing less.

If we are good Mennonite ministers we are gospel ministers; on the other hand, if we are ashamed of our church name, with such a foundation and underlying principles, we are in the truest sense ashamed of Christ and His teach-

DOCTRINES.

The fundamental doctrines on which hinges our salvation are repentance and conversion. We are charged by some of lacking these two essential principles. These charges are false. 'Tis true, there are members of the Menno-

nite Church who know nothing of true repentance toward God, there are even work of the ministry who were not by our brethren, but space will not per ministers who are sadly lacking along called of God. The fact that they lack mit, this line. But what is true of our church is equally true of the apostolic

We would rejoice to see it otherwise. May our sermons to the unsaved hegin with repentance and conversion, continue and end with the same theme, laying special stress on true conviction of sin, faith in the Lord Jesus Christ, forgiveness of sins through faith in the atoning blood, and a thorough change of heart and mind, that it may not be said of our people that they lack these essential principles. Some say, only believe and thou shalt be saved. Faith without works is dead, saith the apostle James; true faith is made manifest by works

Our Lord's commission is to teach men to observe all things whatsoever He has commanded us.

Our ministers should make a thorough study of God's word and the doctrines of the Mennonite faith. We need to know all about our church and its doc trines and compare them with the word of God (the Bible). We need to instill into the minds and hearts of our children while quite young the true doc. trines and principles of the Christian religion, if they are to stand lirmly upon the sure foundation and be a power for good in time to come.

DISCIPLINE.

Some claim a church discipline is unnecessary, and we have no right to maintain it. They say, if members become unruly forgive them. We are in duty bound, according to the word of the Lord, to make restitution for all our wrong doings.

We should freely forgive those who trespass against us, If they repeut of their wroug, ask our forgiveness and promise to do better. Christ's teaching in Matt., 18th chapter, should be closely followed, to adjust all dissatisfaction that may arise between brethren.

The church is vested with power to bind and power to loose. That which the church binds on earth is bound in heaven, and that which the church shall loose on earth shall be loosed in heaven. According to Christ's teaching it means something when the church is called upon to expel anyone from church fellowship.

Only those whose hearts are full of selfishness and worldliness object to the church discipline.

All those who are perfectly submissive to the teaching of the Bible, whose hearts are pure and good, and are laboring for the upbuilding of the church of Christ, see the necessity of church discipline to maintain the order and purity of the church.

MISSION WORK.

We are greatly in need of more consecrated workers to supply the many out of the way places with the necessary gospel privileges. Those of our con-gregations that have a surplus of workers should be willing to spare some and send them out into the great harvest field.

The harvest truly is great, but the lahorers are few. The time has come when our church should carry on systematic misslouary work both in the home and foreign field.

Bro. P. Y. Lehman hoped that God would abundantly bless the work of this conference.

power is proof sufficient.

The Jews as a nation did not accept Christ, but as many as received Him, to them gave He powe

Form in many is taking the place of true spirituality. A living faith in the Lord Jesus Christ

manifested by a practical Christian life is what avails in the sight of God and man There are too many preachers who

are not truly converted. All our preaching and efforts are of no avail unless we are led by the Spirit. All our preaching and teaching will

have no effect, if we do not make our preaching and teaching practical. Better be with the few humble followers of Christ, than to be with the many who are seeking for earthly fame

and glory. Bro, Dan'l Kauffman .- Conversion lies at the bottom of Christianity. Get the people converted and you will see a

radical change, made manifest ln many ways. Rro John Nice wished that we might all make practical what we have heard. Glad for the privilege we have of conferring with one another how to best carry on the work of the Lord lloped we may all be better established

in the Mennonite faith, and better qualliked to both preach and live it. "If the blind lead the blind both will fall into the ditch." If we should be in darkness how can we warn others and lead them into the light?

Let us ever live out our own preaching. If we preach holiness and sanctification let us be careful to live a pure

life. Bro. J. Buercky referred to the condition of the church at Sardis. Let us be watchful and strengthen the things which remain. Let us not get discouraged if we do not see any immediate results of our labors.

Noah preached one hundred and twenty years without any visible results. The prophet Elijah at one time became discouraged without any just cause. He imagined he was the only one of all Israel that had not gone after Baal, but he was mistaken.

Bro. John Smith was pleased with the prevailing spirit of this conference, love, harmony and unity. Where there is unity there is liberty. Where there is no unity there is strife.

If there was no possibility of being molested by the enemy, we might contentedly remain at home, but the great Deceiver of souls is as busy as ever, and we must do all we can in the name of the Lord to overcome him.

It is not the Lord's will that any should perish, but that all should live.

We should be careful in receiving applicants for church membership. They should show true evidence of conversion to God, and not to man. If they are truly converted and engrafted into the true vine, they will bring forth good fruit, and not be ashamed of the gospel of Christ, but, will take a decided stand against all unrighteousness.

All the ministers and deacons present followed with short talks, expressing their willingness to abide by the princh ples and doctrine as taught by Christ and His apostles, and as set forth in the conference address.

We should be pleased to give a num-

He believed there were some in the ber of the grand thoughts brought out

Forenoon session closed by song and prayer.

AFTERNOON SESSION.

Opened by singing "Blest be the 'tie that hinds." Bro. Daniel Kauffman read Psa 93 and led in prayer.

The following questions were next brought before the conference, considered and acted upon:

QUESTIONS.

1. How may our Mennonite people become more firmly established in all essential Rible doctrines?

Aus. By our ministers getting rid of the idea that presenting doctrine is not preaching ('hrist, aud also confiniug themselves to Bible truth while preaching. By encouraging all our people to read the Bible and sound religious literature, especially our own church literature. By teaching Bible doctrines in Sunday school and Young People's Meetings.

By laying special stress upon conver-sion and the necessity of leading pious, holy, consistent Christian lives.

We would especially recommend that all our Mennonite people supply themselves with a copy of "Manual of Bible Doctrines."

2. Does this conference approve of appointing men to a trial ministry before being ordained?

Aus. We answer this question in the negative for the following reasons. (a) The Bible contains no Instance

where any one was ordained for a limited (b) An ordination means the setting

apart for a certain field in God's service. When God calls any one to a field of labor, we do not feel justified in limiting the time.

(c) Ordinations for a limited time afford a temptation to become careless lu the choice of ministers, and open a field for trouble.

No brother should be ordained to any sition in the church unless he is scripturally qualified for the same.

Do we approve of the work of the Preliminary General Conference Meet ing" Resolved, That we heartily favor a General Conference, and that three del

egates be selected to represent this con ference. The presiding bishops were appointed as a committee to appoint said dele

gates. The following delegates were anpointed: Philip Nice, Sterling, Ill.; Peter Unzicker, Cullom, Ill.; J. S. Shoemaker,

Dakota, Ill. 1 In what way can we best preserve non-conformity to the world among our

(a) To be not conformed ourselves. and strive to keep our children in line. (h) To do personal work among those

who seem inclined to worldliness." (c) To properly instruct applicants for ission into the church, and admit only such applicants as are in the order

of the church. (d) To try to impress people with the fact that conformity to the world is sin (r) To preach conversion, spirituality.

consecration and selfdenial. (f) To show that the Bible teacher nou-conformity.

(g) To provide enough Christian work at home that our children will be kent out of worldly associations.

(h) By parents giving instruction to and labor hand in hand for Christ's Ell Fry, Pettisville, Ohlo. their children, in family worship and otherwise

5. Is it consistent for a Mennonite minister to use slang in the pulpit? Ans. No. It is inconsistent for him

to use slang either in or out of the pulplt. Neither is it consistent for any Christian to use it at any time or any where.

The following resolutions were next offered and adopted:

WHEREAS, Emanuel M. Hartman, having been for years a consistent mem ber of our denomination, and as hishop of this district and paetor of this church discharged his duties in an acceptable manner, hut ln an evil moment re nounced his former profession, there

Resolved. That we deeply regret that we are put to the necessity of declaring him no longer a member of this conference, and that our united prayers go up to God in hls hehalf.

Resolved That John Smith, John Nice and J. S. Shoemaker be appointed a committee to look up the United States statutes and the statutes of the state of Illinols, to ascertain whether there has been any provision made. by which our people may he exempt from military service.

Resolved That John Nice, John Smith, Philip Nice, Benj. Herner and I S Shoemaker be appointed as a programme committee to arrange programme, etc., for our next S. S. Con-

Resolved, That our next district Church conference be held near Freeport, Ill., on the fourth Friday in May, A. D., 1899. Furthermore, that the S. S. conference for this district be held at the same place in connection with the church conference.

Conference closed with song and prayer.

J. S. SHOEMAKER, Secretaries.

OHIO AND PENNSYLVANIA CONFERENCE.

According to previous arrangements the Annual Amish Mennonite Conference, of Ohio and Pennsylvania, met at the Walnut Creek meeting house, at Walnut Creek, Holmes Co., Ohio, May 26, 1898. John K. Yoder was chosen temporary moderator. Organization proper was made by ballot, and Jonathan Kurtz was elected moderator; and Benjamin Gerig, assistant moderator; and C. Z. Yoder and S. H. Miller, secretaries. John K. Yoder, Michael Yoder and Fred Mast were appointed as a committee on resolutions The assistant moderator then delivered the conference sermon (reading Eph. 4: 1-16) which in substance was as follows: I hope this conference has met here this morning with an object in view that will extend and promote the welfare of our church.

1st. The object of this conference should he to extend and promote charlty Christian courage, and to be more closely united in Christlike love.

2nd. That the true spirit should pre vail that we may be endued with power from on high.

3rd. That there is only one faith which is the true faith of Jesus Christ

With reference to charity, should we not under our different callings come from the East. West. North and South

cause? Our exhortation should be worthy of our vocation; the spirit of love, meekness, patience, forbearance, should be more practiced in these modern times of religious liberty. We should all have the same motive in view: to honor and to glorify God, to take courage as the seventy who were sent out to proclaim the Gospel truth. We have too many professive and not enough possessive Christians to extend Christ's kingdom, There is only one Father, one Lord and faith, viz., the

and labor together in harmony. Bro. J. Kurtz then followed Bro. Gerig and said: The Lord wants us to more diligently seek and labor for Christ's cause, and above all things to promote this cause the baptism of the Holy Ghost is most essential. If we have the indwelling of the Holy Spirit lt constrains us to keep Christ's commandments

true faith of Jesus Christ. Let us be

separated from the world in all things

Ministers should grow in knowledge and wisdom of the commandments and restrictions in the Scriptures, give reasons for observing the commandments, such as baptism, communion, feet washing, prayer-head-covering; and restrictions, such as non-conformity, nonecrecy, non-swearing, and non-resist We do not seek salvation in these commandments and restrictions, but they are absolutely nec essary to build up the church and con sistently guard against existing evils that are not expressly stated in the Scriptures

After these addresses some time was taken up by bishops, ministers, and deacons giving short addresses and expressing themselves to more firmly stand together in the faith of Jesus Christ to proclaim the Gospel in its true power and purity, to teach by ex ample and precept the Gospel doctrin

The following bishops, ministers and deacons were present with a large concourse of friends.

RISHOPS.

Jonathan Kurtz Ligonier, Ind. Benjamin Gerig, Smithville, Ohio. Christian Stucky, Elmira, Ohio. John K. Yoder, Orrville, Ohio. Michael Voder, Mattawana, Pa. Jonathan Lantz, Neshannock Falls, Pa Frederick Mast. Berlin, Ohio, David Beachy, Sugar Creek, Ohio. Michael Slonaker, Louisville, Ohio John Zook, Neshannock Falls, Pa. Moses A. Mast. Walnut Creek. Ohio.

MINISTERS.

Nobertius Sproll, Amboy, Ind. C. K. Yoder, West Liberty, Ohio. Abraham Mast, Walnut Creek, Ohio John Kaufman, Mattawana, Pa. John S. Mast. Morgantown, Pa. Moses Stutzman, Belleville, Pa. Joseph Byler, Belleville, Pa. Levi D Miller, Berlin, Ohio, John Hochstetler, Emma, Ind. I S. Coffman, Elkhart, Ind. David Garber, Orrville, Ohio. John Garber, Schrock, Ind. David Hochstetler, Weilersville, Ohio John H. Miller, Walnut Creek, Ohio. S. H. Miller, Walnut Creek, Ohio. Noah Mast, Sugar Creek, Ohio. Peter Miller, Charm, Ohio. J. S. Gerig, Smithville, Ohio.

DEACONS

Enoch Zook, Belleville, Pa. Joseph Zook, Allensville, Pa. C. Z. Yoder, Wellersville, Ohio.

1. How can we awaken a greater zeal for the salvation of sonls?

Ans. By praying and wrestling with God, reading and meditating upon His word until we become filled with the Holy Ghost, receiving grace and power from on high to manifest by our faith and works a holy love to God and the souls of men. Acts 1:4-8; Matt. 4:4.

2. Is the Bible class or Young People's Meeting when conducted in a Christian manner a benefit to the church? Aus. Inasmuch as the young people

are inclined to assemble together and are often enticed to engage in vain and idle conversation and sinful amusements, thereby desecrating the Lord's day, and since we are admonished to study the word of God and engage in singing spiritual songs, therefore we believe it to be a benefit when conducted carefully and prayerfully according to our faith in Christ, Col. 3: Acts 17: 11; Psalm 1: 2; 2 Tim. 3:

3 Shall we not send out more labor

ers into the harvest field? Ans. "The harvest is great but the lahorers are few: pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest." Luke 10: 2. Accordingly we helieve that where congregations have brethren who possess the scriptural qualifications, more laborers should be sent out by the consent of the church.

FRIDAY MORNING SESSION

opened by exhortation and prayer hy Michael Slonaker. A Is it expedient to defer a baptism

in order to instruct the applicant in the Scripture? Ans. The time of the instruction de-

pends upon the knowledge and experience of the candidate. Acts 8:26-10.

5. Will this conference kindly give its counsel on the question as to whether any or all brethren and sisters in a rch have the right to invite whom they wish to preach in the meeting house?

Ans. It is the counsel of this conference that it is not edifying for members to call such appointments except by the consent of their ministers.

6 Is the Sunday school a hindrance to the church when held before the

regular services? Ans. It is the opinion of this conference when the Sunday school does not interfere with the time of the regular services that it is no hindrance, but rather beneficial

7. How should we use our influence

against the evils of soclety? Ans. We should let our light shine and manifest by our works that we abhor and abstain from all appearances of evil. Matt. 5: 14-16; Rom. 12:9; 2 Thess. 5:22.

8. What did Paul mean by the expression to "marry in the Lord" (1 Cor.

Ans. We understand by God's word and according to our church discipline, that persons who contemplate entering into the holy bonds of matrimon should both be members of the body of Christ and not be unequally yoked to gether with the unbeliever. 2 Cor. 6:14.

9. Are divorces justifiable according

Ans. According to Matt. 19:9 we understand that a separation may take place in case of fornication; but according to Mark 10:4; Rom. 7:12; 1 Cor. 7: 10, 11, divorces are not justifiable.

July 1,

10. What is the sentiment of this conference in regard to life insurance? Ans. Inasmuch as we are to trust in the Lord and cast all care upon Him, that we should be separate from the world, therefore we believe It to be unscriptural. Matt. 6:25-35; 10:29-31; Luke 12:16-34; Rom, 8:32

II. Is it consistent by the word of God for members to hold secular offices? Ans. Christ said, My Kingdom is not of this world, and lnasmuch as we profess the doctrine of nonresistance we deem it inconsistent for members to seek or hold such secular offices which we as defenceless Christians do not need.

12. Why teach the doctrine of non resistance i

Ans. It is taught because it is one of the deepest underlying Christian prin ciples given by the Prince of peace under the new dispensation, and if practiced It will transform us into meek, eaceloving, unassuming followers of the meek and lowly Jesus of Nazareth. Matt. 5:44; Matt. 7:12; Matt. 26:52; Rom, 12:21; Thess. 5:15.

MISCELL ANEOUS.

Resolved. That this conference appoint a committee of three, to co-operate with a committee appointed by the late conference at Orrville, Ohlo to appeal to the Governor of the state of Ohio at the proper time in behalf of the Mennonites with reference to our position on the doctrine of nonresistance.

Inasmuch as the preliminary meeting of the General Conference has cordially invited the bishops of the several churches to attend the General Conference therefore belt

Resolved. That this conference grant such hishons the privilege who desire to go, and wish them God's blessing.

Resolved, That Brother John Sum mer of Parls, Ohio take charge of the Canton, Ohio, congregation.

Resolved, That we as visitors herewith express our sincere thanks to the congregation at this place for their love and friendly hospitality manifested to ward us while in their midst.

C. Z. Yoder, C. K. Yoder, and John R. Zook were appointed a committee to determine time and place to bold the next annual conference

C. Z. YODER S. H. MILLER Secretaries.

OHIO CONFERENCE.

The Annual Conference was held in Martin's M. H., Wayne Co., Ohio, May 19th and 20th, 1898.

Conference opened by singing, reading Titus 2, and prayer by John Burk-

1. J. Buchwalter stated the purpose of the conference.

J. M. Shenk was elected assistant moderator and J. S. Coffman, assistant The minutes of the 1897 conference

was read by the secretary and approved. Conference sermon by J. M. Shenk. Grace and peace be multiplied to you through the knowledge of our Lord

My wish is that we might go away from here better qualified for our work than we have ever been before. I have been much edified by the reading of lambs among wolves." We are to be we lack. The new man is renewed day the minutes of our last conference. May we have another season of grace and enjoy showers of blessings. While I stand before you a weak

1898.

nstrument and try to give the conference address will you pray for me? Read 1 Cor. 3. The apostle did not lay another foundation than that Christ had laid: so we should be laborers together with God. We should all be laborers - builders - but on the same foundation. This admonition comes to us in Eph. 4:14, 15. This work should be considered as concerning all. Too often it is considered as referring only to the ministers. I have lately been much impressed with this fault, but I am willing to take a part of the fault upon myself. Much interest is lost by us not giving the proper instructions and adm I know I can not always present the truth in the best possible way, but when I see the disinterestedness when

presented in the best possible way conclude there is a fault some where

The whole body of members should be edified. To myself and fellow-ministers I would say, There is one epistle that is for ministers: "Ye are our epistle." You can usually tell what is the order of a minister's teaching by the congregation or conduct of the members. The congregation should be so instructed that all who see them. would see that Christ has been preache to them. Every minister of the gospel should imitate the Master by going before and showing the character of a true Christian.

We as ministers should have an earnest yearning to see more done to build up the cause; we should not be satis-fied with what has been done and what is being done in our Christian effort.

May we be inspired in this conference to greater effort. I wish to present some things concerning the doctrines which we as a people especially teach. Let us notice repentance and faith as fundamental teachings. They are the important fundamental principles to begin with; God promises on these a new heart, and a new life. God promises to make new creatures of those who submit to His workmanship, created in Him to good works. Too many are try ing to commend themselves to God hy their good works. Persons should work use they are saved; not to be saved.

One class do what they do because the love of God is in their hearts; another class would not think of obedience to God if they knew they had twenty five or thirty years to live.

One of the most important things in our work is to get sinners to see that they should serve God because of thorough conversion.

Let us notice the fruits of regenera tion as they appear in the doctrines

These prove with unmistakable evidence the reality of the Christ life in us, the workmanship of God everywhere bears a likeness to the Creator. Do you imitate Him who created you?

On these principles are founded the doctrines of non-conformity to the world, non-secrecy, non-swearing of oaths, etc. (iod's love does the same work in us that it does in God Himself. How inconsistent it would be to call Jesus the Lamb of God if He had re-

wise as serpents, and harmless as doves, by day. This shows ont the non-resistant doc trine: this is not simply Mennonite doctrine it is for all: it is gospel doc trine. Jesus takes natural things to Il lustrate the spiritual. If a man smite thee on thy right cheek turn the other also. If you can not do this it is evident that you are not right in the sight of

If one sue thee at the law and take away thy coat let him have thy cloak also. You must be able to do this and also to pray for your enemies. It is utterly wrong and inconsistent for one to take up the carnal weapon to slay his fellow-man. Were it not that other take the opposite we would not need to mention the fact that the horrors o war are inconsistent. Every brother and sister must be in possession of the principles of non-resistance. God's plan is so perfect that we need not stop to question whether the doctrines of Christ are for this time or not. How can the swearing of oaths have anything to do with non-resistance? Can we fail to fulfill our promises or tell that which is untrue if we have the law of God in our hearts? We impress on our hearers always to keep a promise. If it can not be done at the time always give a reason or explanation. Make satisfaction.

Non-secrecy should be set forth clearly and forcibly before the people. Nothing should be done in secret; the love o God in us prompts us to love all men. not simply those of a tavored society.

The church is an organization that is perfect and all sufficient and outside of Ilis church we can not organize to do anything that will please Ilim.

Non-conformity to the world is also founded on the same principles, of the love of God. The work of the Lord Je sug on earth was to seek and to save the

God being perfect in wisdom, kney just what spirit should be in Ilis people that they might have the greatest in fluence over the lost; the word does not allow any compromises. It does not mean, Do not be much conformed to the world, but be not at all conformed to the world. We must stand firmly, unmovahly on the foundation of Christ and make no compromise.

God so loved the world that lie wants to reach them. This is why we are so earnestly admonished not to be con formed to the world. Numberless are the instances before us to prove that the non-conformed people have a mighty influence over lost souls.

The ordinances all have their symbolic meaning and have their place in our faith and practice. The world has a right to expect of us that these things symbolized should have a formation in us. I am sometimes grieved to see outward forms, as communion and sim plicity of attire, observed, and the prin ciples symbolized are sadly lacking.

What is the salutation of the holy kiss? 1s it a holy kiss? It can not be unless the one who practices it is a holy being. I was much impressed by reading a book in which the writer is believed to be far in advance of most teachers. He had spent many hours on his knees to be enabled to understand the true meaning of the Scriptures. We should feel that it is important to teach sound doctrine, but (), the lack of sembled the world. To every preacher knowledge, if we are even in advance, the says, "behold I send you forth as is no encouragement when we see what

Further remarks were made by the

bishops, Horst, Burkholder and Funk. Blshops present: Michael Horst, Orrville, O. John Burkholder, East Lewistown, O. John F. Funk, Elkhart, Ind. J. M. Shenk, Elida, O. Jonathan Kurtz, Ligonier, Ind. D. C. Amstutz, Marshallville, O. I. J. Buchwalter, Dalton, O.

Ministers accepted the teaching of the doctrines and also reported the progress of their respective work. C. B. Brenneman, Elida, O.: Com-

munion held, four accessions. J. R. Horning, Bluffton, O.: Church meeting held at the Blanchard church. Requests for visits.

Moses Brenneman Elida O.: Reports Clark Co. church; Communion held; two accessions.

A 11 Brenneman Orrville, O. David Hilty, West Liberty, O.: Church meeting beld; one accession, two expelled, six to be received.

C. P. Steiner, Cranberry, O.: Com munion held: five accessions. Jonas Krider, Wadsworth, Ohio: Twelve accessions, ten by baptism, two

by letter. David Hostettler, Weilersville, (). Allen Rickert, Columbiana, O. David Garber Orrville, O.

D. S. Brunk, Elida, O. John Garber, Shrock, 1nd. Amos Mumaw, Wakarusa, Ind. Peter Miller, Charm, O.: Five acces-

I S Coffman Elkhart Ind M. V. Shonp, Mt. Eaton, O. Jacob A. Ressler, Scottdale, l'a. Jacob Gerig, Smlthville, O. John Blosser, New Stark, O.: Twelve accessions at the school house; com-

munion not held. Deacons present: l'lank, Orrville, Ohio. Yoder, West Liberty, O. Brunk Ellda O. Abraham Burkholder, Rittman, O. Z. Yoder, Weilersville, O.

John Hackman. FRIDAY MORNING SESSION was opened by singing. Psalm 67 was read and prayer offered by J. F. Funk. THE STATE EVANGELISTS' REPORT.

John Blosser's report: 1. Gar Creek. The question was prented whether the Gar Creek congregation should not be left to the Indiana Conference. Some work was done there n the last year. There were two con fessions The prospect is not very en-

couraging, but the interest is fair. 9 The Blanchard congregation was assigned to Bro. Horning. By continued effort some good may be done at this place. They should be visited by visiting brethren.

3. Dayton (Clark Co.), should have meetings more frequently; they have meeting only every four weeks. They had two accessions in the last year

4. Perry Co. congregation needs en couragement. Special work must be done there.

5. Ada is another place of interest in which we have been doing some work in the last year. We are sometimes puzzled to know how to proceed with some of these places. At a previous conference the ministers were urged to look up mission posts. Now what must we do with them when we have them

6. The work at the Red School House is encouraging; there were twelve acces slons in the last year.

7. Pickerington was visited occa sionally. We have no definite appoint ments as they have their services every two weeks hy the two home ministers. Bro. David Garber reports the follow-

1. Old Harmony, in Penna., is a place of interest. The prospect is not encouraging, but I believe something might be done there.

2. Ashland has but two members left who feel a great interest in the church. 3 Tusparamas has meeting every four weeks only. There needs to be

more done at this place. 4. Chorm is a place where there is much encouragement to work.

5. Apple Creek bas had some work done. I think a congregation can be built up there.

The state evangelists were then appointed for the next conference year. For the Fastern Dist. Allen Rickert. Columbiana, O. For the Central Dist., David Garber, Orrville, O. For the Western Dist., John Blosser, New

Stark ()hio The dividing of the work was left to the evangelists.

The following questions were then discussed.

I. What are some of the strongest and most important teachings peculiar to our Mennonite doctrine?

J. F. Funk. One of the stronges arguments is the harmony of the gosnel or the perfect agreement of the doctrines of the Mennonite Church with the gospel.

The teaching of the gospel is love: this special point is peculiar to our teaching. If we were to preach envy or strife or war It would not harmonize with other teaching of the gospel. If on one side love is preached and on the other strife and war, the teaching does not harmonize. Among the heathen it has been said that missionaries preach a gospel of peace and strew the ground

with human bones. J. M. Shenk .- It is the doctrine of regeneration that makes us living episties known and read of all men. It was the nious life of a Christlan neighbor, not the reading of the Bible, not the preach ing he heard, that convinced an intidel

of the truth of Christianity. 2. What means or methods does this conference suggest that will promote

life and earnestness in church work? John Blosser. One of the means is that not only the ministers but the members as well, be able to give a reason for their faith or practice of ordinances, restrictions and manner of life. Ask God for wisdom to apply our teaching intelligently. Ministers should

be full of life. J. Kurtz. One of the essentials is that our ministers get filled with the Holy Spirit. There needs to be more consecration of workers. We should be loose from the world like the apostles were; this will give extension to the church work.

3. How may the laity as well as the ministry attain to the very important position of always being ready to give answer to any man that asks a reason for the hope that is within us, and thus

sanctify the Lord God in our hearts? David Garber. One way is. By read ing the Bible; another is, By earnest prayer. If one asks me for a reason of

my hope I need to give a reason that is based on the Bible. We should give a good reason; a poor one is worse than none. If any one makes an effort to draw another into vain amusements, quote James: "Whosoever would be a friend to the world is an enemy to God." Let us notice cases in the Martyr's Mirror, where young persons of twelve years of age gave answers that their adversaries could not gainsay. We need to answer according to the Scrip-

I I Ruchwalter.- We need to study our Bibles more.

J. A. Ressler.—This question involves the means needed to give reasons. This requires not only reading of the Bible, but a deliberate study of the word. Our people should have helps to study the Bible. Bible readings are a great

J. M. Sheuk, -- We find Sunday schools that are trying to find who can repeat the greatest number of verses. This may help a little; we need to learn the scriptures rather than simply to read them. We need to study prayerfully and thus sanctify the Lord God in our hearts. Ours is a religion of the heart; having this we can give an intelligent reason for the hope that is within us.

D. Hilty. - I believe every Christian will study the word. It is his nourishment. If he is thus fed and built up he can give an answer of the hope that is within him.

()n what ground do we maintain that feet washing is an ordinance?

J. S. Coffman. This subject may not be as important as the new life subject, but it is essential to a Christian life. An ordinance is something to which we couple ceremony. We believe that people can be hetter Christians by observng feet washing. When we see the effect of a thing we can know if it is good or not. We know that feet-washing never did any wrong, and we know it did much good. We are not to he lords but servants.

Jonathan Kurtz,-I helieve that this commandment is even plainer than the commandment to observe the communion. The question is asked, Is this a saving ordinance? It is as much so as any ordinance. God saves and we show out the saving work by our obedi-

J. M. Shenk. - It does not create the principle which the ordinance shows. Therefore those who observe it should be careful that they have the principles in their hearts.

D. Garber. - I believe the things which God has commanded are essential to a sanctified life.

6. How can we best bring our people to realize that they should marry only in the Lord?

Moses Breuneman. One way is to impress the minds of the parents with the necessity of keeping a watchful eye over their children. The children should be taught that a Christian cannot choose a life partner that is nnconverted. It is inconsistent with the word of God. Converts should be taught the importance of this subject. An occasional sermon should be preached to the mem-

J. Blosser. I remember an instance where a young woman said, "I will not be an old maid if I can possibly avoid it." She had a thousand times better have been an old maid than live the life she was compelled to live by the choice she made.

J. M. Shenk. - If ln any thing we need divine guidance It is in the matter of choosing a life companion. The young people should in this matter look to Illm who knows and does what is best for us. It is a question too momentous to leave to ourselves. We caunot see what is before us. God who knows all things should guide us ln this great question. I have seen too many infear that the matter was not taken to

AFTERNOON SESSION Opening prayer by David Hilty.

What should be our attitude toward other denominations and toward

other Mennonite hodies with which we are not in harmony in faith and practice?

C. B. Brenneman .- We should be kind and Christian like toward all. But we should not become like Ephraim who was a cake not turned, and a dove without a heart. He wanted to be everybody's friend and call everthing good. If we are inclined to favor others in all things we will soon be like

J. N. Coffman,-The tendency is to get away from the simple teaching and we do not get there at once, but little hy little. Are we to wish them God's speed when we know they are not standing in the right place? Where will we soon be?

8. Does this conference consider it consistent for a brother to hold the office of director of the poor?

Resolved, That it is not inconsisten for our brethren to serve as directors of the poor when they have been elected to the place, because this is an institution that all people need, Christians as well as those who are not Christians; but where our people can readily avoid filling these places they are admonished to do so.

9. What position does this conference take with regard to Farmers' Institutes?

Resolved, That Farmers' Institutes may be conducted in a way that would not make them places that our members could not conscientiously attend; yet they may he, and frequently are, conducted otherwise, therefore this conference advises that every member should keep his conscience educated according to God's word, and go only where his conscience would remain void of offense, never forgetting that he is a memher of the kingdom of God, which is righteousness and peace and joy in the Holy Ghost.

10. Resolved, That the singing in our congregations in church worship, Sunday schools, Bible readings, and social gatherings, should not be of the very rapid kind, but such as conveys with it a spirit of holy reverence.

II. Resolved, That the Mennonite churches of Ohio report to the governor our position with regard to non-resist-

12. Resolved, That the brethren Davld Rudy, Daniel Buchwalter and C. B. Brenneman constitute a committee to present the subject to the state authorities in accordance with the above reso-

13. Resolved, That the Sunday school conference he held once every two years, leaving the alternate years to the Amish Brethren to hold a similar Sunday school conference if they wish so to do. The church conference shall appoint a committee to arrange for the

Sunday school conference a programme, and to select the time and place for the holding of the Sunday school conference. The committee shall present a copy of the programme and a report of their decision as to time and place to the hishops of the conference before the Sunday school conference is held. The conference recommends to hold the Sunday school conference in connecstances where I had great reason to tion with the church conference. This resolution shall nullify all the resolutions previously made with regard to the Sunday school conference.

14. Resolved, That we as visitors at this conference do hereby express our appreciation of the hospitality which has been shown us. With many thanks for their kindness, we wish God's richest blessings upon the brethren and sisters of this vicinity.

The next conference will be held in Allen Co., Ohio, in May 1899.

Ira Buchwalter was chosen modera tor for the year of 1899. Conference was closed by singing and

> JOHN BLOSSER, Secretary. J. S. COFFMAN, Assist. Sec'y.

For the Herald of Truth-PEACE, PEACE, BUT THERE IS NO PEACE.

> (Jeremiah 6:14: 8:11.) BY D. G. G.

Should the United States Government take hold to settle war and harbarous cruelties in the island of Cuba, and help its inhabitants to attain their independence?

This is the question of to-day and it is a hard one to answer, more so for us being advocates of "non resistance"than for those who are eager, like hrutes, to, or those who do not care to, will the blood of their neighbors and fellow-men.

This is the way the question stands; Shall we, or shall we not? and, if we shall how?

We have in our land thousands who do not realize the value of their own lives and therefore they are resolved to go to war to fight, and, if it is the Almighty's will, to die for their country, while in their hearts they think: "And if I shall escape I shall be crowned with honor and shall he able to live the future in luxury as many a soldier does." Thus the people are organizing associations and pledge themselves to be willing to die or live as hefore said. Even the women—the weaker sex—are doing the same thing, for nothing hut honor and fame. I sometimes think it would be no wonder if God would give them a chance to prove their foolhardiness; but on the other hand I believe if we would have more faith, thank God more and pray more, that God would find a way for our government to set tle all difficulties, without war or blood shed, be they twice as bad as the "Cuhan question" and the "Maine disaster.

That Cuba should be free and independent from Spain, which, according to daily reports, has been treating the inhabitants of that island in an inhuman manner, I do not wish to deny. but rather think they should be en titled to it; but that the U.S. Government with the lives of probably thousands of men of our blest nation, should bring ahout their independence, cannot be looked upon with favor hy any lover

1 am in favor of anything that our government sees fit and right to adopt, in the matter of arbitration; because the Scriptures teach us to be subject to our government; but that the Cubans should obtain independence by the sword of Uncle Sam, I am opposed to, especially as long as no other measures have been tried. This is not the place to discuss political questions, hut some one might ask how or by what other way than by the sword is it to come about? In answer to this I would suggest one plan: Take the \$50,000,000 that have been spent for national defence, plus what will be spent in case of emergency, plus the estimated value of the lives of probably many thousand soldiers on both sides, plus the pensions that will he paid to survivors for the next fifty years, plus the interest thereon, and you will realize a snug little sum; I venture to say, enough to pay for the independence of Cuba at almost any figure Spain could

think of asking. Should, however, the United States declare war against Spain or Spain against the United States, both sldes would evidently suffer great loss, and the one that would not prevail would be obliged to fall back in disgrace and

We rejoiced over the movement made between England and the United States, that no war was to take place between hem, come what may; and we hope that in the near future the same resolu tion will be adopted between Spain and the United States as well as with every other civilized nation, so that we soon could exclaim, "l'eace, peace, every where peace.

Bally, Berks Co , Pa.

DEADY TO DIE.

"There is hut a step between me and death." If every person realized that this utterance of David is literally true in his own case, he would feel the deep responsibility of his present actions and words But this utterance is true con cerning each one of us, and we ought to live and move ln view of its truth. Old Flavel suggested that we ordinarily think of death as a precipice toward which we are moving, in ignorance of the distance between us and Its brink. But death, he says, is a precipice along the edge of which we are walking all the time. The next step may carry any one of us beyond the hrink. Those older or more feeble than ourselves may keep on without taking that step. Those younger and stronger and more robust and hearty than we are, may take it the next hour. It is as if the warning from God had already come to us, "This night is thy soul required of thee." If we are not ready to die to-day, we are not really fitted to live to day .- Sel.

TOPLADY was a man of no common talent, coupled with no common piety; he had sat under men of the greatest talent, of the finest speech; but we never behold him falling prostrate at the foot of the cross till he hears a harn preacher; and some time afterwards we hear him writing in the following heautiful strain, "Strange that I, who had so long sat under the means of grace in England, should be brought night to God in an obscure part of Ireland, amidst a handful of God's people, met together in a barn, and under the mintogether in a harn, and under the min-istry of one who could hardly spell his

MISSIONS.

1898.

For the Herald of Fruth THE WELSH MOUNTAIN INDUS-TRIAL MISSION.

BY JACOB H, MELLINGER.

Many of the readers of the HERALD OF TRUTH no doubt remember that a movement was started last winter to establish an Industrial Mission among the neglected colored people on the Welsh Mountain, Lancaster Co., l'enna, Through God's blessing this plan has been carried into effect. As this work, no doubt, has friends in different parts of the country, it would probably be of interest to such, and perhaps to others also, to hear of the progress of the work at that place. The movement from the first had

many warm supporters among the different denominations in the neighborhood, and enough money was soon sub scribed to insure definite action being taken. Ten acres of sprout land were bought for \$15, the owner being in sympathy with the work, and giving it for considerably less than its real value. A second tract of seven acres adjoining the first was afterwards hought for 825.

When it became reasonably certain that the work would begin, the greatest excitement prevailed among the colored people on the mountain, and the most ridiculous storles were circulated. So strong did the feeling against the work become, that the minister, Mr. Hagler, became alarmed about his personal safety, and sent for Bro. Musselman, chairman of the Board of Directors, to come up and explain matters. lle did so at a meeting which the people had the good sense to attend, and the opposition ceased. Work was begun March 14th, when twenty-two colored men and boys were put to work clearing the land of timber. Bro. S. H. Musselman (the chairman of directors) was chosen su-

perintendent. Having-some interest in the work. and having received word from Bro. Musselman that their stock of provislons was getting rather low, I started on the morning of June 3rd in company with Bro. A. II. Leaman of the llome Mission, Chicago, with a load of provisions, mostly potatoes and hacon, which had been donated by some kind brethren in the neighborhood for the mountain. It was a little past noon when we arrived at the home of our friend Hagler, where we received a cheerful, hearty welcome. Here we unloaded our provisions. After attending to our borses and disposing of our lunch, we rested and chatted a while in his comfortable hut humble little home, and were then taken to where the men were at work. Here we were shortly joined by Bro. Musselman, and together they showed us around and explained the work. Sixteen men and hoys (mostly men) were at work. The average number is about fourteen. The total num ber that have worked at different times is thirty-seven. Of this number three have now work elsewhere, seven have left the mountain, and one refuses to work. The number of colored folks on the mountain is about one hundred and twenty-five, of which about three-fifths are under eighteen years of age. Deducting from the remainder the numher of women, it is easily seen that ahout all the men are at work at times. But they sometimes have work at home

and occasionally work for the farmers the results are beyond what he had in the valley. Therefore it is almost dared hope for so soon. Let us look at at the same time.

HERALD OF TRUTH.

The greater part of the first lot of ten acres is cleared of timber, and the men were engaged in clearing it of stumps and stones. Most of the timber has been sold, about \$80 having been real lzed from the sale of it. Over an acr has been plowed and was planted shortly after we were there. The men work ln gangs. One lot with grubbing hoes clear away the smaller stump and stones. Another lot operate the stump machine. The rest were picking and hauling off rubbish. The stump puller is a powerful machine, lifting twenty tons to a man. Another one has been secured, and the work of clearing now goes faster. The men are good workmen, and seem to enjoy their work. Bro. Musselman says that from what he can learn, the men work as well when he is absent as when he is present. They have two overseers or timekeepers among themselves. As a rule they have the utmost confidence in their superintendent, and are ever ready to take advice. They get six cents an hour for their work. Boys get half as much. These people get no money for work,

hut are paid entirely with orders on

such stores, mills, etc. as they may

choose. Hotels, of course, are excepted. These orders give entire satisfaction, and are readily accepted as money by merchants in the neighborhood, and are cashed on presentation to the treasurer of the mission. Merchants receivlng orders are requested to make a bill of goods sold, on the back of the order, thus showing the manner in which every cent is expended. While all is not spent as judiciously as it might be, yet we are positive that none goes for drink. All provisions, clothing, etc., donated to the mission are sold to the workers, to be paid in money or work. Nothing is given away, although, of course, a destitute family without means of support would not be allowed to suffer. Mr. Hagler has charge of articles brought for the mission, and acts as storekeeper. These things are sold cheap, but yet it is selling, not giving away. The mission is a business concern rather than a charitable institution. Or rather, a charitable institution in a business garh. The idea is not to support them, but to get them to support themselves in an honorable way. To make them self-respecting as well as self-sustaining, and to make Chris

tian men and women of whem. The tract of land on which this work is carried on is beautifully situated on top of the mountain. It is almost level. One side slopes gently toward the Pequea valley, the other side, toward the Conestogo. The view is grand. For miles villages and farm buildings, cultivated fields and groves, hills and valleys, lie like a picture before you. The soil is rather thin, but covered with a mulch of decayed leaves. And as others on the mountain raise crops on much rougher land, there is no reason why, with proper attention, a good crop cannot be raised here.

Now it may be asked, what are the results of the work? While it is likely that some will expect too much, and look for fruit before it has had time to

mpossible to have the workers all there some of the results. The purpose in life of the men seems to be different Before the work was begun, their main object in life seemed to be to keep alive, and keep out of jall. Now they seem to think that their future is honorable work. They seem to enjoy working better than begging and stealing. They show a desire to better themselves. As a rule their homes, as well as themselves, look neater. One man asked the superintendent to bring him a few panes of glass from the store, as he wanted to mend his windows. Another wanted a couple of pigs. At the time of our visit, twelve pigs had been placed, and an order for two more had not yet been filled. They wanted their lots plowed, and this was attended to. One kind-hearted brother gave them free of charge all the garden seed they needed, and showed them how to plant it. He visits them once a month, and says that their gardens are all that can he expected. What we saw along the road compare favorably with those in the valley. These things may appear small, but taking into account what these people have been, it looks very encouraging. Another good result has been the banishment of whisky from the mountain. There are no hotels there, but a certain agent for a distil lery sold it over the mountain hy the jugfull. Through the mission, the disgraceful character of his business was brought out so publicly, that he has since remained away. Whether or not this will last, we do not know. But we hope that it will. Otherwise the work will be much more difficult, as Chris-

> gether, because they do not agree. There is however one thing yet that is needed to make the work among these people a success, and that is the grace of God in their hearts. That they like the colored man mentioned in Acts S, are susceptible to religious feelings, can be attested to by those of our breth ren who have attended their meetings. They have no organized church, but regular preaching and Sunday school services are held in Mt. Ilope Chapel, by the colored l'resbyterian minister already referred to in this article, Mal ford II. Hagler, He is a graduate of Lincoln University, is a hard worker, and to all appearances, a consecrated Christian. His character has undergone the closest scrutiny, and has not been found wanting. He left a salaried posi tion as Sunday School Missionary for his work here where he gets what he earns, with a little outside help. He ls apparently doing a good work here, and we believe is worthy of our warmest sympathy and support.

tian work and whisky cannot walk to-

The opening of this mission has long been considered. Compared with many other undertakings it is insignificant. But we believe that a kind heavenly l'ather, in whose name it was undertaken, has owned and blessed it. And the sympathy as well as the hearty and liberal support of the community has been truly gratifying. The mission is not yet self-supporting, but we believe that through time and the kind liherality of our friends it may be made so. But it will take time, patience, and perseverance. It is likely that a school will be started there by the township in develop, nevertheless it is beginning to the near future, which will greatly show itself. Bro. Musselman says that facilitate the work, which will be ex-

tended as necessity requires, and cir cumstances permit.

As a matter of course there are those who are not favorably disposed toward the work, who do not think it will do any good. If you think so, my brother, would ask you to take a second thought. That something of this kind ls necessary, all who are acquainted with the people or their surroundings, or who have read the Lancaster court proceedings, will admit. That the Christian church is the proper body to take charge of lt, no intelligent Christian who has read his Blhle carefully, will deny. The method may be a matter of opinion. But the method now in use was chosen hecause it was considered hest, although experience may teach different. Therefore we would say to all, especially to those in this community, investigate. Compare what is be ing done with your Bible. If it is wrong, oppose it. But if it is sanctioned or required by the Master's teachings, give lt your support, believing that He is able, now as ever, to fulfill His promises. Pray for lt, and He who has promised a blessing on the giving of a cup of water only in the name of a disc!ple, will see that you receive your reward. Soudersburg, Pa.

For the Herald of Truth. A CALL FOR VOLUNTEERS.

ny J. n. Smith.

At home and abroad, on the world's battlemeid,

wield. Since Jesus has died that all might have life, Come enter the battle, be bold in the strife

Our Savior is calling for volucteers now. Let all to His pleading submissively how Not life and not friends let any hold dear While the needy are beckoning, Come over

Theo join in the conflict, the battle help fight Lord is our captalo; oor cause Truth and

Right; 8 Word is our sword; Faith is our shield; In Ills name we're victors oo life's battle-field

The bugle is sounding, we're off to the fray, Immanuci's banner we'll lift op to-day; Theo onward, still ooward, in His name we'll

Uolli every creature the Lord's name will

THE PLACE OF PRAYER.

MARGARET E. SANGSTER were only two or three of us There were only two or three or us
Who came to the place of prayer,
Came in the teeth of a driving storm,
But for that we did not care,
Since, after our hymns of praise had riseu And our earnest prayers were said, The Master Himself was present there

And gave us the living bread. We knew His look in our leader's face No rapi, and glad and Iree; We felt His touch wheo our heads were

We heard His "come to me oody saw Him lift the latch, And none unbarred the door; But "peace" was His token to every heart, And how could we ask for more

Each of us fell the load of sin From the weary shoulders fall each of us dropped the load of care Each of us dropped the load of care
And the grief that was like a pall,
And over our spirits a ble-sed caim
Swept to from the Jasper sea,
And strength was ours for toll and strife In the days that were thence to be

t was only a handful gathered in It was only a haddrul gathered in To the little place of prayer, Outside were struggle and pain and sin, But the Lord Illimself was there; He came to redeem the pledge He gave-Wherever His loved ones be To stand Himself lu the midst of them, Though they count hut two or three

1898

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- f'Indiana (Spring). Indiana and Michigan Illstrict (Fall). Illinois. 'Western District. Missouri.
- Missouri. Kansas and Nebraska. Nebraska German. Minnesota District. (*Amish Mennonite.)

Monthly Calendar for July, 1898.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sal.
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

BUSINESS NOTICES.

Our new book, "India, the Ilorror-Stricken Empire," is now ready

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a grand success in every way, pointed. It is to expect nothing, to wonder at nothing that is done to me, Agents find it an extraordinarily fast wonder at nothing that is done to me, to feel nothing done against me. It is to be at rest when nobody praises me, and when I am hlamed and despised. It is to have a blessed home in myself, selling book because everybody wants a copy. There is still room for many more agents, and we want many more to canvass. Now is the time to push where I can go in and shut the door to carryass. Now is the time to push the work. Prospectus costs only 50 and kneet to my Father in secret, and cents. Order one at once and get our terms. It will pay you to act promptly.

SUNDAY SCHOOL LESSONS.

LESSON 11-JULY 10. ELIJAH THE PROPHET .- 1 Kings 17:1-16. Read the whole chapter. Memory

verses 2-6.1 GOLDEN TEXT,-And the barrel of meal wasted not, neither did the cruse of oil fall, according to the word of the Lord .- 1 Kings 17:16.

INTRODUCTION.

TIME.-About B. C. 908, the tenth year of Ahab's reign. Elijah prophesied from this time on about sixteen to eighteen years.

PLACE.-(1) Samaria, the capital of Israel. (2) The brook Cherith, a deep ravine with a brook running down to the Jordan. (3) Zarephath, a town of Phonicia, midway between Tyre and Sidon. Its New Testament name is Sarenta

RELEUS - Abab had been on the throne of Israel ten years; Jehoshaphat, kiug of Judah, had reigned six years; Mesha, king of Moab, bad reigned nearly seventcen years; Ethbaal was king of Tyre and Sidon; and Benhadad 11., of Syria.

ELLIAH .- We know nothing of his family, his ancestry, or his training, except that he had grown up in the free ways of Gilead and far from the corrunting influences of Ahah's court. He stood as uncompromisingly for Jehovah as Jezebel stood for Baal, and matched his force and will against hers, and answered her persecution of the prophets of Jehovah by grimly executing the priests of Baal

MORAL CONDITIONS. - This is the darkest hour of Israel's history. Idolatry and its unspeakable immoralities

DATES READINGS. M. (July 4) llardened in sin.

T. Elijah the prophet. 1 Kings 17:1-7 W. Eli,ah the prophet.

1 Kings 17:8-16 T. Sorrow and joy. 1 Kings 17:17-24 F. The famine. 1 Kings 18:1-16 S. Power of prayer. James 5:13-20 Psalm 37:12 -21 S Kent by God.

LESSON HIL-JULY 17.

ELIJAH ON MOUNT CARMEL. Cloth back, paper sides, 50 cents. Usual discount to agents and dealers. 1 Kings 18:30-39,

[Read chapters 17:17 to 18:46, Memory verses 36-39.]

GOLDEN TEXT. - And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord he is the God -1 Kings .8:39.

INTRODUCTION.

TIME .- About B. C. 905, probably about three years and a half after his first visit to Ahab.

PLACE.-Mount Carmel, a range extending inland from the western coast. The highest point is its eastern extremity, which was doubtless the scene of this event.

RULERS. - Ahab, king of Israel; Jehoshaphat, king of Judah.

BAAL WORSHIP .- Ahab and Jezebel made great efforts to turn the kingdom of Israel from the worship of Jehovah to that of Raal "Ry the entirements

of a gorgeous ritual and a very self-indulgent creed, by the terrors of a bitter persecution, by the importation of large numbers of Phoenician priests, and hy royal prestige the change was made. The adoption of the religion of Phoenicia (Baal-worshlp) tended to keep Israel and Judah apart. This was one of the great objects of Ahab."

July 1,

THE FAMINE.-For more than three years (James 5:17) the famine had been in the land. The people were compelled to think why the famine had come, and what could be done to abate it. Baal had been appealed to in vain. They began to think of repentance and the true God. The famine was a divine mercy to the people, a wholesome medicine made necessary by their disease of sin.

THE CHALLENGE - Elijah challenged the Baal-worshippers to a fair test, as to who was the true and living God. They on the one side and he on the other were to have each an altar and a sacrifice, and the God who answered by fire, sending it down from heaven to consume the sacrifice in answer to the prayers of his followers, would thereby prove himself to all the people to be the true God.

DAILY READINGS. M. (July 11.) The challenge.

1 Kings 18:17-29 T. Elijah on Carmel, 1 Kings 18:30-39 W. The little cloud. 1 Kings 18:40-46 T. A solemn covenant. Deut. 30:10-20 F. Decide now. Joshua 24:14-24 2 Tim. 1:6-13 S. Hold fast.

S. Reward of faithfulness.

Rev 3 · 7_13

MEDDLESOME NEIGHBORS.

One of the aggravations of life is a meddlesome neighbor. That person pries into the private affairs of every one in the neighborhood; carries stories forth and back that set friends at I Kings 17:25-32 enmity, turning frivolous remarks into deliherate statements, magnifying chance expressions, distorting senti ments, and altering the tones in which thoughtless things were said; knows everyhody's business better than themselves, and insists on offering advice at every turn: tries even to come between husband and wife, to criticise one to the other, to bring disagreements between them

The meddlesome neighbor is a nuisance. Interference from that quarter must be summarily suppressed at any cost of insult, breach of friendliness. and calumny. Far better an open foe outdoors, with peace at home, than a false friend sowing the seeds of discord and trouble in the family.-Catholic Columbian.

In every company remember you profess to be a member of Christ, a son of God, a temple of the Holy Ghost.

SUNDAY SCHOOL ITEM.

FROM SHORE LAGRANGE CO., IND. On the 19th of June our Sunday school was reorganized for six months. Bro. Jacob P. Miller was chosen Sunt. Bro. Oscar Hostetler, assistant; chorister, Bro. John E. Miller; Sec'y, William Mast. We trust the school will be well attended, and that God's blessing may rest upon the work.

CORRESPONDENCE.

FROM BLUFFTON, OHIO.-On the 4th of June my wife and 1, accompanied by our daughter Mary who had just come from California, took the train to Canton Stark Co. Ohio, where a son and daughter are living. The latter is the wife of D. L. Shantz who is en gaged in the manufacture of buggies. Canton is a busy manufacturing city. There are also fifteen schools and thir ty-two churches. In the eastern part of the city there is also a Mennonite meeting house, once used by the old congregation of Mennonites living in and around Canton, but now used by a congregation of about 60 members belonging to the General Conference of Mennonites. (If we are not mistaken a small part of the original Meunonite congregation still remains and worships regularly in the old house, the Ohio conference supplying them with a min ister.-Ep.) We visited the minister H. P. Krehbiel and other members, and although we were strangers, we were very hospitably received. We also visited the home of our respected president, Wm. McKinley. My wife and daughter decided to remain a while in Canton, while I, being so near the Sonnenhera Cong of Wayne Co., the place of my birth and home of my youth, went there to spend a few days, as I had not been there for forty-four years. But oh, what changes time had wrought, and how old scenes impressed me! I saw the room where my grandfather and three of my sisters closed their eyes to earthly scenes. Those who had been schoolmates with me had, during the course of years, become, like me, old and gray. But of many others it was said, "They are Everywhere I was hospitably received by the warmhearted Sonnenbergers. I was deeply moved with the thought, What a blessedness it will be when the Lord will gather His own elect from all the tribes and tongnes and the various church families, and take them unto Himself into the perfection of eternal joy and happiness. J. S. AMSTUTZ.

LOGAN, MICH., JUNE 20TH, 1898. Bro. J. F. Fuuk came to Bowne, June 10th, and preached in the Bowne meeting house the same evening. ()n Saturday afternoon we had preparatory services and on Sunday communion was observed. Four brethren and one sister from Okemos, Michigan, were also with us and communed with us. We should be thankful to our kind Father in heaven for these blessed privileges that we can enjoy from time to time. May we ever grow stronger in the service of the Lord and in the power of His ments and surroundings are comforta might. May God help us to do llis Con. holy will

FROM WEST VIRGINIA. On May 27th, 1898, the writer in company with Pre. J. S. Martin of Rockingham Co., Va., made a ministerial visit to several of the congregations in West Virginia. The journey across the mountains was made on horseback, and in the six days of absence from home a distance of from 150 to 175 miles was traveled (go ing and coming), and ten appointments filled along the way. At 10 A. M. Sunday morning of the 29th a communion meeting was held at the Miller meetnecs in the North Fork Vailey. This write a few lines. Ou June 5th compressive impressive sermons in

meeting was generally well attended, though some of the members were ahsent by reason of sickness and other

unavoidable circumstances. The general interest in church work continues favorably here and prospects for the future are still hopeful and encouraging. At the close of the com munion service Bro. Martin remained in the same neighborhood to fill an afternoon and an evening appointment, while the writer bastened forward on a journey of 15 miles farther westward around the Allegheny Mountains to meet an appointment at Thorn Grove in Randolph County where at 4 P. M. we met the largest concourse of people we have yet seen at this place. At this meeting the communion of the Lord's Supper was again celebrated by a few of the scattered members located in this region.

The general interest here we found quite encouraging in the demand that was made for more preaching. In order to meet this requirement, the arrangement was made for holding meet ing more frequently at this place in the future than has been the case in the

nact On Monday at 10 A. M. an appoint ment was filled at Iluffman's S. II., on top of the Allegheny Ridge; while at the same hour Bro. Martin broke the bread of life to a cougregation at a school house in the Roaring Run settle ment. Joining Bro. Martin at the mouth of Senneca late Monday afternoon, we set our faces homeward filling two evening appointments by the way one at the High Rock U. B. Church on Monday uight, and the other at Pleasant Grove on Tuesday night. On Wednesday evening, after having been in the saddle most of the time for six days in succession, we arrived safe at our homes, feeling grateful to God for llis providential care over us during all the trials and vicissitudes of a long and wearisome journey. L. J. II.

PROSECULATIVE JOHNSON CO., KAN -It may be interesting to the readers of the HERALD to know that our congregation which has been holding meet ings. Sunday school, etc., for a number of years in various places in and about the city of Olathe, has now a meeting house in the city of Olathe, as it was very inconvenient and sometimes impossible to get the use of other houses at times when we needed them for services. One of the 14 churches of this town was offered for sale as the congregation desired another locality and a more stylish edifice. The building is situated less than fifty yards from the Public Square, the arrange ble for man and beast. The house is 30 by 50 feet, situated on two lots, and after some cleaning and repairing, it now serves our purpose admirably. though the purchase was made in February, and recorded on the 17th of March, our first public meeting in it was not held until the first Sunday in June. On the second Sunday in June our first Sunday school was also held in the newly acquired building. S FREST.

LAPP, VA., JUNE 17TH, 1898,-As nothing has appeared for some time in the correspondence columns from the

munion services were held with nearly all the members of the congregation present and some visitors from other congregations. Bro. A. B. Burkholder of the Middle District was with us and ably filled the pulpit on Lord's day. All visitors, lay members and ministers, were greatly enjoyed. There are two applicants for membership at present. On last Sunday according to previous announcement the applicants were in structed after S. S. services, the whole school remaining, at which time the brethren Heatwole and Martin gave us all most wholesome talks based on the doctrine as laid down by inspiration.

May the Spirit reign.

FROM Кокомо, IND.-Sunday morning June 19th 1898 Bro J S Coffman of Elkhart, took the members of this congregation by surprise, by appearing at our meeting. He preached a very interesting sermon after S. S. and also one in the evening. Bro. Coffman came to Bro. Eli Shrock's house on Saturday evening. June 11th. We all welcomed him in our midst, and wished he could have remained with us longer. On Monday afternoon he hoarded the train at Kokomo for Arcadia, Ind. We all wish him God's blessings and wish he could come oftener. COR.

FROM CUMBERLAND Co., Pa. - On June 4th Bro. Samuel Hess of Shiremanstown came here and held two meetings in the Diller meeting house, His sermons were very appropriate, He was also with us in Sunday school and took an active part in the work, He gave hearty admonitions and encouraged the school very much. We certainly had a season of rejoicing to have the dear brother with us. May the good Lord bless his efforts.

FROM FREEPORT, ILL. On the 3rd of June Bro. Daniel Kauffman of Versailes. Mo. came to us from Johnson Co., lowa, and on the 4th Bro. and Sister Mumaw of Wakarusa, Ind., also came. The brethreu labored together with us until the 5th when Bro. Mu maw returned home, and Bro. Kauff man remained with us until the 16th during which time our brother faithfully expounded the word of God to both saint and sinner. We rejoice that the Lord touched the hearts of live precious souls, through the preaching of His word, to make the good confession May the Lord abundantly bless them, and keep those dear young souls faithful in His service And may He abundantly crown the labors of our brethren, to the ingathering of many sonls into the fold of Christ. Cox.

GARRIER CITY, Mo. JUNE 11, 1898. Bro. Joe C. Driver of Morgan Co., Mo. came to this place on May 29. During his stay with us he preached four edify ing and encouraging sermons. May God's blessings rest upon the seed sown and may His Spirit ever be with the brother that he may boldly stand upon the walls of Zion proclaiming the everlasting gospel, that many souls may be brought from darkness to that may be broug marvelous light.

FROM MAHONING CO., OHIO, JUNE 7, 1898. - We were recently favored by a congregation at Spring Dale, I will visit from Bro. J. S. Collman. He the true and living God. We were

the few days he remained with us. Bro. J. L. Ressler of Scottdale, Pa., also stopped with us several days and filled three appointments. We were much encouraged by the dear brethren.

FROM TUB, SOMERSET Co., PA.-Baptismal and preparatory services were held in the Cassleman meeting house Saturday, May 28, 1898, and eleven young souls united with the church by water baptism. The follow ing day the communion was observed and many partook of the sacred em blems. Bro. S. G. Shetler of Hollsopple, Pa., was with us during the meeting and preached the plain truths of the Gospel. May the Lord bless the dear brother in his labors, and may these young souls who have enlisted for the Master's cause be faithful workers un til death

MILAN, OKLAHOMA, JUNE 6TH, 1898

... The little tlock here was made glad by a friendly visit of our dear brother S. C. Miller of Monitor, Kansas, accom panied by Bro. Henkle of Harner, Kan sas. They came to this place Tuesday, May 31st, and left June 4th. During their stay a number of meetings were held and a good spirit was manifested The riches of divine grace and love flowed freely from God to us. During our meetings many encouragements and admonitions were given which we hope may have a lasting effect. Seven dear young souls were added to our number to walk in newness of life. Many earnest prayers have been an swered. May the good Lord ahundantly bless those that have lately started out on the heavenly way. June 4th communion services were held for which opportunity we rejoiced. May we be bound more firmly together May the Lord bless the efforts put forth here in this new country and bless the laborers here that we may be living epistles. There is so much spurious doctrine presented here that we need much grace to withstand the arguments brought against us. We desire to be remembered by all God's children at a throne of grace. Health is good here llarvest is at hand. Wheat has suf fered a little on account of drought We extend a hearty invitation to all brethren and sisters who may travel in this direction. SIMON HETRICK.

DENLOW, DOUGLAS CO., MO., JUNE 1st. 1898. Bro. John Brubaker of Birch Tree, Mo., arrived here on the 28th of May and left on the 30th While with us he preached three very impressive sermons. We were glad to have the brother with us. Other minis ters of the gospel are also welcomed here. We will be glad to have some of our ministers to come and visit us we have no minister of our church here. May the Holy spirit lead us till we meet on Canaan's shore.

FROM HUNESVILLE, Onto, Chris tians that receive such rich blessings from God can not help telling the good news to others, thus helping to spread the gospel. Our dear old brother Bish. Michael Yoder of McVeytown, Pa came here to proclaim to us the gospel of Christ. He encouraged all the Chris tiaus to go on rejoicing, and to serve sorry that he could not stay with us

1858

That which is built upon the sure foun-

dation. Christ Jesus, will stand, 2d,

They who build upon this foundation

study the Scriptures, and bulld accord

ing to the instructions found there. 3d,

They who are resting on Christ will

depart from inlquity." He defined in

lquity, naming some of its commonest

forms, and especially warned Christ's

professors against the public drink

habit and attending places of idle

Hymn, "Christian, walk carefully,

Report of the Welsh Mountain Indus

several meetings of the Board of Di

rectors, and Chairman S. H. Musselman

wooded land had been purchased, the

wood cleared off and the ground now

per day, and paid in orders for the nec

know how to use money to good ad

in an encouraging condition. He eulo

gized Bro. Musselman for the devoted

and earnest manner in which he is en-

Hymn, "Only a Beam of Sanshine

A statement was made by Bro. J. E.

Hershey in regard to a church property

ence, known as the Mt. Pleasant Church,

and located on a part of what is com-

monly known as White Oak Hill. The

church is at present, and for some time

past has been, standing idle. A partial

canvass of the community has been

made and the feeling of the residents

taken in regard to the Mennonites open-

ing Sunday school and church services

at this place. With very few excep

tions the people were favorable, and

many anxious to have us engage in

work there, and with the community

only partly canvassed, over sixty chi

ln case one is opened.

can possibly attend to.

conduct them.

In the afternoon.

dren were promised for Sunday school

The church of Hershey's district had

favored buying the church; but the

ministry, while they see an open field

of work there, seem to think that they

have at present as much to do as they

matter until in the afternoon. A com-

mittee representing the United Breth-

ren conference was present and offered

to sell or rent to the Mission. They

wish to sell, however, and in case we

is subscribed. Unless the needed mon

Before the noon recess Supt. Melling

owned by the United Brethren Confer

people seems to be good.

tering the work.

longer. We wish him God's richest blessings. On June 10th our hearts were gladdened to have our brother Pre. John S. Mast with his wife and son with us also. The brother preached very impressive sermons. He showed us clearly the plan of salvation. His last sermon was from l'salm 92, "The righteous shall flourish like a palm tree, and shall grow like a cedar of Leba-

We have the assurance that these brethren have the love of God shed abroad in their hearts. Their visits to us were highly appreciated and we had a joyous time together. Let us work for Jesus as they admonished us to do May the Lord bless them that many souls may be led to Christ. L M V

For the Herald of Truth THE CHRISTIAN LIFE.

BY S. HERSHBERGER. If we live in the Spirit, let us also

walk in the Spirit. Gal. 5: 2: The Christian life is a life that we get from God. In our natural state we are dead in trespasses and sin. But by the goodness of God we are led to repent, and to die to sin and to rise in a

new life in Christ. Our first great duty then is to love God above everything else. If God has freed us from sin it is then our duty to yield ourselves unto God, as those that are alive from the dead, and our members as instruments of righteousness unto God. And everything we do we should do it to the honor and glory of God, and that which we cannot do to the honor and glory of God we should

God has the greatest right in our heart and not even a thought should be harbored in our heart that we know is displeasing to Him, much less should we do anything unless we are sure that God approves of it. We need then to be constantly praying to God that He may guide us by His comforting Spirit into all truth. If we follow the promptings of His Spirit, He will always lead us away from sin and direct our minds on things above where Christ sitteth on the right hand of God.

The Christian life is shown by our every day walk, for we live in the Spirit and should also walk in the Spirit, and the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith meekness temperance.

Love: We love God above every thing else : we give Him the uppermost right in our heart, and will not love much less do auything that He bates And we will love our neighbor as ourselves. We will do unto others as we would have them do unto us.

Joy: Paul in I Thess 4:16 says. "Rejoice evermore." The Christian can rejoice in every condition of life even in persecution, because he knows that his reward in heaven is great,

Peace: The Christian is also a peacemaker. He has peace with God and with all men, so far as possible, and he will follow after things which make for peace.

Longsuffering: The Christian is longsuffering. He will exercise great patience in all things. He will suffer wrongfully for the sake of being right. Gentleness : mild, meek, not rough. harsh or severe. Christ himself was a should pattern after Him.

Goodness. Webster says, goodness is the moral qualities which constitute Bible sanctification and tin horn sancti-Christian excellency, moral nature, kindness, benevolence; benignity of heart, but more generally acts of kindness charity humanity exercised.

Faith . "We walk by faith and not by sight" (2 Cor. 5: 7.) "Without faith it is impossible to please God, for he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him" (Heb. 11:6.)

Meekness: submissive to the divine will of God without murmuring, not proud, not easily provoked; yielding, given to forhearance under injuries,

Temperance: The Christian is temperate in all things. He will not go excess in any thing, but will remain within the sphere of gospel teaching.

If these things be in us and abound we have the promise that we shall neither be harren nor unfruitful in the knowledge of our Lord Jesus Christ.

If we live in the Spirit let us also walk in the Spirit, so that men may see our good works and glorify our Father which is in heaven.

Campbell, Tenn.

For the Herald of Truth. CUR OLD PEOPLE'S HOME.

I am glad to report good news along the line of donations and contributions to the Old People's Home. The churches in Illinois have contributed very liber ally, for which we feel grateful. If all the churches in other states do as well there will be no difficulty to secure sufficient funds for huildings both for the Old People's Home and Orphans' Home Brother G. L. Bender, our soliciting secretary, expects to spend several weeks more in visiting churches and we trust he will receive a hearty welcome wher ever he goes.

We are taking steps to dig a well. locate the buildings and put up all the out buildings this summer and fall, and erect the large or main huilding early in the spring. The building will cost any where between five and ten thousand

There are already several application in from parties who wish to come to the Home, there will be more as soon as the huilding is up. Let each one do what he or she can to advance this work

> M. S. STEINER. l'res. Board of Trustees.

For the Herald of Truth POINTS FOR REFLECTION.

BY DANIEL KAUFEMAN

Non-resistance consists, not in getting scared when there is danger in be ing drafted to serve in the army, but in leading quiet, peaceable lives in the home, in church, in business, and at all times; ever confessing, in word and in deed, at home and abroad, that the gospel of Christ is the gospel of peace, and not of strife and contention.

Cowardice is as contemptible in the sight of God as In the sight of man. It is the cowardice of professing Chris tians (who, unlike l'aul of old, are ashumed of the gospel of Christ) that stands in the way of the complete evangelization of the world. The high est form of courage is the application of the divine lnjunction, "Resist not pattern of gentleness and His followers evil," in the face of the most serious danger.

There are two kinds of sanctification: fication. A person possessed of the former is meek, quiet, humble, earnest, prayerful obedient to the will of God. and never afraid to make self-denials, when duty calls him. A person pos sessed of the latter measures his piety by the amount of noise he can make The latter is the more prominent, the former the more valuable and enduring.

Now and then you hear a minister complaining that he bas not a "preach er's wife." It is very seldom that a woman makes a good preacher's wife unless she is the fortunate possessor of a preacher's wife's husband.

Criticism is one thing; faultfinding another thing. People sometimes find fault with others who criticise their wrong doing. "If ye be buffeted for your faults, what reward have ve?"

In a recent issue of the WORDS OF CHEER we noticed the insertion of a lesson from the Rible without note or comment. The lesson selected was John 13:1-17. It reads like the in struction of a father admonishing the disciples of this present age to wash one another's feet. The strength of the article is the simplicity of the language. We should be glad to see other Scriptures inserted in like manner from time to time.

The best way to get rid of a foe is to make a friend of him.

As the prospects for reaping a bountiful harvest are becoming brighter, let us be careful that Satan will not reap the lion's share of it. There is a tendency among the carnally-minded to use the especial favors of God to their own nal aggrandizement. Thus it frequently happens that financial prosperity often paves the way to financial ruin by causing people to become extravagant in their dress, in their buildings, in the furniture, in purchasing unnecessary musical instruments, and in other lines too numerous to mention. We never enjoy temporal prosperity but what our responsibility is correspondingly increased. As long as there are so many places where church buildings are very much needed, so many poor people in want of natural food and so many millions of souls at home and abroad perishing for the bread of life, we should never think of spending anything beyond the necessities of life The greatest enemy to civilization is the luxury that it brings with it. Let us be careful about wasting our Ma ter's goods. Let us make no expendi tures for which we can not give an acceptable reason to God. "Cast thy bread upon the waters and it will re turn again in many days"

REPORT OF THE EXAMINING BOARD OF CANDIDATES FOR FOREIGN MISSIONS.

The Board met June 15, 1898, at 9.30 A. M., in the office of the Mennonite Publishing House, Elkhart, Indiana, to consider the work before them

After prayer by Bro. D. J. Johns, the following officers were elected : John F. Funk, Pres.; J. M. Shenk, Vice Pres.; and emphasized were, briefly stated, 1st.

J. S. Hartzler, Sec'y; C. K. Hostetler, Ass't Sec'y.

July 1.

It was decided that the "Examining Board" shall be governed, as far as possible, by the following rules:

lat. A candidate must be "full of the Holy Ghost," Acts 6:3; blameless, vigi lant, soher, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous: one that ruleth well his own house; not a novice; must be of good report of them that are without, 1 Tim. 3:2-7: must be "faithful and able to teach others." 2 Tim. 2:2: must "be able by sound doctrine both to exhort and to convince the gainsay ers." Titus 1:9.

2nd. He shall not be less than 25 or more than 45 years of age.

3rd. He must be a man of good health 4th. He must be free from debt, or

his assets must exceed his liabilities. 5th He must be a member in good standing in his own congregation; well established in the doctrines we teach and in the rules of order and forms of

worship practiced by the church. 6th. He must not be a proselyte from another denomination unless he has been tried and proven, and passes a sat isfactory examination before the Examining Board.

7th. He must make a written appli cation to the secretary of the Examin ing Board who shall send a copy of these rules to the applicant. The applicant shall then give reference and furnish a certificate of membership of good standing from the bishop who has charge of the congregation of which the applicant is a member.

8th. If after the necessary correspond ence the Board shall consider the applicant, so far as they are able to judge as possessing proper qualifications for the work, the Secretary may arrange for the applicant to meet the Board for a personal examination

9th. No one will be sent to the foreign field without passing a personal examination before the Board and receiving his certificate.

10th. These qualifications apply to sis ters as well as brethren,

On motion the meeting of the Board adjourned to meet at the Haw Patch church near Topeka, Ind., Aug. 24th 1898 at 9 A. M.

John F. Funk, Pres. J. S. HARTZLER, Sec'v.

PEPART

of the Quarterly Meeting of the Men nonite S. S. Mission, held at l'aradise, Lancaster

Co., Pa., April 14, 1898,

|This report was unfortunately mislaid, nence its late appearance—En.]

The meeting was promptly called to order at 9:30 A. M., and the exercises be gan by singing from Gospel Hymns No. "Loving Kindness." Bishop Eby read the second chanter of Enhesian and offered prayer. Superintendent Mellinger briefly addressed the meeting and called the chairman, Bro. Amo Charles, of Robrerstown, to act as moderator. Singing, "Be ye strong in the Lord." Reading and approval of minutes of last meeting. Sermon from 2 Tim. 2:19, by Bish. Isaac Eby.

The principal points the bishop drew

HERALD OF TRUTH.

The usual lunch was served during the noon recess.

The house being filled quite a while before the hour of opening (1:30) some time was spent in singing a number of songs from "Psalms, Hymns and Spirit ual Songs" and "Gospel Hymns," after which prayer was offered by Bro. C. M. Brackhill, followed by an address of "Practical Mission Work," by Bro. Hershey Leaman, of the Chicago Home

Bro. Leaman chose for his then "Jesus Christ's love for lost souls." Ile spoke of God's superior love for man trial Mission, Secretary Noah Mack, of as compared with the rest of His crea Farmersville, gave a hrief report of tion: compared the so-called sacrifice that we make with the sacrilice that Christ made in leaving His Father's of Blue Ball, stated that ten acres of glory and coming to dwell in this world having not even a place here to lay His head, and His final sacrifice on the being prepared for cultivation. The cross. Our greatest sacrifices are as colored men and boys are doing this nothing compared with His. He noticed work and are allowed a specified price four classes of whom Christ speaks and whom He came to save. First, the essaries of life. They are not given poor-poor in this world's goods. He money because many of them do not portrayed life in some of the homes in Chicago, in which they find nothing hut vantage, and are liable to spend it for sorrow and want. And these wretched drink. The feeling among the colored souls do not know that there is a Friend that sticketh closer thau a hrother. Malford Hagler, the colored minister Christ died to save them. He says on the mountain, expressed his sincere "go teach....them." On whom does thankfulness to God for the work that the work devolve? has been begun. His religious work is

Second, sinners. Christ came to save sinners. Third, the broken-hearted. He spoke of broken-hearted mothers they have met, the husband and father a slave to drink, the home neglected and even deserted. The mother is ready to give up all iu despair. Christ is ready to save these. Fourth, the children. Children who are neglected by their parents, and do not seem t have a friend on earth these Christ loves and wants to save. Unless they are taught they will grow up in sin and be lost. He and his fellow workers at the Mission are trying to teach such as they can reach of Jesus, who taketh away the sin of the world.

Hymn, "Rescue the Perishing." dress by Bro. Gottshall, of near Philadelphia. He thought of the words of Peter on the Mount of Transfiguration "It is good to be here," While we enjoy these seasons of refreshing and sweet communion, we, like the disciples on the Mount, cannot remain there. There is work to do. God has all things been counseled in regard to buying the at His command, but desires to use us property, and a majority of those voting

to accomplish His ends. The thought comes to him, have any of us ever made a real sacrifice for Christ's sake. We usually give of our abundance. He doubted if there were any in the house who ever made a sa The Mission was left to consider the rifice. Many good and truthful thoughts were given, and in his closing remarks he admonished all to be ear nest and consistent, lest through the inconsistence and indifference of professors some souls may be lost.

rent we must vacate at any time that Singing, "Some day the word will they effect a sale to some one else. The come to me." Address, "Christian Stasion voted to buy in case the money hility," by Bro. C. M. Brackbill. In the course of a short address the brother ey is subscribed the Mission will not showed stability to be one of the most buy. Meanwhile a Sunday school will important factors of a Christian life be opened in the nesr future, and It comes only by the power of God. preaching services will be held occas-Christ is the prime factor, and from ionally, if a minister can be obtained to Him springs all the Christian needs. Singing, "Go ye Into all the world." Address by N. B. Grubb, of German er announced the presence of two mintowu, l'a. On every side comes the lsters of near Philadelphia, and stated Macedonian call. The Lord will not that they would address the meeting allow consecrated effort to return to

Him void. No man can live unto himself Our relations are threefold-duty to God, duty to our fellowmen, and the we have fulfilled the third duty to ourselves. We are often too general and forget individual responsibility. need consecration, concentration, cooperation. He told very touchingly a story of a Scottish shepherd dog that gave his life to find a lost sheep. And shall we be less concerned about our fellowmen than the brutes? Shall we not heed the Master's call, and go out into the wilderness and bring them Into the fold?

Hymn, "I know I love thee better. Lord." Several of our ministers who were present made some remarks, after which some business was attended to. Supt. Mellinger appointed for Monu ment S. S., J. R. Buckwalter, Supt.; Emanuel Keneagy, Assist. For Red Well, John Musselman, Supt.; Amos Hershey, Assist.

An amendment was asked for changing the wording of a clause in the constitution relating to the duties of members. The clause was amended.

After singling "Onward, Christian Soldiers" and "Praise Cod from whom all blessings tlow," and offering the Lord's prayer in concert, the meeting

A year A. Riessleit, Sec'v

FINANCIAL REPORT OF THE HOME AND FOREIGN RE-LIEF COMMISSION.

FROM MAY 7, 1898 TO JUNE 23, 1898. 815.00 John Yoder. A Friend, Bealcton, Va. thren, Henderson, Neb. Elisha Martin 5.00 A Friend, Clay City, Ind., D. H. Unruh, 10 (8) 5.00 H. Nickel, Sr 11. 11. Nickel. 7.00 H. Block, Sr., C. J. Block, 20100 John Block. Hein, Dueck, Friends Shanesville, O. Brother and Sister, Allensville, Pa. S. P. Koester, Am. Menn. Cong., Dalton, O., D. J. Plank. Geo. Showalter 0.00 S. S. of the Bergthal Cong., Shelly, Okla... Jacob Gray, 1.00 1.60 L. H. Shank Abr A Landis. Am. Menn. Cong., (East Zurr New Hamburg, Ont., 20.00 Wast Zion Cong Moundridge. Kans., Yoder Cong., Lagrange, Ind., 10.95 Benj. Nikkel. Eliz, Eicher, Collected by Sam'l Yoder, .580 Chortitzer Cong., Chortitz, Manitaha 614 shellenberg Cong., Moundridge Kans., Widow M. Christner, , Neb., 1.00 A little boy and his grandmother. Rockhill Teachers' Meeting, Sellersville Pa. T. M. Erb.

Frank and Mary Sunicker.

Mellinger and Stumptown Cong.,

Lancaster Co., Pa.,

Corban, Canton, Kans...

1.00

10.00

600 005

Quiring's Cong., Mt. Lake, Minn., 24.25 Isaac Lapp,

15.00 Jacob S. Augspurger 5.00 Susan Lehman. 20.75 Cherry Roy Mo., Cong. 2.00 N. S. Hoover, Pre. Jacob Stauffer, 3.00 Collected by Erwln Martin 25.00 Wayne Co., Ohlo, Am. Menn Cong., H. Goerz, Sr., 5.00 Mrs. Redmacher 95 Jacob Grav 2.00 A Friend III. S. S. Class. 1.54 Sonnenberg Cong., Mt. Eaton, O., 93 95 \$1007.68

Received for Specific Purposes Payments on agreements to support one or more orphans for five years and over D. A. Friesen, B. M. Panis,

15 00 30.00 Jonas Smoker. 15.00 15.00 Dan'l Roth, 15.00 Franz Heinrichs. Johannes M. Steiner 10.00 Abr. and Johan Falb Erladrich Geiser 5 00 5.00 Dan'l Lehman. Cleophas Amstutz. 10,00 5.00 Jacob Sommer Jacob J. Moser. 10,00

165.00 \$1172.68 Balance previously acknowl 2233.33 Total 83106.01

DISBURSEMENTS. Sundry expenses.

> Balance on hand. S2389 III Gratefully acknowledged

24.00

Home & Foreign Relief Commission. A. C. KOLB, Treas.

FINANCIAL REPORT OF THE OLD PROPLE'S HOME BUILDING FUND

PREVIOUSLY ACKNOWLEDGED. \$18.30 Sarah II, Kreider, 1193 (93 John Albrecht M. P. C. S. 50.00 50.00 Daniel Stauffer, 40.00 35.00 Sister Cullon 30.00 Chr Albrecht. John Smith. 25 00 C. S. Shertz. 25.10 Peter Shertz. 25.00 Maria Gsell, 25.00 95 (V Joseph B. Gsell 25.00 Ulrich Steiner Adam Steiner, 25.00 Susan Lehman, 25,00 Henry M. Detweiler 25,00 25.00 Elizabeth Brubaker. 20.00 20,00 Chr. Snavely. John H. Kreider 20.00 Peter Kennel. 20.00 20,00 Joseph Shertz. Dan Obrenderf 20.00 20.00 Elias Hartman, 15,00 Wm. Yoder. 15,00 Andrew Roth. 15 (1) l'eter Garber. 15.00 Jacob Kinsinger Chr. Engel. 15.00 15.00 Peter D. Shertz 15,00 Peter Bachman. Henry T. Nice, 15.00 B Shoemaker. 10.00

OBITHARY.

DEACON ABSALOM MILLER.

A. M. congregation.

He always was earnestly engaged in church and S. S. work. He will be greatly missed both in the church and neighborhood. He was always ready to give good counsel to anyone who asked for counsel. He was one of the pillars

in the church and one of the pioneers of

in the church and one of the pioneets of the state. He was seldom absent from church and S. S. if health permitted him to be present. He seemed to realize that his end was near. About five weeks be-

fore his death a physician, from Green-town, Ind., was called, who told him that he could live about five weeks. Bro, Miller asked him if he did not think that he could leave sooner. He long desired to leave this world and go

long desired to leave this world and go over youder where it is much better than here in a world of trials, sorrow and tribulation. Finneral services were conducted at the church on Sunday the 13th to a large concourse of people, by the pastors of the church, Freachers Mast, Miller, Horner and Sproil, Burned

in the Shrock cemetery, one half mile east of the M. H.

OBITUARY.

death relieved him of duty. Lears ago, when the Sunday school was yet in its infancy and confronted by many difficulties and oppositions, his influence and instrumentality succeeded, by much fervent prayer, and meditating

upon God's word, in establishing a Sur

day school at this place, which noble

day sensor at this place, which most institutions throughout the land are leading many young souls to seek and live a life that is becoming to God and man. His death was very sudden and nuxpected, having had but very few attacks of sickness in his lifetime. The

sickness at the time of his death laster

sickness at the time of his death lasted but a few moments. After his daily routine on Tuesday evening, June 7, he retired as usual in good spirits, ris-ing the next morning complaining with a little cough and short breathing,

a little cough and short orearning, which seemed to increase and in less than an hour he lay a silent corpse. Thus passed away another one of God's servants to his reward. Oh! may but his prayers and admonitions that he so diligently offered for the souls of men.

and the future welfare of the Church

A. M. congregation.

204 HERALD OF TRUTH. 10.00 P. E. Bachman Sarah Rutt 10.00 D. N. Claudon Henry B. Fry, 1.00 10.00 Jos. Wagner Adam LeFeyre 10.00 Dan Zehr. 50 John J. Rutt. 10,00 J. V. Albrecht .50 John Ropp, 10,00 1311.80 Joseph Stauffer 10,00 Gratefully acknowledged Daniel Voder 10.00 G. L. Bender, Financial Sec'v John Albrecht. 10.00 David Shantz, 10,00 John Shertz, 10.00 of money received for the Milan Valley John Ringenherg. 10.00 Benj, Herner, 10.00 meeting house l'eter Unsicker 10.00 Jonathan Kolb, Spring City, Pa. 85.00 C. S. Hander. 10.00 West Liberty Cong., Kan. 26.00 Samuel L. Horst, Chambersburgh, Pa. J. V. Fortner. 10.00 J. S. Shoemaker. 10.00 Per, J. G. Wenger, Harper, Kan. A. L. Brubacker 9.42 Henry K. Mellinger 10.00 G. R. Brunk, Canton, Kan. 10.00 Sister Civilla Miller, Kan, W. H. Brubaker. 5.00 1.00 Jacob & Elizabeth Lentz G. W. Ernst, Guilford Spring, Pa. 500 G. W. Landes, Canton, Kan. Geo. E. Shoemaker. 14.00

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D. L. Ebersole.

Catherine Rice.

Henry Ebersole.

Samuel Nunemaker.

Barbara G. Weaver

John R. Ebersole

Valentine Garber

Henry Bachman.

Barly Bachman

Jacob Gingerich

John Nafziger,

Peter Kauffman

Chr. Unsicker

David Byers.

C. W. Heiser.

Jacob Eigsti.

J. H. Eigsti.

Chr. Albrecht.

Abr Burkbart

Jacob Millhouse

Menuo Steiner.

Barbara Hander

Samuel Bachman

Fraucis W. Beam,

Jacob Ringenberg.

Elizabeth Allebach

D. M. Brubaker.

M. G. Andreas

Jacob Reitzel.

S. D. Shertz.

Chr Bachman

J. J. Albrecht.

David Bachman

Henry Bachman

Mrs. Ray Philips

Jacob C. Yotty,

Peter Bachman.

John Unsicker,

John Weber.

L. i. LeFeyn

M Kehr

Anna Ebersole

Anna Boyer,

Lizzle Horst

John Imhoff,

Chr. Wagner.

John Bachman.

John Gingerich,

W. Shertz.

Rebecca Snavely,

Frank & Mary Smucker.

Mary Kehr

Henry S. Landis

Jacob C. Bachman

Henry L. Horning

Mrs. D. M. Brubaker

Martha Annel.

S. Brubaker

Henry Super,

Joseph Bachman.

Joseph W. Steider.

Debold Housholter

Chr. H. Shertz

T. M. Erb,

THE MODEL SUNDAY SCHOOL TEACHER DURING THE WEEK

Thus far the house cost \$156.00 and

NOAH TROYER. J. C. BONTRAGER.

5.00

D. A. Miller, Inman, Kan.

Committee

all paid for.

ADDRESS BY NOAH STATIFFER AT THE LINCOLN CO., ONT., S. S. CONFERENCE.

5.00 5.00 If the teacher is a model Sunday school teacher he must be engaged dur-5 00 ing the week in preparing himself to be 5.00 that model teacher before his class. The apostle Paul teaches us in Romans 5.00 12:7 that we should wait on our calling, 5.00 whether it be the ministry, "or, he that teacheth on teaching." If we study that whole chapter of Rom, 12, where 5.00 I'aul so earnestly exhorts the children 5.00 of God, I believe we can find there all the necessary qualifications of the model Sunday school teacher. Among 5.00 other things he says, "Give your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service," 5.00 "And be not conformed to this world. but be ye transformed by the renewing 5.00 of your mind, that ye may prove what is 4.00 that good, and acceptable, and perfect 3.00

will of God," 1 believe the model Sunday school teacher must be consecrated to the work 2.00 which is before him. How should he 2.00 spend his time during the week? When we have these earthly things to care for 200 and look after it takes up a great deal 2.00 of time, but if we are interested and find ample time to prepare ourselves 2.00 during the week for Sunday. The 2.00 teacher should never appear before his prepared. He should be very much con-200 2.00 cerned about having his mind stored during the week with good thoughts on 2.00 the lesson, so he will be ready to impart 1.00

to his class some real solid truths. Let me tell you what I heard a Sunday school teacher, whom I met not long ago, say on this subject. He had some LOO complaints to bring against the minis-1.00 ters, saying he did not think it right for 1.00 the ministers to make notes of their sermons, that that is not the way the 1.00 word of God should be presented. After talking a while he began telling about 1.00 his experience in teaching in the Sun-1.00 day school, and said he found in his experience in teaching the best way 1.00 to appear before his class is just 1.00 to take down notes on the lesson Sun-1.00 day morning, and then read these notes

I.00 to them when he appeared before them. I do not think that he would be a model Sunday school teacher. In fact a teacher like that is not fit to appear before his class. Things of this nature left for Sunday morning are never well prepered: there is not enough time to do so, and "things done In a hurry are iil done;" and a teacher that neglects the study of his lesson until Sunday morning, has his lesson ill prepared, and might well be termed a lazy teacher,-by no means a model one.

The model teacher wants to gather all the knowledge and information on the lesson he can during the week. To teach is to implant knowledge, and how can you teach unless you have some knowledge of the subject before you? You want to get more interested in reading the word of God. This book is studied too little by professing Christians. "But," some one says, "I have no time to read it," and yet those same people, when they meet some friend on the road, perhaps, have time to talk half a day about things that, in many cases, do not even pertain to the Chris-

tian life at all, and whenever he finds a little time just take It up and read a verse or two on study over for a while until the next opportunity presents itself, then you can read another verse. In this way you will be ready for your class on Sunday, and will have something ready for them that will benefit them, and impress them in a way that will bring forth fruit unto life eternal. Be a model Sunday school teacher: I believe it is possible for you to become such

WOMAN AND DRESS.

There are some things about women that I never expect to understand, and I suppose God intended that it should be that way, although they for their part never admit that there is anything about men that is not piain to them. can never understand how it is that they enjoy so much putting on a new Spring costume and going out in public to show it off. To most men, this is a very disagreeable ordeal, and frequently they will try to ease it as much as possible by wearing a part of the suit, and then another part, until gradually the whole suit is brought out. But not so want to "wait on our teaching," we will with the women. They want to work it all up, and have hat, gloves, and dress all new, and appear in all at once. They know that when they put on a new cosclass without having his lesson well tume every woman they meet will scan them critically from head to foot and make mental comments to be put into words in conversation with the next woman met, but they rather enjoy the thought than otherwise, and try to look unconscious and talk about something else, when they are really wondering what the other woman is thinking of the new costume. All of this is foreign to men, except a small class known as dudes and sports, who are not really looked upon as men at ail, and the incomprehensible thing is how women who continually show so much unselfish devotion and genuine self-sacrifice can be so affected by the comparatively minor matter of dress. In this matter they live to a greater or less extent in a world that is all their own, with little

their fathers, brothers, and even their husbands may oppose and ridicule the fearful and wonderful styles which are invented to make mouey, cover deform Ities, etc., but it has no effect. They will hear to nothing until some person iiving in Parls or London, whom they have never seen and whose name most of them have never heard of gives the word and starts something else, and then like a flock of sheep they will all follow, even if it is directly the reverse of what for the last season they have heen told was so stylish and becoming. These things are too much for the average man

But says some one, "You can't look

odd. It is better to follow the fashions,

even if you don't approve of them, that

to be conspicuous by your oddity." To

this, it may be replied that it is better

to he odd than to tax one's self to such

July 1,

an extent in trying to follow the fash ion, as to be unable to give what ought to be given for church work, for missions, for good religious literature, etc. We must, like Moses, have respect to the recompense of the reward. We. like him, "can refuse to be called the The model Sunday school teacher sou of l'haraoh's daughter, choosing should always have his Bible near him, rather to suffer affliction with the peo ple of God than to enjoy the pleasures of sin for a season." If we give our your Sunday school lesson, and you time, and thought, and money to a will have something to think about and study of the fashions of this world we shail surely find that "the world passeth away and the lust thereof," and we shall of the flesh reap nothing but corruption: but if we try to use our time and thoughts and money in doing God's will, we shail find that he "that doeth the will of God shideth forever? Christian women of wealth or of mod erate means should make it a positive rule: 1. That they will encourage no style which will increase to any extent the quantity of material necessary to a dress, lest they embarrass their poorer neighbors. 2. That they will adopt no style which is fantastic, unhealthy, or a nuisance to the general public, 3, That they will not give more time and thought to "that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel" than they do to the cultivation of "the orna ment of a meek and quiet spirit, which is in the sight of God, of great price. Christian women can do much to counteract the tide of extravagance in dress which destroys the peace and contentment of so many otherwise happy hearts and homes. They need inde pendence in this matter. And the only way to secure real independence is to feel accountable for our living to no one but God. Let not fashion or society decide what ought to be done, for "the fashion of this world passeth away,' but refer all things to the eternal Judge and the Father of all, and He will tell us that "if thy sister be grieved with thy meat, now walkest thou not charitably. Destroy not her with thy meat for whom Christ died." Our Christian women of means and social standing have grave responsibilities in regard to this subject of dress,

HOW A CHURCH TRIAL ENDED.

In a charge that I served some years ago, a lady of good standing in the church preferred charges in regular form against a brother in the same church for defamation of character regard as to the opinion of men, for As the trouble had been growing for some time and noised through the community, and was damaging the church, I thought the case would better be looked into at once. So I selected a trumpet blast waxes exceedingly loud committee, notified the parties of the time and place of the trial, and the news was soon spread all over the community and the people generally were determined to be present to witness the proceedings. The day came, counsel was engaged on either side, multitudes were present, a "great time" was expected, and speculations were rife as to

I had settled on the plan of procedure hefore I went, so I took with me-not as a committee, but as a praying band -three brothers whom I knew to be mighty in prayer. We opened the trial with reading some selections from the Scriptures and then I led in prayer After this we sang a suitable verse, and then two of the brethren who went with me offered prayers, such prayers it seemed to me I had never before heard. How they took hold on God's willingness to bless, and while they prayed how like a mighty shower the grace of

God fell upon us all! Then we arose and sang another hymn, after which the other brother of these two do we want to be? I, for who went with me led in prayer. His voice was singularly pathetic and his can welcome the Son of God. 1 think nature tenderly emotional. His prayer I can dissect the sonnet; I think I can was full of pleading and took hold this prayer ended I called on the complaining witness to pray, and it was evident at once that all bitterness had gone, for she began to weep and praise God for the grace which enabled her to forgive. When she had finished her prayer I called on the brother com

plained of to pray. He started, but it was hard work; he seemed to choke up as one with something large in his throat. But soon the trouble gave way, his eyes moistened with tears, his voice became mellow. and his prayer began to rise until it took hold of God: then God took hold of him and he was ready at once to right all wrongs and to do God's will fully and earnestly. Now arising from their knees they met in the middle of the room, shook hands, and wept, and confessed and forgave. The people stood in silent wonder for a time, and then after dismissal they quietly departed to their homes, all wondering at what they had seen and heard. But the lawyers said: "That leaves us out and beats anything we ever saw," and I have no doubt that did .- Rev. C. H. Taylor, in Central Christian Advocate

For the Herald of Truth RESULT OF UNFAITHFULNESS. Matt. 25: 32.

BY CLARA EASH.

There are degrees of punishment, but the highest degree is given to the man who rejects Christ. We have all noticed that passage in the Bible which tells us that the liar, and the whoremonger, and the drunkard shall have their portion with the unfaithful; as If hell were made first of all for the unfaithful; as if the pit was digged, not for whoremongers and swearers and drunkards, but for men who despise Christ and men who are condemned for that. Other Iniquities follow, but this one goes before them to judgment.

Imagine for a moment that time has

passed, that the judgment day has come. We are all gathered together, both the quick and the dead. The and long. We are all attentive, expecting something marvellous. exchange stands still in its business the store is deserted by its tradesman the crowded streets are filled. All men stand still: they feel that the last grea business day has come; and that now they must settle their accounts forever Those accounts will be different to set tle than the accounts we have to settle in this life. I fear the accounts will be costly to the unfaithful. Presently a great white cloud with

solemn state sails through the sky, and then-hark, the two fold clamor of the startled earth. On that cloud sits one like unto the Son of man! Every eye heholds Him, and at last there is a unanimous shout, "It is He! It is He Then you can hear on the one hand the shouts of "Hallelujah, Hallelujah, Welcome. Son of God," But mixed with that there is a deep bass, composed of the weeping and the wailing of the men who have persecuted Him, and those who have rejected Him. With which my part, want to he with those who hear the words as they come separately mightily upon both God and man. As each one rolling like a death knell. What say they? Rev. 6:16. They say, "Rocks hide us; mountains fall upon us, hide us from the face of him that sitteth upon the throne." Will you be among the number of those who say to the rocks, "Ilide us?" We have reason to believe that those who are not faith ful will be found among those.

My impenitent reader, suppose for a moment that you have died, and are amongst those who are weeping, and wailing, and guashing their teeth. What would then be your terror Blanched cheeks and knocking knees are nothing compared to the horror of thy heart when thou shalt be drunken but not with wine, and when thou shalt reel to and fro with the intoxication of amazement, and shall fall down and roll in the dust for horror and dismay The Voice is heard, "Gather my peo

ple from the four winds of heaven mine elect, in whom my soul delight eth." They are gathered at the right hand of the Judge. And now He says, "Cather up the tares, and bind them in bundles to burn." You are gathered with the tares. All that is now wanting is the lighting of the pile, the tares are to be burned: where is the same? The flame comes out of His mouth. Matt. 25:41. Theu shall He also say to them on ilis left hand, "Depart from me, ve cursed, into everlasting fire, prepared for the devil and his angels," Where sinner, it will be too late then. thou fallest, there thou liest. Where judgment finds thee, there eternity shall leave thee. Time shall be no more when judgment comes; and when time is no more, change is impossible! In eternity there can be no change, no deliverance, no signing of acquittal, Once lost, iost forever; once damned, damned to all eternity! In hell there is no hope, They have not even the hope of dying the hope of being annihilated. They are forever-forever Lost.

O, could I tell you that hell would one day be burned out, and that those ings of the gospel. Do you desire them? who were lost might be saved, there If so, God says take them.

would be a jubilee in hell at the very thought of it. But it cannot be; they are cast into outer darkness forever Now sinner ask yourself the question. would you like to meet with this awful punishment on account of being un faithful to your God? And to us, as Christians, let us so live that we will not miss that everlasting enjoyment, so we can meet the loved ones gone before where there will be no more part ing. I do therefore charge you, by the iving God, hefore whom I stand, and hefore whom I may have to give an account of this day's work, ere another sun shall rise and shine. I charge you to see to your own salvation.

Middlebury, Ind.

HOW TO SWEETEN LIFE'S

TRIALS Open all the doors to the religion of Christ. It will make this world a para dise. It will sweeten the every day trials of life, the little perplexities and annoyances, little sorrows and trials, little disappointments and mistakes. Life is largely filled with little matters. We should not wait for great occasions, important missions gigantic labors, bitter persecutions, mighty oppositions. These will come to but few. But little difficulties, petty troubles, will come to us all; and these are the things which wear away life Religion will sweeten these

Nature ever helps the tiny objects. A small flower blossoms at my feet. The clouds gather swiftly in the sky to water it; infinite chemistry works at its root to nourish it; the mighty power of gravitation and other canally uncon querable forces hold it and guard it the sun rises and shines to paint beauty upon its cheek; the winds are marshalled to fan it; the sturs are lighted up in the sky to cheer it by night; ev erything is made to contribute to the comfort of this tiny flower. God's providence looks after little things. The religion of Christ is suited to tired women and peevish children. It is suited to the office, the cradle, the sewing machine, the headache, the heartache, the nursery the school-room, the lonely attic, the evening ramble. It should sweeten all the moments, thoughts and feelings, the voice, the conversation, the toils and afflictions of life, the tem-

The block of stone awaits the sculp think only of the stone; when the sculptor is done you think only of the exfew chips, but gains a great idea. Things to the untouched stone, palaces seek for more than Israel untouched amid the mountains of Judah. A man with mud; a man burdened with things is a beast of burden. A man shaped by the live. Life takes on meaning as it wit nesses for God. O. P. Gifford, D. D.

Say not I have no right to the bless

Absalom Miller was born in Holmes county, Ohlo, Feb. 19th, 1827, and died March Hth, 1888, near Waupecong, Miami Co., Ind., after an illness of several months with lung trouble, aged 71 years and 22 days. Bro. Miller came into this section of Indiana when he was a young man and resided here continuously un til his death. In December 1850 he was mitted in marriage to Barbara Shrock.
To this union were born eight children,
of whom three are still living. The
mother was called from this family in February, 1885, and in January, 1888 he was again united in marriage to Mary Shruck. Bro, Miller for many years was deacon in the Howard and Miami Co.

PRE, ABRAHAM MAST. Abraham Mast was born in Walnut Creek Twp., Holmes Co., Ohio, Jan. 1st, 1821; died of heart disease, June 8, 1898; aged 77 years, 5 months and 7 days.

His father Jacob Mast, of German His father Jacob Mast, of German descent, was born in Somerset Co., Pa. In 1812 he removed his family to Ohio and entered a quarter section of land in what is now Walnut Creek Twp. On this farm Abraham was born and reared. The early took an active part in the af-fairs of the Anish Church, having been ordained to the munistry when but 27 years of age and served the Church in that capacity until the messenger of death relieved hlm of duty. Years ago,

per, and the heart. IDEAS. tor's chisel. When you look at it, you pressed thought. The stone loses a are well spared when for them we get God's thoughts. Quarries are welcome stone that stands for ideas. Israel chipped and shaped in Babylon stood out ideas is organized dirt, vitalized Almighty, cut and trimmed till the idea alone is seen, has just begun to

have rooted in the lowest depth of human hearts and bear fruit abundantly.

Many preachers have favorite passages in Scripture, which they frequently quote from the pulpit. Will quote a few of hls: "Faith is the subquore a rew or nis: "Faith is the sun-stance of things hoped for, the evidence of things not seen." "Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits:

who forgiveth all thine iniquities: who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and ten "Come unto me all ve tha labour and are heavy laden, and I will

give you rest."
On June 2d, 1841, he was united in marriage with Anna Beachy. Lived in matrimony 57 years and 6 days. To this union were born eight sons and ten this union were born eight sons and ten daughters of whom one son, two daugh-ters, twenty-two grandchildren and eight great grandchildren preceded him to eternity. He leaves an aged and de-voted widow, tifteen children, one hunorded widow, inteen charten, one man-dred and one grand children, seventy great grandchildren and many friends to mourn his departure.

His remains were laid to rest in fel

Walnut Creek cemetery, June 11, fol Walnut Creek cemetery, June 1, 101
lowed by a large concourse of people.
Funeral services were conducted by J.
II. Miller, Fred Mast and Nobart
Sprohl. Text, 2 Tim. 4:5-8.
A FRIEND.

DEATHS.

BENTLER. - On the 18th of May, 1898, BENTLER.—On the 18th of May, 1858, in Bowne, Rent Co, Mich, of heart disease and canver, from which she sulfered a long time, Catharine, beloved wife of Bro. Herman Bentler, and a daughter of the late Pre. George II. Smith, of Waterloo Co., Ont., aged 65 years, 6 months and 10 days. She was buried at the old Mennonite charch, of which she was a member for 45 years, 6 mouths and 10 days.

Oh, mother, thy gentle voice is hushed Thy warm true heart is still And on thy pale and peaceful face, Is resting death's cold chill.

Thy hands are clasped upon thy breast, We have kissed thy marble brow, And in our aching hearts we know, We have no mother new.

STAUFFER. On the 20th of May, 1898, in Milton Grove, Lancaster Co., Penua., of paralysis, Sister (widow) Nancy Stauffer in her 91st year. She leaves four children to mourn; Ionr preceded her to the spirit world. She also leaves twenty-seven grand-children, twenty-three great grandchild-the great grandchildren. dren and two great great grandchildren. She was a member of the Mennonite She was a member of the Mennonite Church for over 35 years. She often ex-pressed a desire to depart this life and be with Christ. On the 24th of May a very large concourse of people gathered to pay the last tribute of respect. Ser-Risser meeting house by Rishon Martin Rutt and Pre. Ebersol

thearest mother thou hast left us Here thy loss we deeply feel; But 'tis God that hath hereft us He can all our sorrows heal.

Yet again we hope to meet thee When the day of life is fled;

Then in heaven with joy to greet thee Where no farewell tear is shed

SAYLOR .- On the 2d of June, 1898, in Saylor. - On the 2d of June, 1895, in Somerset Co., Pa., Bro. Norman, son of Bro. Jacob and Sister Catharine Saylor, met with a sad and fatal accident which was a shock to the family and to the whole community. He went out the coal mine in the morning on father's farm to dig coal and when did not return for dinner his father went to look for him and found him dead under a piece of slate that broke down in the bank. We believe he was instantly killed. A lond warning again to prepare to meet our God. The age of the deceased was 15 years and 18 days. He had united with the church when 12 years of age and was a very faithful young brother in the church. He took an active part in the Sunday school as a teacher, but we believe God called him up higher to his final reward. truly sympathize with the brother and in their sore bereavement.

life but it would be still harder to see those taken away so suddenly who are not prepared to go. Funeral services were conducted at the Thomas M. H. by S. G. Shelter, Samuel Gindlesperger and L. A. Blough. Text, 1 Kings 18: 12. "But I, thy servant, fear the Lord from

HARTZLER. On May 2d, 1895, near Allensville, Pa., of lung troubles, Phebe, daughter of Christian B. and Fannie R. Hartzler, aged 2 months and 20 days. Services by A. D. Zook and Moses

I'hebe was a precious flower. God had planted in our home, But the angels whispered sweetly, Come and dwell with us at home

Horst.—On the 18th day of May, 1808, at Wakarusa, Indiana, Julia Ann Musser, wife of Daniel Horst aged 35 years, 9 months and 28 days. Julia leaves a husband, three children, father, mother, and one sister to mourn her departure. She was buried at the Yellow Creek M. H. on the 21st. Her funeral was largely attended, Julia had many warm-hearted friends. She was a dear child, a loval wife, an affectionate dear child, a loyal wife, an allectionate mother, and if her walk and conduct was a true index of her heart she was then happily converted to God, which made her a faithful member of the Mennonite Church. Our loss is her eternal gain. May God bless and keep the bereaved family.

Man, beasts, each tree, All that hath growth or breath, llave one large language, mortality

Services were conducted by Noah Metzler aud Isaac Good from Luke

SHIRK .- On June 6th, 1898, at Weav SHIRK.—Oil Julie 6th, 1989, & Weav-erland, in Lancaster Co., Pa., of the in-firmities of old age, John Y. Shirk, aged 35 years, 3 months and 27 days. He was falling for several months; but was sick only a short time. He leaves a widow but no children. He was for many years excton in the Weaverland many years sexton in the weaversand Cong, and lived on the grounds, and dug the graves for many of our people who have gone before; he was well known and beloved by all who knew him. Interment and preaching at Weaverland where John L. Landis, weaveriand where John L. Landis, Benjamin Horning and John Zimmer-man preached from the text chosen by the departed brother, Psalms 27:4. This text gives us a living hope that the dear old brother's desire and prayer

LICHTY.—OH May 22, ISBS, in Caer-naryon Twp., Laucaster Co., Penna., of uervous prostration, Bro. Peter Lichty, aged 75 years, 3 months and 20 days He leaves a widow two sons and two daughters to mourn his departure: was long a taithful member of the Me nonite Church; he was confined to the house for over eight years, and at times house for over eight years, and at times he was almost helpless; yet he bore his sufferings patiently, knowing every-thing to the time of his death. The fa-neral was held at Lichty's meeting house (Smoketown) on May 25th, where Benjamin Horning, John Zimmerman Sauder and Samuel Witme preached to a large number of mouring friends and relatives.

was to be with the Lord.

KAUPPMAN - Bro Jonas Kauffmar KAUFFMAN.—1870. Jonas Kaullman was born June 12th, 1824, died June 3rd 1828, aged 73 years, 11 months and 21 days. Buried in Lost Creek cemetery. Funeral was largely attended by neighbors and friends. Services by Samue Gayman and Spencer Beaver

Folk.—John J. Folk was born July 15th, 1822, died May 26th, 1828, aged 75 years, 10 months and 11 days. He was married to Matilda Hershberger who preceded him to the spirit world nearly two years ago. They had fifteen chil-dren, of whom ten survive; fifty-four grandchildren of whom forty nine survive: fonrteen great grandchildren of sister in their sore beteavement. Not vive; folitteen great grantemuren of quite three years ago they lost their only daughter by a sad accident; she being shot by one of their neighbor's children. We are sorry to give up Bro. He, and was ordained the first deacon Saylor while yet so young and useful in of the present (robic youngestation in

1856, which position he occupied until his death. Funeral services were conducted in the Folk M. H., May 27th, by Bro. D. H. Bender and Bro. G. D. Miller, Provi. Leby 14.2. ler Text John 14:2.

Grillarin-On the 11th of June, 1888, near Wauperong, Minni Co., Ind., Phillip Gerhardt was struck by lightning and instantly killed, aged 51 years, 5 months and 15 days. He was an active member and worker in the U. B. Church and was beloved on the U. B. Church and was beloved to the structure of the Company of the Com GERMARDT -- On the 11th of June were 360. Services by Pre. Gossett.

LARASON.- On the 11th of June 1838, near Amboy, Miami Co., Ind., the thirteen year old daughter of John and Larason was struck and instantly killed by lightning. Funeral on Sunday. killed by lightning. Funeral on Sunday, These were said callings for those families, and shocking incidents to the neighborhoods. But we can see the fraility of man and the "power of God manifests itself." Indeed it is necessary that we should live as though every day of our life would be the last 'Prepare to meet thy God." Amos

GINGERICH.-On the 21st of May, 1898, of a complication of diseases, Mary Gingerich, aged 60 years, 11 months and 15 days. She was born in Garret Co., Maryland, was married to Christian Gingerich, with whom she lived a happy life for many years in their pleasant little home situated on ther pleasant little nome situated on the summit of Negro Mountain. She leaves her husband and seven children (two having gone before) and many friends to mourn her loss, but they mourn not as those who have no hope, for by their fruits ve shall know then She was an active member of the Amish Church. She was laid in the grave dur-ing a fearful rain storm, where she now awaits the final judgment. She longed to leave this vain world, and selected a funeral text, l'hil, 1:21, "For to me to live is Christ, and to die is gain

"The bosom where I oft have lain "The bosom where I out have lain And slept my infant hours away, Will never beat for me again, "Tls still in death, 'tis senseless clay.

How many were the silent prayers My mother offered np for me; How many were the bitter cares She felt when none but God could

Oft let me think of what she said And of the kind advice she gave: () let me do it, as she's dead And sleeping in her lowly grave.

And let me choose the path she chose, And her again I soon may see, Beyond this world of sin and woes, With Jesus in eternity."

A Friend, L. J. BEACHY.

Landis.—On the 31st of May, 1898, near Bird in Hand, Lancaster Co., Pa., Sister Maria G., wife of Bro. John B. Landis, aged 65 years, 2 months and 11 Landis, aged 69 years, 2 months and it days. She was a sufferer from a conplication of diseases for a number of years and during her last illness was confined to her bed 6 weeks, gradually growing weaker in the body, but at the growing weaker in the body, but at the same time, we believe, growing still stronger in faith, believing that her Saviour would relieve her in His own good time from all her earthly ills, and through the merits of His redeeming blood would crown her with everlast-

ing life in heaven.
She had no children of her own, but She had no children of her own, blit we can testify that she had a mother heart in that she raised and cared for a nephew and two nieces whose mother had died many years ago. They join with her beloved husband in mourning the loss of "Aunt Maria" as children would mourn the loss of a mother. And not only is her loss felt by her near rel-atives, but many a needy family will miss the charitable deeds and gifts

which they often received from her hand. On Friday, June 3d, a large con-course of friends and neighbors gath-ered to pay the last tribute of respect that they can ever show. Interment was made at the Stumptown Mennonite M. H. where services were held by 1're. John L. Landis and Bishop Isaac Eby. Text: Rev. 14:12, 13. A. D. L.

ZIMMERMAN. - On the 23d of May, 1898, at her home in Hanover, I'a., Sis ter Eliza Zimmerman.

The following resolutions of respect were offered by the Mennonite S. S.

at Hanover; WHEREAS, Almighty God in His allwise I'rovidence has seen fit to remove

from our midst our co-worker and teacher, Eliza Zimmerman, Resolved, That we, the teachers and pu-pils of the Mennonite S. S. of Hanover, Pla, while bowing to the supreme will, do hereby express our heart-felt sympathies for the bereaved relatives and friends, and also manifest the deep sense of loss inflicted upon us by the death of one who has ever been a kind

friend and a helpful worker.

Resolved, That these resolutions be recorded on the minutes of our Sunday school, and that they be published in our local papers.

I. R. WITMER, E. J. HERR, Committee A. B. MYERS.

HARSHBARGER. — Near Mattawar Mifflin Co., Pa., June 2nd, 1858, Sister Elizabeth, wife of Joshua Harshbarger, aged 61 years, 7 months and 23 days. Our sister was not only a dear and good mother and faithful wife, but also a quiet and strong support in the church, not altogether by what she said and did, but still more by what she was: so quiet, so gentle, so kind, and yet when she came to choosing between right and wrong, she was firm and decided. Her home, near our meeting house, has been for many years open with a kind wel-come and hospitality for ministers and others attending our meetings. Her gentle and motherly presence spoke louder than words for peace and right-cousness. That the church and the neighborhood sympathize with the bereaved family was shown by the very large attendance at her funeral

RECK .- On the 10th day of June, 1898 RECK.—On the 10th day of June, 1888, David Reck, aged 68 years, 6 months and 14 days. He was born on the 26th of November, 1827 in Markirch, Ger-many, was married to Mary Schlabach on the 11th of September, 1869, and Ilved in mattimony 38 years and 9 months. To this union were born ten children, of whom two preceded him. His wife, eight children and 16 grandchildren aureight condren and 16 grandenharen survive. Funeral services by J. F. Rediger in German from John 5:20—29, and by Samuel D. Buerky of Morton, Ill., in English from Gen. 2:17 and John 11:

HEATWOILS—On May 18th, 1898, at his home near Mt. Clinton, Ricokingham Co., Va., of pneumonia, Bro. Martin Heatwole, sged 52 years, I month and 22 days. The deceased had for many years followed the business of contractor and builder and up to the time of his last sickness, was engaged on a tractor and builder and up to the time of his last sickness was engaged on a large barn for Bro. J. D. Hartman. His illness covered the brief period of six days, but he seemingly remained con-scious up to the last moment. He had been a worthy member of the Menno-nite Church for 20 years and within the last few hours of his life he set his home in order (temporally) and passed peace-fully away reconciled to God and all mankind. He leaves a wife and eight mankind. He leaves a wife and eight children. Services at the Bank church on the 20th, before a large concourse of people, by L. J. Heatwole and J. S. Mar tin from 1 Cor. 15:49.

NISWANDER .- On June 8th, 1898, at Niswander.—On June 8th, 1838, at her home, near Amberly, Rockingham Co., Va., of consumption, Sister Martha F. Niswander, aged 19 years, 8 months and 17 days. In April 1896 she was united in wedlock to Frank Niswander, who survives her. Funeral services on the 10th, at Mt. Clinton Mennonite M. H. by Pre. A. S. Hammack and L. J. Heatwole from Rev. 20:12.

ITEMS.

1898

-THE INDEPENDENT of New York contemplates a change of form to the size of some of the prominent monthly magazines. If true, it is certainly a change which will be appreciated by it

—After July 1, 1898, the Money Orders issued by the U.S. Post Office Department, for sums to be paid in cer-tain foreign countries, will be sold at a rate lower than heretofore offered. A person who hereafter desires to send money to Algeria, Austria, Belgium, France, Germany, Hungary, Italy, Lux-emburg, Portugal, or Switzerland, may obtain a Postal Money Order for a smaller amount in U.S money than he has heretofore paid for an Order for a like sum. Absolute safety is guarantee ike sum. Absolute safety is guaranteed op the United States Government. For further particulars, Inquire of the Post-master. Perry S. Heath, First Assist. Postmaster General. master.

THE JOY OF DOING GOOD.

We have known a young man cross and sour, and queer, and feeble of body and mean of soul, disgusting everybody, under a heavenly touch transformed into a man buoyant and blissful, the earth and the heavens breaking forth into music. "O!" says some one, "I admit that must be a great recreation, doing good, and I would surely employ that mode if I had the means." have the means. "O," says some one, "my means are extremely limited; you would be surprised how small my means are, and I can't employ that mode of recreation." My brother, have you two hands? "Yes," Ilave you two feet? "Yes." Do you suppose that dur ing the coming year you could devote ten dollars to charities? "Yes." Will you during the year be able to give twenty-five hundred cheerful looks to the desponding? "Yes." Would you during the coming year have five thousand words of encouragement if you should seek for them? "Yes." Magnificent equipment you have.

To morrow morning on the way to business you see a case of real destitution for sometimes there is a call from God in such a case and you can see right through and know the difference between a sham case and a real case of destitution. You contribute two pennies out of those ten dollars you are going to give during the year, and as the pennies rattle down into the blind man's hat, he hears it and says, "God bless you, thank you, thank you, thank you" You look indifferent. You pass down with cultured indifference for fear some one is looking at you. look as if you were not elated, but from scalp to heel you feel a thrill. No need of denying it. You feel a great

Why, the most magnificent recreation doing good. Some of you have tried it. are such men and women in the world, good to be true." thank God!

The world's hearl of sympathy beats when we are in appalling need of it, no in their work. Sympathy in their bereavements, sympathy in their financial losses, sympathy in their physical ailments, sympathy in their spiritual clining years. Wide, deep, high, ever- for doctors and different kinds of patent

lasting sympathy. We must have it, and Christ has it. Christ it is that is the cord with which lie is going to draw all nations to Him .- Er.

CASTING ALL YOUR CARE UPON HITI.

11 Peter 5:7.1

What! all hurdens—every little trial—
The cares that seem so very, very small?
We know that heavy griefs He soothes and lightens.

But does He note and will He carry all?

When at our waking every thing seems dreary And all day long our spirits are at strife; With little never-ending, ever changing Annoyances that fill the thread of life.

And when we do one heat wet fall of pleasing And they to whom our very lives are given So little comprehend, so little heed us, Do these things touch the heart of Christ

And may we tell Him all things nor offens

Will He not weary of our ceaseless plaint?
And does He care to have us bring before Hin
Our every need, with childlike norestraint?

Oh, yes! thon never yet hadst any trial, Oh, yes: thon never yet mans any trial.

However trivial it has seemed to be,
That did not hold the sympathy of Jesus,
And bind His beart still closer unto thee.

Well God loves natience: sonis that dwell is

stillness, Doing the little things, or resting quite, May just as perfectly fulfill their mission.
Be just as useful in the Father's sight,

As they who grapple with some giant evil. Clearing a path that every eye might see Our Savior cares for cheerful acquiescence, Rather than for a busy nilnistry.

And yet He does love service where 'tis give By grateful love that clothes itself in deed But work that is beneath the scourge of dul; Be sure to such lie gives but little heed.

Then seek to please Him whatsoe'er He bids

Whether lo do—to suffer—to the still;
Twill matter little by what path He led us,
If in it all we sought to do His will. -8cl, by Mary S. Shunk

A Fortification of Health .- An en thuslastic admirer of the old time tried remedy. Dr. Peter's Blood Vital-IZER, has given it the above appro priate title. He certainly could not have found a more litting name. We have published for years in these col umns, testimonials from persons who have been cured and benefited by this preparation. It is therefore only natural that we became somewhat inter ested in reading the following letter. Judging by such letters, it seems that the claims of the manufacturer of this preparation are very modest, and that not enough, by far, has been said in the praise of the medicine. We know that there is a certain amount of prejudice against so-called patent medicines, but satisfaction in having made that man the BLOOD VITALIZER cannot be classified among them. It seems to stand alone as a medicine and is worthy on earth, for body, mind, and soul, is of attention. Mr. W. W. Keebaugh, of Kenesau, Neb., writes, with the feellings You know it better than I do. There of a father's heart, that it is "almost too

Dr. P. Fahrney, Chicago, Ills., Dear Doctor: I do not think it would be dovery irregularly. Plenty of sympathy ing you and your BLOOD VITALIZER when we do not want it, and often, justice if I did not add my testimony to that of the many who have testlied sympathy. There are multitudes of about this medicine. I am confident people dying for sympathy. Sympathy that both my wife and six-year old boy owe their lives to your Vitalizer. My wife suffered terribly with dyspepsia and our boy was very weak and had been subject to spasms since he was anxieties, sympathy in the time of defive monthsold. I had spent over 8200 he Royal is the highest grade baking powde known. Actual tests show it goes one-third further than any other brand.



medicines to no use. Two years ago a friend and a true friend he proved to be) advised us to try your BLOOD VITAL IZER, but we were so disconraged that we told him we did not feel like trying any more humbugs -- as we expressed it but he was so persistent and confident in the merits of the medicine even saying he would give us a bottle, that we gave in. Before that bottle was used we noticed a change for the better, I sent for a trial box and later on a large one, and continued to give the medicine according to directions. That is now two years ago, and he has not had a spasm since. At that time he was not like other children. He very seldom cared to play but now he is hardly unjet. long enough to eat. It seems almost too good to be true. If anyone should doubt this let him write to us. Our neighbors know all about it. Now we use the Vitalizer for all common family ailments. I hope these lines may be of some benefit to other sufferers.

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8.00	pm	pm		am	pm	1
8.50	2.10	6.15	Beutou Harbor		1.10	ŧ
8,02	1.22	5.45	Niles		1.57	- 6
7.38	12.57	5.25	Granger		2.22	7
7.20	12.39	5.07	Elkhart		2.44	8
	12.17	4.47	Goshen	9.09	3.06	
	A. M					
	11.58	4.24	Milford Jct.		3.27	
	11.27		Warsaw		3.56	
	10.00	2.45	Wabash	11.33	5,15	
				P. M.		
	9.12	1.54	Marion	12.21	5.58	
	8.00	12.40	Anderson	1.40	7.15	
		A. M.				
	6.35	11.15	Indianapolls		8.45	
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Nobody Loves Me. Walton Resurrection. Sermons by McLar

en Spurgeon and others. Sowing and Reaping. Moody.

Probable Sons. A story. Illust'd. Good News. By Robert Boyd.

32 The Secret of Guidance, Meyer. The Second Coming of Christ. By

D. L. Moody, Ryle, Geo, Muller, etc. Sunday Talks to the Young. Mee

Parables from Nature. Gatly. Kadesh-Barnea, or the Power of a Surrendered Life. Chapman.

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A Royal Exile, and Other Sermons. The Prodigal. By Spurgeon, etc.

The Spirit-Filled Life. MacNeil. Jessica: a story in two parts. By Hesba Stretton.

51 A Castaway, and Other Addresses. By Rev. F. B. Meyer.

52 Heaven on Earth. By Rev. A. C. Dixon. Northfield Sermons. By Moore,

54 Absolute Surrender Murray

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times people will buy almost any kind

troduced it. Every neighborhood should

supply the people with that which they

ought to read, and thus help crowd out

so much afloat. Many religious books

are tainted with misleading doctrines.

hence the necessity of guarding care

ples among the brotherhood, and pre

serve the unity of the church, How

The examinations of men who en-

listed for the war have taught a lesson

of the fearful effect of cigarette smok

ing upon the body. Twenty-five per

cent. of those who enlisted were re-

physical defects resulting from the

that ninety per cent, of cigarette smok-

are who enlisted were rejected because

of failing to come up to the physical

requirements. Weak heart or lack of

rejection. While the examinations

prove the deleterious effects upon the

system, the results may not be fully

realized, because they will not become

American Tobacco Company has been

making strenuous efforts to disprove,

by the alleged testimony of many so-

called experts, that the American cigar-

to the close observer no war, with its

assist us in our mission?

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ." ELKHART, IND., JULY 15, 1898.

Semi-Monthly

ARRAM B. KOLB. Editor.

** Entered at the Post Office at Elkhart, as cound class mail matter.

Contents of this number.

"Decision."
What Progress.
A Suggestion.
War and Fesse.
A Realistic Scene of Life and Death.
Wasted Words.
Three Sacred Things of Christianity.

Home.
Mission Notes.
My Vacation.
Sunday School Lessons.
How the Sore Spot Heals
Correspondence. Correspondence.
From Oregon.
Report of Orphans' Home.
Report of Re

EDITORIAL NOTES.

No good reward is due to him who will not do his duty.

causes much mischief.

Pedemption shows God's heart as Creation shows His hand.

A man can deceive his neighbor; he may even deceive himself; but he cannot deceive God.

Falsehood and gulle have been Satan's most potent agencies ever since the fall in the garden of Eden.

The Society of Friends of England has nearly a thousand famine orphans under the charge of their missionaries

The word Amen at the close of a prayer means no more to too many people than does the word finis at the end of a book.

of the well-known hymn, "The Sweet page with small indistinct headings is Bye and Bye," died the last week in an abomination from which all read-June at Richmond, Ill., at the age of ers are glad to be delivered, and it in the Reading Road Cong., Lan-

caster Co., Pa., votes were taken for a minister and on June 9 the lot was cast, five brethren having received votes. The lot fell on our young brother Noah Landis, Blshops Isaac Eby and Jacob N. Brubacher officiated.

guilty of all. Whosoever shall "offend their neighborhoods. If there be no in one point, he is guilty of all." James 2 · 10

The most courageous people are not those who are ready to rush heedlessly into great danger: for, as Pope says, "Fools rush in where angels fear to tread," - not because fools are more courageous than angels, but because angels are more sensible than fools. Neither are they always the bravest of book simply because an agent in people who feel and manifest the least fear: or else stupid and irrational per be thoroughly taken care of in order to sons would be the bravest of men. The brayest, most courageous persons are those who dare to do their duty, even all spurious literature of which there is though it may be done "with fear and trembling." Two men were once going on a very dangerous mission. The one, noticing that the other was pale with fully, so as to stimulate gospel princi fright, expressed surprise that he should be so much afraid. "Yes," said the other, "if you were half as much afraid many of our readers will send us names An inordinate desire for fun often as I am, you would have turned back and addresses of responsible persons to long ago." The first did not realize the danger enough to cause him to fear while the second, although he realized the danger, with true courage went on in splte of his fears, The Bucks Co. (Pa.) Intelligencer

(weekly) has recently assumed a new form and a new dress, which has greatly improved its appearance and makes it much more convenient for the reader. Instead of the large, ungainly form in which it was previously pub lished it is now a next seven column eight page paper with good, clear, readable type, that is indeed gratifying to every reader. The paper was established in 1804, and is now the oldest and largest weekly in the county. The plain black-faced titles are indeed a very commendable feature in its make up, a point worthy of imitation by all Dr. S. Fillmore Bennet, the author newspaper publishers. A crowded seems the "Intelligencer Company" understands this point. Besides the weekly, this company also publishes a daily edition that has grown, during the past decade, into a good sized, well patronized and successful paper. The Mennonite Publishing Co. who are addicted to its use, nor can all

A man does not need to break all of brethren would assist us in spreading those whose craft is in danger, prove God's commandments in order to be good, wholesome literature throughout the contrary when the evidence of thousands of cases shows that the clgarette habit has a baneful physical, agent in a certain locality selling for mental or moral effect upon a large us, we shall consider it a great favor if part of the slaves of the habit. some one will kindly refer us to an in-

If all that the "New York Voice"

says of the wickedness that exists in

some of the large educational institu

VOL. XXXV. No. 14.

tions of our country is true, then there is a condition of things that is fearful to contemplate, and such famous in stitutions as Harvard, Yale, Princeton Cornell, Ann Arbor and other colleges are becoming schools of vice and dis sination that will work the ruin of thousands of young men-and young women-in this land. Many of the Greek letter fraternities in these col leges are said to be nothing more nor less than gambling dens, drinking hells and bawdy houses. Well may parents be anxious when it comes to choosing a school where a son or daughter may obtain a higher education than can be obtained in a common school. No won der that many oppose higher education. The trouble lies not in the matter of education, but in the influences per mitted to surround those who attend these institutions, and perchance the little importance attached in this day to the moral training of the student. For jected, a large number on account of this reason smaller institutions are always preferable, inasmuch as the moral rigarette habit. The extent of the evil tone of the smaller school is nearly al will be better known when we are told ways taken in a general way-higher than in the larger institution: the teacher is thrown into more direct contact with the pupils and his per sonal influence and oversight affects vitality constituted the main causes of the student more directly. But no amount of education will take the place of proper training, and many a school would do more good if it were to drop from its curriculum some of evident, until the next generation. The branches of study and substitute there for plain teaching on manners and morals and Christian ethics A certain father who saw the gradual downfal of a young man in one of the great in ette is injurious to the system, but stitutions of learning said, "I would rather follow my son to the grave than attendant physical examinations of send him to that school," Some young volunteers, is necessary to show that men and women are for one reason or the cigarette is making fearful inroads another more easily drawn into a wrong upon the vitality of thousands of those course of life than others are, but it seems as though in some of the large would greatly appreciate it if our the combined testimony adduced by institutions of higher education the chances of retaining his virtue and integrity are against a young man who enters there unless he be firmly established upon the everlasting truth.

As the matter of the General Conference for our sixteen conferences has been made the topic of considerable deliberation at the district conferences, It may be well to consider the name by which this gathering shall he known. It has, for the sake of convenience, heen called "General Conference," and no doubt the name has already taken a firm hold upon many of our people. But it is after all a question whether it would be proper or just to use this name for the reason that one hranch of the Mennonite denomination has highest of God's creations, is incapable adopted the name "General Conference of learning without a teacher. God, of Mennonites of North America." This body is incorporated under this name and has a charter from the government, hence it would he improper, not to say illegal, for us to adopt this , name "General Conference." But it seems to us that for our sixteen conferences there remains a better, a more appropriate name, than the name General Conference. We have been laboring harmoniously and unitedly, in our church and conference work; we call ourselves one people; we observe and advocate the same general principles, practices, and rules of order; we consult one another, and labor together as a united band of Christian workers much the same as the various states of the Union are united in the allairs of government. Each state has its own government as each district has its own conference, and yet as the state government is not in conflict with the general government, so the different district conferences are not in conflict with one another nor would they he in a conference that includes all of the district conferences. But while the government of this country is confined to its boundaries, we are not limited to such narrow borders. The Christian church knows no geographical horders as set by nations. What would we he then in our united conference work? We would simply be the "United Conferences of Mennonites." This name will not change the name by which we are known as a body of Christians, but it will show to the world what we are, and what our relations are. We would like others to write on this subject, for it will be one of the things to be taken into consideration at the conference to be held next fall. The success of our church, however, does not depend upon its name; for the name Mennonite did not exist 400 years ago, while our church did exist then, but under a different name.

"THE love of Jesus is noble, and spurs us on to do great things, and excites us always to desire things more perfect.

For the Herald of Truth. OREDIENCE.

DV PT 12A RETZNER.

We sometimes speak of ohedience of children to their parents and of obedience of children in the schoolroom to their teacher. While in these two spheres that we have just mentioned, as well as many others that we might refer to, obedience is exceedingly desirable, and even a necessary essential to happiness and to good order, we will draw our minds away from these for a while and we will consider more directly the ohedience God's "grown up" children should show to God's laws, to the Master's teachings and to the injunctions of the inspired apostles.

Obedience means, willing to obeyanhmissive to restraint or control. The human race, although the

knowing this from the very beginning, made laws for us to observe and to obey. These laws are our teachers; hy them our lives must be governed. In His infinite wisdom God made every natural law, as well as all spiritual laws, so perfect that if we do not yield ohedience to even the least of them the natural and only result is suffering, which we are accustomed to call punishment. If we break a natural law we must at least suffer the consequence of our folly-our sin in this life-and if a spiritual law is broken the penalty will be heavier. The sacred volume teaches us that "whosoever shall keep the whole law and yet offend in one point, he is guilty of ail." From this we learn that God wants implicit and perfect obedience in ail things -He will not allow us to overlook even the least of His divine laws and commands. Paul also, in one of his letters to the Corinthian church, asked for proof whether they be obedient-not to the first great principles only, but in all things-great and small alike. Only a short time ago we had for a topic in the Young People's Meeting, "Little ways of hettering the world." We tried to hold forth the "cup of cold water"—the smiles, the kind words and the little things that we all may do, and so easily, too, if we will only be watchful and will keep our eyes, and our understanding, and our hearts open to the needs of those within our reach. The Master teaches us that the "cup of cold water" shall not he given without a rewardthe little loving deeds that we may do to "one of the least of these"-even they are done unto Him-unto the Master, and in the end the plaudit shall he "biessed." That we shall not fail to do these little things are the teachings of the exalted Son of God. And little things are always the "gate way" to greater accomplishments. But even in these little things, if something is to be accomplished obedience must step lnwe must be submissive to the great Commander. The Master teaches and we His servants must obey or else the work can never he done. During the Lord's period of life on

earth He gave us many commands and we have already learned that we must vield obedience to every one of these. The cup of cold water can be given with. out any special sacrifice, but I wish to draw our attention to something that is not quite so easy. Our Elder Brother charged us with one great command, and this particular one we seem to obey with more rejuctance than perhaps any

commission to His disciples. We know that to be ohedient here means that we must form a very intimate acquaintance with "seif denlal," and that we must hecome very closely related to "consecration," We read over and over again the last three verses of the twenty-eighth chapter of St. Matthew, then we stop to think and wonder-we are astonished that not more active ohedience is shown to the Master's parting words. We all know how much sacredness

we attach to the last moments we spent with our dear departed, and almost rev erently we regard their last words. How little we think of departing from the teachings of a beloved mother whose voice is stilled in death, or of violating the last desires of a dear friend. How often we say, this and that shall be done just so, hecause it was a departed loved one's last wish. Then why not show as much reverence for One whose greatness and highness cannot be estimated. One reason, perhaps, why the Savior's last charge is regarded with so little serious and cheerful activity is because the Master does not ask us to remain at home to enjoy the society of friends and loved ones, and to appreciate the social hlessings of Christianity and the advantages of civilization in our "home land." Instead of stay the Master says go-go teach all nations. Of course this command was given to the eleven disciples and they went about their work as the Master instructed them, and then, when they had toiled long enough, they went to their reward.

We seem to ask: can these words of our ascended Lord really mean something to us to day? Weil, we are glad enough to helieve that "God so loved the world that He gave His only hegotten Son, that whosoever believeth on Him should not perish, but have everlasting life." Now since we know that we have a right to take advantage of this glorious fact, we must know that the Master's last commission was given to His disciples then and to us now. Jesus still says go teach all nations. That this last commission is of the greatest importance is clearly evident, Matthew says that Jesus had made a special appointment for the teaching of this last great lesson. He told the eleven disciples to go away into Galilee, into a mountain, and there Jesus met them-He came and spake unto them. First He told them that all power in heaven and on earth was in His possession. "Go ve therefore and teach all nations, haptlying them in the name of the Father, and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you." And now comes the final beautiful ending: you shall never be alone-do as I have told you-be obedient, "and, lo, I am with you alway, even unto the end of the world." Because being a missionary in a foreign land involves peril, and danger, and hardship, is that a reason why we ought to remain at home, living comfortably and comparatively easy lives? Jesus loved the glory He had with the Father, but He consented to leave heaven's glory to become a man and to live on earth, so poor that He had not where to lay IIis head-to be despised and rejected-to have no other shelter very often than the mountains and the garden-to he a man of sorrows, and finally to die the most cruel death. More terrible than this our lot cannot

other. I refer to our dear Lord's last be if we do go to India or to Africa in obedience to the Master's command, "go preach the gospel to every creature," and if it was good enough for our Lord, is it not good enough for us? We talk of the need of the gospel heing taken to the heathen, but so few obey the divine command, go. Let us not forget that we must be "obedient in all things." If the words of Matthew 28:19, 20 could have lost their power, God would never have permitted them to enter the Bible and, if there were none among us who might go and who could "go and teach" the Master would not have given us this last command. And the greatest of missionaries, the apostle Paul, would not say "be obedient in all things."

Breslau, Out.

For the Herald of Truth

THE NUMBER SEVEN. BY TORIAS M. KAUFFMAN.

Seven, so often mentioned in the sacred writings, has always had a kind of emphasis annexed. It is, by some, called the number of perfection, being composed of the first two perfect num bers equal and unequal, three and four, for the number two, consisting of repeated unity, which is no number, Is not perfect.

In six days creation was perfected; and the seventh was consecrated to rest. If Cain be avenged seven fold, truly Lamech seventy and seven fold. Noah had seven days' warning of the flood, and was commanded to take the fowls of the air into the ark by sevens and the clean heasts by sevens. The ark touched the ground on the seventh month; and in seven days a dove was sent, and again in seven days after.

Abraham pleaded seven times for Sodom, and he gave seven ewe lambs to Abimelech for a well of water.

Jacob served seven years for Rachel and also another seven years.

Joseph mourned seven days for Jacoh. Lahan pursued after Jacob seven days iourney.

The seven years of plenty and the seven years of famine were foretold in Pharaoh's dream by the seven fat and the seven lean heasts, and the seven ears of full and the seven ears of blasted corn.

The children of Israel were to eat unleavened hread seven days. The young of animals were to remain with the dam seven days hefore they were taken away.

By the old law, man was commanded to forgive his offending brother seven times, but the meekness of the Savlor extended this forhearance to seventy times seven.

For seven days in the seventh month a holy observance was commanded to the children of Israel, who feasted seven days in tents.

Every seventh year was directed to be a year of rest for all things, and at the end of seven times seven years the Inhilee year began.

They were to observe a feast seven days after they had gathered in their corn and wine; seven days they were to keep a solemn feast as they had been blessed in the work of their hands.

Every seven years the land lay fallow. Every seven years there was a general release from all debts, and all bondmen were set free.

From this law may have sprung the custom of binding young men to seven years' apprenticeship; and of punishing offenders with seven years, twice seven. or three times seven years' imprisonment. Every seventh year the law was directed to be read to the people

1898.

If they were obedient, their enemies should flee before them seven years; if disobedient, their enemies should chase them seven years.

In the destruction of Jericho seven priests bore seven trampets seven days: on the seventh day they surrounded the wall; seven times, and after the seventh time the walls fell.

Seven of Saul's sons were hanged to

Jesse had seven sons, the youngest of whom ascended the throne of Israel. The number of animals in sundry of

their ohligations was limited to seven. Solomon was seven years building the temple at the dedication of which he feasted seven days.

In the tahernacle were seven lamps. The golden candlesticks had seven branches.

Seven days were appointed for an atonement on the altar, and the priest's son was appointed to wear his father's garment seven days.

Naaman was commanded to wash seven times in Jordan to cure himself of leprosy.

Gehazi was ordered to look toward the sea seven times; and at the seventh time he saw the wished-for cloud.

The Shunammite's child sneezed seven times before life was fully restored. In the seventh year of his reign King

Abasuerus feasted seven days; and on the seventh directed his seven chamber lains to find a queen, who was allowed seven ladies to attend her.

Joh's friend sat with him seven days and seven nights and offered seven bullocks and seven rams as an atonement for their wickedness.

David prayed that the wicked might be awarded seven fold in their dream, Solomon says that the fool is wiser in

his own conceit than seven men that can render a reason, and that when the wicked speaketh fair there are seven abominations in his heart.

Nehuchadnezzar was for seven years like a heast, and at the end of seven years his kingdom was restored.

The flery furnace was heated seven times hotter to receive Shadrach, Me shach and Abed nego.

Enoch, who was translated, was the seventh from Adam and Jesus Christ the seventy seventh in a direct line.

The Savior spoke seven times from the cross on which He remained seven hours; in seven times seven days after His resurrection He sent the gift of the Holy Spirlt.

In the Lord's l'rayer are seven petitions, contained in seven times seven words. In the Apocalypse we read of seven churches, seven candlesticks, seven spirits, seven stars, seven trumpets, seven leagues, seven thunders, seven vials, and seven angels to pour them out upon the seven headed monster Antichrist.

East Petersburg Pa.

For the Herald of Truth. FAITH, HOPE, AND LOVE.

BY L. W. WILLIAMSON.

Faith, hope, and charity or love, the Heavenly Three unite.

Faith lifts the sacred cross which cannot fail, and hope her anchor casts within the vale, while heaven born love stands linked with these by purest ties. those sisters three-Emblems of the

Trinity, shed evermore their smiles on the Deity, because it is the very essence fallen man

Faith, though not the greatest, stands the first in order among the Christian graces. By it we take the first step heavenward. Without it, it is impossible to please God, "for he that cometh to him, must believe that he is, and that he is a rewarder of them that diligently seek Him," and that He requires adoration and service from man, and that He blesses, protects, and saves those who in simplicity and uprightness of heart seek and serve Him. Faith in Christ, or say ing faith, is a principle wrought in the heart by the divine Spirit, whereby we know that Christ is the Messiah, and thus we fix our affections on Him, give ourselves to Hlm in all the ways of holy ohedience, and rely solely on Him for everlasting life. As the properties or adjuncts of faith, it may be observed that it stands first in order, and takes the precedence of other graces, hence "he that helieveth and is haptized shall he saved" (Mark, 16:16). It is also in every way precious and valuable. It also appropriates and realizes, for the apostle says in Heb. II : I, it is the substance of things hoped for, the evidence of things not seen.

The evidences of faith are love to Christ, confidence, prayer, attention to His ordinances, zeal in promoting His glory, and holiness of heart and hope, The Christian hope is an expectation

of all necessary good, both in time and eternity, founded on the promises, relations and perfections of God, and on the offices and righteousness of Christ. It is composed of desire, expectation, patience and joy. It may be considered as pure, having its origin from God and centering in Him. It is called "lively" (I Pet. 1:3), as it precedes spiritual life and renders us active and lively in good works. It is also courageous, (Rom. 5:5; 1 Thess. 5:8), because it gives for titude in all the troubles of life and yields us support in the hour of death. It is sure because it will not disappoint us and is on a sure foundation. It is joyful as it produces the greatest felicity in the anticipation of complete deliver ance from all evil; it is the hope of eternal life, the soul's auchor. The world is a boisterous sea, the Christian's course is a voyage to the port of everlasting felicity, the royal dock in which that anchor was cast. The storm of this life is but a short time. The anchor of hope, if fixed by faith in the eternal world, will prevent all shipwreck of the soul. Although the soul may be tossed by various temptations, it will not dis pair, because hope is its anchor and is sure and steadfast and reaches to that place within the vale, whither the Forerunner is for us entered, even Jesus, made an high priest forever after the

order of Melchisedec. Faith, like the cable, is the connecting link between the ship and the anchor, or the soul and its hope of heaven. Faith sees heaven; hope desires and anticipates the rest; faith works and holds fast, and shortly the soul enters a happy state because its anchor is sure.

Love consists of approbation, and inelination toward an object that appears to us as good; but love to God is a divine principle, implanted in the mind and heart by the Holy Spirit, whereby we reverence, esteem, desire and delight in Him as the supreme Giver of all good. We may consider it as an attribute of

of the divine nature, therefore it is declared by divine inspiration that God is love, though God is holy, just, righteous in the abstract as He is here called love: so he that loves God will love his neighbor also. Brotherly love is an affection deeply rooted in the mind and heart. especially in the saints, and it also prompts us to every act of kindness toward those of the household of God. and it must follow from love to God and to all mankind, yea it reaches even unte our enemies: for love is the fulfilling of the law

Love or charity suffereth long, hence the love of God and our neighbor, for God's sake, is patience toward all men. It suffers all the weakness, ignorance errors, and all the malice and wicked ness of the children of this world, and this not merely for a time, but "long: it endures afflictions without murmun ing. It is also very kind, tender, and compassionate in itself, also kind and obliging to others; it is truly mild, gentle and good, therefore it is not grieved be cause another possesses a greater portion of earthly, intellectual or spiritual blessings.

Love vannteth not itself: does not set itself forward to be noticed or applauded and is not disturbed because unnoticed or unknown: it is not puffed up or in flated with a sense of its own importance. A mau whose heart is tilled with the love of God is filled with humility like a little child, knowing that if there is any good thing about him, that it must surely come from God for we know that without the guidance of our Creator no good thing dwelleth in us.

Love doth no: behave itself unseemly never acts out of place, is never unmer ciful to any one, but is always kind and loving and willing, as far as it is possible, to please all men for their good unto edification in the truth.

Love seeketh not her own and is not desirons of her spiritual welfare only, but of her neighbor's also. The man who passes through this life not earing for his neighbor's spiritual welfare is not standing where he should be, Surely he has not the Christ life dwelling in his heart as fully as it should, because charity is not easily provoked and is not irritated nor embittered and thinketh no evil does not surmise evil where no evil appears, but gives every man full credit for his religion and uprightness, while nothing is in his conduct inconsist ent with his profession. Love rejoiceth not in injurity It

does not take any delight in fraud or violence wherever or against whomsoever it may be practiced; does not rejoice in the downfall of any one, no not even of his enemies, but rejoices in the truth or everything that is opposed to falsebood and irreligion. Love beareth all things, is ever ready to cover, as far as can consistently be done, the faults and imperfections of others, not making them the subject of censure and conversation. Love believeth all things. It is ever ready to believe the best of every person, and gladly receives whatever nay tend to the advantage of those whose character may have suffered from detraction. Love hopeth all things. When there is left no place of believing good of a person, then love comes in with its hope and makes all proper allowances and excuses as far as good conscience can permit and hopes that the transgressor may reform know you that ye have not the love of

and be restored to good standing in Christian society, Love endureth all things. It bears adversity with an even mind, submits with resignation to the dispensation of the providence of God. Charity never faileth but endures trials afflictions and Insults. Love, being of God, will ever remain. Love is properly the image of God in the soul. By faith we receive from God a future and eternal good, but by love we resemble God and by it we are qualified to enjoy heaven. Hence faith is the foundation of Christian life, hope rears the struc ture but love linishes completes and crowns it in a blessed eternity.

> For the Herald of Truth ARE WE BORN AGAIN?

BY G. W. NORTH.

"Marvel not that I said unto thee, e must be born again." John 3:7. The fact was that when Nicodemus came to Jesus by night, he was yet darkened in his understanding, alien ated from the life of God because of the ignorance that was yet in him. But

now we are more enlightened in the matter of the new birth. Some one says, "By conforming to the world in fashion you show that you

do not differ from ungodly sinners."

A great many of our people to day have fallen into the idea that the fashion or this world is mainly dross but there are almost innumerable ways to fashion after this world. Let us consider a few things. In 1 Sam. 17:7. we read that "man looketh on the outward appearance, but the Lord looketh on the heart." Even our heart may be deceitful.

Another one says, "We may be proud of a plain dress as well as of a fashionable dress." But what we need is a true heart, filled with God's Spirit and His When we are once this far along we no longer care for the fashions and gavety of this world.

We see that it is far better for Christians to be "singular," because God wants His people to be a peculiar people, zealons of good works, (which, compared to the ways of the world, is singular and this marks them as a separate people, different from the

What is it to be born again? Is it only going to church or uniting with a church? No. Some professedly Christian people have an idea that by going to church and attending revival meet ing and making all the noise they possibly can, no matter how much advantage they take of their fellow man, they are born of the Spirit of Christ. But Christianity means more than all this, it means more than stoging, pray ing, paving. It means a consecrated and pions life, it means honesty in all dealings, purity in all conversation, and a heart filled with charity toward all

When we are once born again and transformed by the renewing of our mind, as Paul tells us in Rom, 12 2. then we will never be happy nor satis tied unless we do that which God has for us to do. After we once get right in the line of obedience, we will then see the beauties of a Chri tian life as we never did before.

But not all professors seem to be horn again, for all men have not the love of God shed abroad in their hearts, for the Savior said to the incredulous Jews, "h

1898.

power of it crucifies the lusts in man,

from which all wars arise, and receiving

life from Him who declares Himself to

be the way, the truth and the life, Ile

is one of love, of life and light, and

those who are horn of God receive of

ilis Spirit, and His love breathes peace

and good will to man. He loved us

while we were enemies, and died for

our sins praying with His dying breath,

"Father, forgive them, they know not

what they do." And as Ife did, so does

Again Jesus said to Peter, "I'nt up

He command us to do, saying, "Love

thy sword into its sheath, for they that

take the sword shall perish by the

sword," And nothing will the Lord al-

low to be held in preference to Him

and if for Him He would not have his

servants fight, what else below, thus

breaking His command, can we by It

contend for. Since they alone who do

His will shall wear the heaveniy crown;

since they alone who whilst here below

do euter into Christ's heavenly king-

dom, shall reign with Ilim in glory

Let us forever bow the knee to lim

who is the King of kings, and who hath

power in heaven and on earth, and who

can destroy not the body only, but the

immortal soul And His royal law is

this, "Do to others as ye would that

When nations come to learn of Him

who is meek and lowly in heart, then

lying, avarice, revenge, bloodshed, ha-

tred, strife, things inseparable from

war, will hide their face in shame, and

peace, love, gentleness and joy shall

dwell amongst a people walking in the

Then may we not forget to pray,

"Thy kingdom come, thy will be done

However God may be pleased to over-

rule evil for good, as Ile did the selling

of Joseph hy his hrethren, it is wicked

they should do to you.

light of the Lord.

as in heaven so in earth.

your enemies."

breathes on us of His holy Spirit, which

July .5,

God in you." If all love God, then all are born of God, for the Apostle John says, "Every one that loveth is born of God and knoweth God."

The Apostle also says, "If Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness." In other words, the spirit of our Lord dwells in us and controls us every day and hour.

Kukomo, Ind.

For the ligrald of Truth. "DECISION."

BY J. A. CURTIS.

A characteristic which, when once attained, will bring to the possessor the key that unlocks the door to the store house of God. To stand In awe of the privileges God has given us, is doubting His word. The counter-nature is taking the ascendancy, Christ once enthroned is become but the subordinate one to look to. Worldly competence presents itself, riches, fame, education, social privileges and patriotism are become permissible councillors. To give each of the above desires voice in the de cision of problems to be solved through life is not according to God's word.

It pays to let God decide and rule all that He has created after His own image. To take upon ourselves the power to permit a worldly desire to dictate in any turn in life, is to suffer great uncertainty and loss at the end.

True life work consists not in the unity of the several powers of man, but God's design is finished when the soul, iu unity with God, is in obedience to His holy will. Christ uses His people as instruments in His hand.

A partial obedience to God's will is not doing the whole will of God. Nothing but the whole service of man is accentable to God.

To show your colors is to prepare for the fight; not to show any colors is not to have decision. To occasionally take connsel of the adversary is to tell him that he is considered a friend.

Worldly inducements present them selves, social position, educational standing, wealth. Have you made the decision? If not, then the desires that originated with the fall of man will help you decide from time to time till every fiber of the being is bound by the powers of darkness. Decide while the twig is tender.

To decide now is to have your robes washed white by the blood of the Lamh. To pave the way to heaven is to have a mind decided for God. Our passage is paid for No ravenous beast dare molest us along the way.

Dear friend, have you thus far been tossed to and fro, hither and thither at the mercy of the adversary of your soul, and kept in bondage by the powers of darkness?

To become saved brings an Eden to the heart, which no sooner is established than the sweet music of the soul is disturbed. Trials arouse us to a sense of duty as well as our privilege of calling upon God for help. From thence the devil with all his powers of hell will strive to win back the soul he lost.

llave you arrived at the decision? Heaven with all its privileges is await ing your decision. Oh be washed and made white in the blood of the Lamb. What shall the answer be?

Goshen, Ind.

WHAT PROGRESS. Am I any nearer heaven than 1 was a year

ago? Are my footsteps on life's journey, although weary, we ik and slow. Leading me the way I ought to go?

Every time that over earth the twilight creepeth cold and gray, Wrapping in its sombre mantie the departing

form of day,
should have made advancement on my way. But my footsteps weak and trembling some

times take me from the right; And I find that I have wandered into darkness, ont of light, When there falleth down the curtain of the

night. But the bypaths do not please me and 1 go

back to the road, That I know alone can lead me to the city of our God, Where I hope at last to lag aside my load.

Help me, then, O blest Redeemer, to keep in the narrow way, ngthen me to keep right onward, hour by

honr, and day by day,

For the Heraiu of Truth A SUGGESTION.

BY W. W. KAUFFMAN. In the report of the Amish Menno-

nite Conference held in Lagrange Co., lud... June 2 and 3, 1898, we notice that the first question taken up was in regard to more aggressive work in the Evangelistic and Mission field and the ordination of ministers for this work. We find no fault with the resolution passed upon it. Now inasmuch as we are living in the "last" and "perilous timea" and as we believe that the principles of peace and non-resistance should be extended even beyond the borders of our own churches, especially so at the present time, and as we are commanded to pray for laborers and surely we ought to work in harmony with our prayers, and as our conferences before passed somewhat similar resolutions and without much apparent effect or action, therefore we would suggest for further consideration, that conferences should appoint a committee of two or three ministers, at least one of whom should have had considerable experience in evangelistic work and one of whom should he a bishop whose duty it should be to visit all the churches of their conferences and there hold several meetings preach ing upon the nature, importance and result of Evangelistic and Mission work and then proceed to assist the minister or ministers of that congregation to choose and ordain such as are qualified and are ready for the work. I, for one, was rather opposed to this method of work a year or so ago, but the more I visit our different congregations both Amish and Mennonite, and see the lack of push in this direction, I think the above method would bring about good results. God has in His allwise way qualified men for this work, and if the different congregations were in the right attitude there would he more interest manifested. Again, if our different congregations do not put our young men to work, especially those that are qualified and are ready for the work our churches will suffer loss. I can point out some congregations that I think are much in need of young minis ters. I think as Bro, Dan'l Kauffman states in his comments on the qualifications of a minister that his talent

should be above the average. Unless

the church pray for much wisdom in this matter these men that God has fitted for that work will not get into that place. It seems to me this would bring about more uniformity of action and much better results than If each church Is left to act independently. and as we believe that some are best fitted for pastors, others for evangelists, etc., we believe it would be best to ordain men for these special offices, pro vided these brethren have shown by their labors what they are best fitted for We also believe that this work of ordaining men to the ministry should not be undertaken without prayer and fasting and giving ourselves up so that the Holy Ghost and not man may say who shall he separated to this work. See Acts 13: 2. 3.

Cherry Box, Mo.

WAR AND PEACE.

It might almost seem superfluous in these days to advance reasons for our belief that all war is anti-christian, but since we are now confronted with war itself, is it not well that our vouth be able to render to every man who asketh him a reason for his non-compliance with the commands of men to gird on the sword.

Like as it is said of divorce so in the beginning war was forbidden to men. Cain was the first to imbrue his hands in his brother's blood, and for so doing was expelled from the Divine presence. Lamech next laments, saying

"I have slain a man for wounding me, And a young man for bruising me: If Cain shall be avenged seven fold,

Truly Lamech seventy and seven fold."

(Gen. B. V. 4 : 23.) But whether, as is the supposition of many, the crime for which above all others God's sentence of death was executed on the old world by the sending of the flood, was the shedding of hu man blood, we know not, but this is sure, that before the flood we never read of that terrible scourge of war. which now, notwithstanding all the light the Lord hath in these latter days woucheafed to man still stalks through the world with visage made more hid eous by ail the death-dealing inventions of men, in these modern days. When men again multiplied after the flood, and "the whole earth was of one ian guage and of one speech," the world through unbelief of God's covenant to Noah, and to his seed after him, that "no more should all flesh be cut off by the waters of a flood" this world of men began to build a tower whose top might reach to heaven, which God see ing came down from heaven and confused their language, so that they left off building, hence was it named Babel, meaning confusion, from whence comes Babylon. Men now began to band themselves together according to their several tongues, and thus formed nations, the first of which we read was that formed by Nimrod, who is said to have been "a mighty one In the earth"

From amidst all the prevailing Idolatry, into which men so soon fell, God called Ahraham out, and "biessed him in all things," and he became a prince like unto the mighty ones of the earth. Yet was It not by war and plunder this holy man Increased his wealth, and when he pursued, overtook and overthrew the four kings, recapturing Lot,

"a mighty hunter before the Lord."

his nephew, and the people of Sodom kingly power of exercising pardon, grant forgiveness and absolution from and Gomorrah, with all their goods sin to those who believe In His Son Je-Ahraham would not retain to himsel one single thing, not believing that war sus Christ and who submit to His rule justified him in enriching himself by and keep His commandments. And no the loss of others. Isaac and Jacob greater command as regards our duty were men of peace, save to the grief of to our fellow-man, has He given to us Jacob, Simeon and Levi, his sons, made than this, that we love one another, for a treacherous attack on the men of "he that loveth not his brother, whom Shechem and siew them. Nor from the he hath seen, how can he love God, heginning of the world till the day that whom he hath not seen?" And if judg-Israel was beset by the Amalekites in ment begin in God's sanctuary as seen by Ezekiel, that is in those who profess the wilderness, do we ever read, beyond the cases already mentioned, that those to be Christians, and if who took to themseives the name of who break one of the least of Christ's "the sons of God" ever engaged in actcommands, and who teach men so. ive werfere are to be esteemed "the least in the kiugdom of heaven," how much more Heretofore amidst the contending turmoil of surrounding nations, God's will the loss of those be, who teach men to break this commandment of love to people had been in a special manner

desert that we first read of a Divine command to men to make war (See Gen. 27:16. For some four hundred years th long-suffering mercy of God had forborne to destroy the Amorites because their iniquity was not yet full. Now does He command Israel utterly to extirpate them, and take possession of the land which the Lord had long promised to Israel. God did then suffer war for the time heing, for the hardness and wickedness

protected by the shield of His power,

nor was it by the might of man's power

in war that Moses delivered Israel from

the bondage of Pharaoh. It is while

Israel is now attacked by Amelek In the

of men's hearts. But mark the distinction. Whenever Israel sought connsel of God, and He commanded them to war, after directing them as to the manner, then was Israel uniformly vic torious. God by means of His judgments taught men righteousness. No was Israel itself when the nation fell into sin and idolatry, exempt from the perils of war. But Israel lived under the law which was given by Moses, which law is one of retribution-"au eye for an eye, a tooth for a tooth," but we live under the gospel of the grace of God which comes through Jesus Christ, whose law is love, mercy and forgiveness. Christ Jesus is our lawgiver, who if any man will not hear, he cannot be numbered as belonging to Christ's kingdom, and He commands, "Love ve your enemies ... do good to them that hate you: pray for them who despite fully use you and persecute you, that ve may be the children of your Father which is in heaven," etc.

Again He says, "Blessed are the peacemakers, for they shall be called the children of God." Again the apos tle says, As far as in you lieth, live at peace with all men. "Little children love one another." "Dearly heloved, avenge not vourselves, but rather give place unto wrath. "Vengeance is mine wiil repay, saith the Lord." And when the angel appounced the coming and the birth of Jesus he proclaimed "Peace on earth, good will to men." Christ's coming exemplified the con descending mercy and love of God to man. His life and words declaring the true character of the Father and the will of God to man, as also exemplified to man what he by God's grace should be, His death, as a propitiation for the sins of the world thereby opened a door of mercy to man, whereby God may stili remain true to His declared charac ter as a just judge in His condemnation of sin, and at the same time in His

evii that good may come. Such, says the apostle, are justly condemned. A desirable end for good does not justify any in using wicked means. Such may strive to justify themselves, but both the one who takes the sword, and he who defends himself by the sword, fall alike in war. Whereas the very essen tial passport to heaven is forgiveness of our fellowman. God doth not justify those who in an unforgiving spirit seel to slay their enemies, for whom Christ in ilis love towards them and us died. and whom He commands us to love. those "If ye forgive not men their trespasses neither will your heavenly Father for give you your trespasses." Is then an earthly crown of glory douhtfully to be won, and seeking only the applause of men to satisfy the lust of revenge or ambition, to be bartered for a heavenly man, yea, even love to our enemies, To Israel according to the flesh, God crown to he worn throughout eternity gave an outward kingdom, like unto, hy those who suffer with Christ that vet separate from all the kingdoms of they may reign with 11im? How can the Lord answer the prayers of two of the earth; their enemies were men; to His professed ministers in opposing to us is given a heavenly inheritance, our weapons are not carnal, neither are armies each one praying for the victory over the other? Rather let each one our enemies against whom we are to humbly crave that his eyes may be wage warfare men; but the powers of darkness, which enslave the world in opened to see the darkness in himself. that he may be turned from the power sin and alienation from God, and not the least of these enemies is war itself, of sin and darkness to the power of (lod, which is righteousness, peace and which desolates the beautiful creation jove, and as they come under this of God, and carries suffering, rapine and power they must needs lay down their death in its train. As each one enlists swords, for the law of the true Chrisunder the banner of the cross, the

tian faith is love. Oh then may the God of love, the Prince of Peace, the Lord of life and giory so shine into the hearts of men that, in gratitude to Him for all Hisunmerited mercies towards us, we may seek the peace and good of all men and enjoy the blessing of iiim who said. "Blessed are the peacemakers, for they shall be called the children of God.- W. W. B, in The Friend.

DEALISTIC SCENE OF LIFE AND DEATH.

Under this caption The Christian Advocate calls attention to matters of vital moment, by relating the following

A scene from a luxurious chamber in this city illustrates the triumph of the Gospel when brought in comparison with the lifeless words of a frigid philosophy, blasphemously baptizing in the name of religion. A young woman of keenest intellect, of every accomplish ment, had all her life sat under the teaching of ministers who had nothing to say except that evangelical Christianity is an ontworn superstition; this she helieved and frequently complimented her minister upon the wit with which he punctured the bubbles of fan aticism. She accepted his view that Christ was a mere man, that conversion is a species of hypnotism, that a future life is probable but not certain, that sin is but an incidental result of ignorance and thoughtlessness, and that if there be a future life it will simply be brighter and more beautiful than this.

There came a day when she was taken ill; at lirst there was no occasion for alarm, yet she became strangely weak as one day followed another Balled were her physicians, and terrified her devoted parents. Conscious of her changes, and affected by the anxiety of others which it was impossible for them to conceal, one afternoon when the blind guide was present conversing in those professing to be led by the about everything but religion, and par peaceable, gentle Spirit of Christ to do ticularly descanting upon a musical

performance which he much regretted she could not have attended, she said to him, "I believe that I shall die. Cannot you tell me something to help me meet my fate?"

The minister would have been less than human If he had not tried to strengthen her, for by this time all knew that her case was hopeless. Yet but three weeks before she had been the perfection of health, beauty, vivacity and strength. He said, "This is the time to try your philosophy; we must all die, every one that ever lived has had to pass through the same valley It is as natural to die as to live. Be conrageous, be strong." There was no response from her, but gathering from his remarks that her apprehensions were just, a deep horror settled upon her face, and she said, "Where will I go?" "That," said he, "no one knows; we can form no idea of that except by

Not a promise of Christ, not a word of the mansions, not a syliable of the place prepared;-he seemed never to have heard the twenty-third Psalm. Soon, being disquieted, though not ahashed by the ohvious failure of his effort to help her, he withdrew, leaving the physician and the nurse.

The physician was a communicant of one of the ritualistic churches of the city where he lived, but his religion had been of a very formal type, unlike some of those who have not lost the suhstance in the shadow. As he saw the nameless dread in her countenance, and the pitiable failure of her unspiritual adviser, he thought within himself. "Have I nothing to say? Can I see her drift unhelped to meet her fate?"

Overcome by an impulse which stimplated his memory, he whispered to her the beautiful prayers and words of promise which had often fallen upon his ears, watching her as one might watch the effect of a cordial upon the fainting. Her eye brightened a little, but not till be came to the words. "God so loved the world as to give His only begotten Son," and, "This is a faithful saying, and worthy of all acceptation that Christ Jesus came into the world to save sinners," and, "Ilim that com eth to Me I will in no wise cast out. did she speak; then she pressed his hand, and said, "Doctor, I thank you; I will trust that."

Yet the man who has no Gospel to preach goes on under the false name of Christian minister, undermining the only foundation which the waves that roll round the world and separate it from the realms unknown, cannot destrov

WASTED WORDS

There are some people who are willing to talk and talk until they almost talk you blind though they have noth iug to say that is worth saying or worth hearing. There are others whose words are of value. They are the expression of honest conviction; they are the fruit of long experience; they are the utterances of kindness and good-will; and such words give help and prove a blesing to those who receive them.

Most people when they are in trouble. and at their wits' end, are ready to listen to the words of wise, experienced, and unselfish advisers: but many others when comfortable and prosperous, are not willing to listen to such words. They are willing to be advised to do

things they want to do, to foilow their own notions, or glide along in the cur rent of worldliness and frivolity around them; but if advice crosses their inclinations they disregard it; they prefer to do as they please, and ail such counsel if given to them is like water spilt on the ground. They will listen with lilconcealed disgust to what you say, or answer with some pert rejoinder, and go on in their own chosen way.

Talking to persons who will not hear is wasting breath; and people whose words are worth hearing have no breath to waste. Life is short, and time is precious, and while they are willing and glad to counsel, advise and help they have no breath to waste talking Into the air.

Is it not a little strange that persons will listen with the utmost attention to the words of persons whom they have never seen before, who have never done anything for them, who have never given them a penny, nor a meai; and treat with contempt the counsels of those who for years have watched over them helped them, fed them, and provided for them,-those to whom they would now come for aid in any hour of sorrow or distress? And yet often these are the very persons whose advice is unwelcome, whose example is despised, whose counsel is rejected by the young and thoughtless, that they may follow a gay world, which cares little about them which does nothing for them, and would never he a help to them in time of trouble and misfortune.

Some young persons do not seem to think that they are under the slightest obligation to those who watched over them, toiled for them, fed them, clothed them, educated them, and cared for them for years. They forget that all the privileges and comforts they enjoy have come to them through the weary toil of hard worked fathers and mothers and friends, who have helped them, and nearly worn out their lives in caring for them, and whose only desire now is to have them do the best they possibly car for themselves and the world.

It sometimes happens that when people hate instruction and despise re proof, wiser people cease to instruct and reprove. They are tired of wasting words of giving advice which is only received with indifference, and trying to instruct people who do not wish to be instructed. Many might be benefited if they wished to be, but they do not wish it. If you try to reform them, you find they have no desire to be reformed. If you wish to improve their health, they are well enough already. If you, look ing forward to other years, seek to give them such counsel as shall lead them in paths of strength and usefulness, they care nothing about the future. The are content with their condition to-day and have no fears about to morrow.

Such people sometimes must be left aloue; left until money is spent; left un til health is broken: left until they have taken some fatal step which blasts their lives; left until, disappointed, broken hearted, suffering, and desponding, they find how much better it would have been to have beeded the counsel of wise and prindent friends, instead of having their own way, and treading a path which only led to sorrow and ruin.

That is a fearful picture which the wise man draws, of the young man who goes in evil ways nutil broken and ruined he mourus at the last, when his

tlesh and his body are consumed, and says, "llow have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed

To-day we may have opportunity to listen to advice and receive counsel-To-morrow our counsellors may be gone; we may be beyond their reach; fant. Let it find its early life peaceful, or it may be too late to profit by the kindly advice which they would give fancy merges into that older period ns. To-day is the time to listen to wise instructions, and those who frankly at- forward in rapid development, and each tend to kind advice and profit by friendly day the little one takes on more of the connsel, will never lack for counsellors and helpers, and will not only escape her be doubly careful that no untimely many evils, but will find that those who scare stunts its intelligence. It is said have been their counsellors in time of that to be afraid of shadows is an inevprosperity, will be their friends in days itable passing experience of childhood. of adversity and distress. And better Yet I know one small toddler who than all if they will head the counsels of the Lord, iie will protect and defend but whose great delight is to play with them in this world, and biess and glorify them in the world to come.-The Com mon Pronte

ON LIVING REVOND ONE'S MEANS.

Dr. George C. Lorimer, in an article on "Living beyond one's means," says: "Some one has said that our children desire to begin where their parents leave off. Consequently, if they can procure the elegencies of life in no other way, they will seenre them on the credit system and pay interest on a cutthroat chattel mortgage, a form of finance that would bankrupt the Rothchilds and lead to a panic on every ex change in the world. For it is a fact that the poor pay far higher for the ac commodation they receive than do the rich for theirs. The not unusual outcome of this kind of housekeeping is that the debtor falls behind in his payments, is annoyed by duns, borrows a tritle from a friend to ward off the evil day, and at last abandons hope, losing furniture and all that has been paid as interest and principal,

"In happy contrast was the course adopted by a bright-eyed wife in Chicaro. Calling at the house, I remarked 'Your home looks very pretty.' She replied emphatically, 'It is pretty, for we have paid for everything in it.' Then she told me that before her marriage her intended requested her to select a carnet and he would buy it on trust: but that she stoutly refused, and assured him that the bare floor was good enough for her until he could afford to pay for what he purchased. Levelaimed Bravo! and I am persuaded the little woman has made a good business man of her linsband by this time."

TIMIDITY OF CHILDREN.

Florence Hull Winterburn discussing "An Office of Motherhood" in the Wo man's Home Companion has this to say of an old-fashioned duty sometimes overlooked by mothers of to day:

"The first material duty of a mother is to protect her young; to create around it a shelter, in the midst of which the tender thing can grow, secure from shocks, and seeing, and hear ing, only what is good for it to hear and see. By learning the signs of fear in a vonng child, and knowing how to distingaish true fear from willfulness, they will be able to exert a soothing

sequences are serious almost beyond the Pope as head of Christendom. belief in the case of our highly organ- Mecca is sacred to the followers of ized, excitable, modern children.

"It is the mother, rather than the father, who is called upon to secure the blessing of a sound imagination to her hack in the beginning-with the very first surroundings of the new-horn in quiet, and unhurried. And when inwhen young faculties are springing hue of its larger fellow-creatures, let never has shown any such disposition. her own shadow and other shadows, when the lights are brought in each night. She is a peculiarly sensitive. sympathetic little thing, and could eas ily be made timid by unwise treatment. But under the sheltering care of fond and judicious parents, she is remarkable for 'not knowing what it is to be afraid'; and although she is given to unpleasant dreams, as many young children are, and often awakened with start, a low word or touch soothes her into serenity. Happy ahove others is the little child who thinks of his mother as a veritable refuge from trouble, a bulwark against danger, and a sympathizing presence."

DESCRIED FROM NIAGARA

A daring rescue took place at Niagara Falls a few days ago. It was near ing sunset, when a woman looking at the falls caught sight of a man clinging to a wave-washed rock in the Rive off Luna Island. It was plain that he had come from up stream, but the wonder was how he had escaped being car ried over the American Falls An alarm was given, and a party headed by a guide named McLoy, went to his rescue. After reaching Luna Island a rope was tied around McLov's body and he waded out into the stream toward the periled man. His course led him across a uarrow channel to a small island, and from there in a roundabout direction along a ledge to where the periled man was lodged. The current is swift, and the rocks slippery at that point, but with care he picked his way to the man. He tied the rone about hlm, and his companions on the island pulled with all their power. I'eople on shore stood pale with fear lest the rope should break and McLov and the man he was trying to rescue should both go over the falla. The rope held, however, and the two men were gradually drawn to safety and finally landed. It is ao that men are saved from the rapids of sin. The servants of God must go out to them with the life-line, but the power which saves comes from the heavenly shore. Christian Herald.

THREE SACRED THINGS OF CHRISTIANITY.

Superstition tends to multiply the number of sacred subjects. Certain cities have been held as sacred. Jerusaiem was a sacred city to the ancient and protecting influence at the right Jew. Rome has long been looked upon moment, and avert danger whose con- as "the holy city" by those who receive

Mohammed while even great Salt Lake City has a sacredness to the eye of the modern Mormon. Some rivers, as the Jordan and the Ganges have been held children. She ought to begin away sacred. The ancient Egyptians held certain animals sacred, as the cat and

There are three things held sacred by Christianity, the Lord's Book, the Lord's house and the Lord's Day. The Lord's Book, God's revealed truth, might have been transmitted by oral tradition, but this could easily fade out, and would, in the course of time, most likely have been corrupted. A reveiation made afresh to each successsive generation would invoive the peril of counterfeit revelations and open the door to imposture and fraud. Reveiation in the form of a book is fixed and certain; cannot be corrupted, is easily transmitted, and constitutes an abiding court of appeal.

The sacredness of the Bibie does not lie in the paper, ink, or binding, but in the truth itself. It is not a fetich. Vet. we confess that we like to see even the outward form, the printed book, treated with reverence. Above all, we should hold its teachings, even their verbal form, in holiest regard. While we do not cling to a verbal or mechanical theory of inspiration, who dare affirm that the Holy Spirit had no skill and displayed no wisdom in the choice of words? Those who use the words of Scripture to give point to a jest or in anything like play, forget that they are making sport with sacred things.

"Within this ample volume lies The Mystery of mysteries: Happiest they of human race To whom their God has given grace To heed, to fear, to hope, to pray, To lift the latch, to force the way: And better had they ne'er heen born

That read to doubt or read to scorn." The Lord's house. In one sense all places are sacred. There is no spot on earth's surface that is not sanctified by the divine presence. The time has come when neither in this mountain nor in that do men worship Him who. being a Spirit, is worshiped in spirit and in truth

"Where'er we seek Him, He is found And every place is hallowed ground. But it yet remains true that the Lord

honors the piace sacredly set apart for Him. He still loves the gates of Zion. and makes the place of His feet glorious. There are some who, under the pretense of making everything sacred. really make everything secular.

Ali religions have had their sacred places. The ancient heathens had their templed groves, the Greeks their Par thenon and Olympus. Thrice in every year the pious Jew went up Zion's temple crowned height, singing as he went: "I was glad when they said unto me, let us go into the house of the Lord. Our feet shall stand within thy gatea, O

The house of God is the Christian's sacred place, yet the sacredness does not consist in the wood and stone, but in the divine presence. Sad it is to see God'a house turned into a banquet haii, a place of fun and froilc. This is one of the evils of modern church life, and accounts for the spiritual dearth that prevalis in so many places. Reverence for the house of God should mark all

our conduct, and the opposite shows not only want of piety but want of re finement.

The Lord's Day. The Sabbath was made for man, and made when man was made. Transferred from the seventh to the first day of the week it maintains the principle of the sacredness of one day in seven, yet commem orates the resurrection as well as creation.

There are three ways of keeping the Lord's-Day. There is the Puritan method-the extreme of austerity-making the Sahhath a burden rather than a ssing, a day of gioom rather than of joy. Then there is the Continental method, which means going to church in the morning and to the theater or beer garden in the afternoon. But as against both these extremes lies the true Christian Sabbath. A day of rest but not of recreation, of worship but not of penance, of joy but not of frolic, of thoughtfulness but not of somber

As Christians, then, we cling to the sacredness of the Lord's Book, the Lord's house and the Lord's-Day. We would, however, hold all time and every place as sacred, because God is in air and filis all time and space. In the heaveniv city we shall need no tempie. "for the Lord God Aimighty and the Lamb are the temple of it." We shall no longer need the printed page, for the tree of life will shed its leaves for "the healing of the nations:" and we will no more need the Sabhath day, for God wiii be ali in ali, and that immortal life will not be told in days and years .-Jesse H. Gilbert.

SECURING RETURNS - Investment must precede revenue. And the greater the investment the greater the revenue, other things being equal. The man who is unwilling to use, or invest, what he has, is not likely to secure large returns. The unsociable church-member who complains that, though he has been in a church for tweive years, nobody ever comes to shake his hand, or tries to give him a good 'time, is perhaps suffering from jack of investment in the sociabil ity market. Has he ever offered to shake the hand of a stranger in that church? Is the man who complains that he is "not appreciated" doing all in his power to appreciate others? From a purely calculating, seifish standpoint. we must be willing to give if we wonid get. From God's standpoint, we shall give without taking thought for what we may get. Yet we have God's asaur ance that the same principle will hold in His service. "Then give to the world the hest you have, and the best will come back to von."-S. S. Times

HOME.

Home's not merely four square walls Home's not merely four square waits, Though with pictures hung and gilded; Home is where affection calls Filled with shrines the heart hath hullded. Home! Go watch the faithful dove Sailing in the heavens above us Home is where there's one to love, Home is where there's one to love us

Home's not merely roof and room, It needs something to endear it,
Home is where the heart can bloom,
Where there's some kind lip to cheer it.
What is home with none to meet,... None to welcome, none to greet us? Home is sweet and only sweet Where there's one we love to meet ne

MISSIONS.

1898.

MISSION NOTES.

Chicago, Sat., July 2.-These warm days make the work seem hard. The evenings are reasonably comfortable, but the days are very warm, and the sun's rays striking so directly the buildings and walks make the air seem doubly warm. The other morning dear little Mabei across the way was out on the walk barefooted. I noticed she seemed afraid to put her little feet down and presently she began to cry and the poor little thing did not know what to do because the payement burned the little feet, so she just cried until sister came to take her away. The walks are often so hot that shoe soles become quite hot in walking, making it uncomfortable for larger feet

Amid all this however we need not become downhearted, for God can lives groping in darkness without a bless anyway and He has been very near to help and biess.

The numbers at our indoor meetings have materially fallen off as the hail seems very warm at times, still the etings are interesting and the attention good. To partly make up for the falling off in numbers we have been holding some meetings on the streets; we have just returned from this work. We had two meetings this evening. both weil attended: the order usually is very good, and people who otherwise would not go to hear God's word, thus hear a short pointed gospel talk and a number of gospei songs.

Some of the people are very eager for these meetings, while others of course make disturbance, and care nothing for

Sunday eye., July 3, we had this very fully demonstrated, as a jot of boys gathered around and in every way pos sible disturbed the meeting; after singing, we quietly returned to the hal and there had our meeting. Bro. Sam uel Yoder of Elkhart was with us to

Thursday evening as we were hold ing a short meeting on String St., on ooking down the walk we noticed Bro. Leaman, happy looking as ever, coming toward the crowd, surrounded as usual hy a group of children. He, accompanied by his sister Edith, just arrived in the city, he again to enter the work here, after an extended visit at home and among friends, his sister to spend some time visiting with us.

We were glad to welcome them, and are especially glad to hear Bro. L. say "I am so glad to get back, it is just like home here." We do sadly need workers them express themselves in that way assures us that this is the corner of the vineyard where God wants them to work. We hope circumstances will be such that Bro. L. will not need to think of leaving here for a long time.

The Sunday schools are getting along nicely, although not as large as formerly.

Monday, July 4.—I wish those of you who think the country "slow" and "quiet" could he here for a few hours

For about a week, fire crackers, toy piatois, etc., have been making considerable noise along our streets, but since yesterday morning the noise has been simply awful to one who has never been through it all hefore.

I rather wondered iast year why the sters thought I would be so fortunate in being out of the city on the Fourth and while I was very glad to go home I did not think of it helng a special privilege just then. I reallze now why they thought so and think I could to day appreciate a quiet hour in the country better perhaps than 1 for merly appreciated days for the quiet they afforded. All this demonstration of the "Giorious Fourth" seems the more inconsistent to us in this work because we see so many places where the means that are thus wasted might

be so much better employed, "Why do ye spend your mouey for that which is not bread, and your ishor for that which satisfieth not" seems like a touching plaint for the day and actions now

Alas, how few people nowadays know what is real lasting pleasure, how touching to see the unsatistied, restless hope or a Savior.

Oh, for grace to lift up this Savior faithfully.

Several donations have also been re ceived for charitable and personal use among the workers. Two sisters from Kansas sent five dollars to use as we see fit. We use part of it for literature and part for the poor. Sister Hartzler of Indiana sent ten dollars for personal use. We thank the kind donors. May God help us to use it aright.

We have of late been remembered by a number of visitors and received from them some encouragement, among them Bro. B. Gerig of Ohio, Bro. Lambert of Indiana, Bro, C. K. ilostetler and wife of Elkhart, and others.

May God bless the kind friends who are interested in the work and may He continue Itis blessings on the work

i'ray for us that we may be faithful in our work.

WHAT CAME OF ONE WOMAN'S PRAYERS.

Sometime in the last century a poor woman in England, of whom the world knows but little, had a son, and she poured out her prayers and her tears for his conversion. But he grew up reckless and dissipated and profane. He engaged in the slave trade ou the coast of Africa, and was, perhaps, as hopelessly abandoued as any pirate who ever trod the deck of a slave trader. But a last, when all hope had nearly expired, his mother's ceaseless prayers were answered. He was converted and became one of the most eminent ministers in who can feel at home here and to have Loudon. That man was the celebrated John Newton.

John Newton, in turn, was the instrument in opening the eyes of that moralist and sceptic, Thomas Scott, afterwards the distinguished author of the Commentary of the Bible. Thomas Scott had in his parish a young man of the most delicate sensibilities, whose aoul was "touched with the finest issues," but he was dyspeptic, and sor rowful, and despairing. At times he believed there was no hope for him, After long and repeated efforts Dr. Scott persuaded him to change the course of his life. That young man was William Cowper, the household Christian poet, whose sweet, delightful hymns have allured hundreds of poor wanderers, and the most polluted to the "____fountain filled with blood

Drawn from Immanuel's veins." Among others whom he influenced to turn from the "broad road" was William Wiiberforce, a distinguished membe of the British Parliament, the great philanthropist, who gave the deathblow to the slave trade in Great Britian. Wilherforce brought Legh Richmond to see the "better way," who wrote the "Dairyman's Daughter," which has been read with devontest gratitude through blinding tears in many languages ali over the earth. All this indescribale amount of good, which will be redoubled and reduplicated through all time, can he traced back to the fidelity of the prayers of John Newton's mother, that humble, unheraided woman, whose history is almost unknown.-Sel.

A FLOATING BIBLE AND WHAT CAME OF IT. Some years ago, a merchant in Sawara,

Japan, whose name was Akihara Takeji, was visited by a Bible colporteur, from whom he heard something of the gospel. But the story made little impression upon him, and he went on with his business without paving any attention to the new religion about which he had heard. But it was not all in vain that he had heard something of the truth. lieury Loomis, the Agent of the American Bible Society in Japan, now gives the sequel to this story. In the fall of 1836 a great flood devastated that part of Japan where Mr. Akihara lived, and his store and goods were swept away. Having nothing else to do, Mr. Akihara used to go out daily upon the river to ilsh, and while thus engaged one day, he saw a small book floating on the water, i'icking it up, he found it was a copy of the Book of Genesis, and, as he read it, it made a strong impression upon his mind. He remembered all he had heard about God and the gospel of Jesus Christ. iie soou began to inquire eagerly about Christianity and the way of salvation, and it was not long before he became a Christian and entered heartily into all the duties of the Christian life, ilis family followed his example, and his daughter was sent to a Christian school Mr. Akihara has now bought a large family Bible, that he might have, in its best form, the book which first came to him in a wonderful way, and which was the means of his salvation,-Congre gational Work.

MY VACATION.

BY A. B. LEAMAN.

July 4th finds me again at the Home Mission, Chicago. The time interven ing between April 9th and June 30th has been a very pleasant time to me The afternoon of April the 5th, bidding the co-workers farewell and leaving them in the dark, siuful city of Chicago I sped away to meet the loved ones at home whom I longed to see

Surely it was encouraging to be met by kind friends at Lancaster. I was oon at the Old Homestead where everything seems so dear. The meet ing with the home circle and dear friends was never so appreciated be fore. Of all the Sunday schools I at tended during my vacation, uever have I found one so near as my own dear Home Sunday school -- namely Paradise, How pleasant it was to be there and listen to the miugling voices of Chris-

tian people, singing some soul-refresh

Oh how encouraging to know that our comforts and our cares are one Though we may be separated ever so far in hody, yet we are joined in spirit.

How encouraging it is to find the mission spirit awake among the people of the East. Sunday schools are being organized as fast as can be expected. The Industrial Mission on Welsh

Mountain is on a progressive line. The Lancaster Mission is on a fair road to success. God grant that they may not cease, but be aroused in the hearts of our young people until every creature In this land as well as in foreign lands has heard the glorious news of the gos-

Not only is the mission spirit awak ened in the East, but also in the West as well. We as a band of workers extend our heart felt thanks to l'leasant Hill Sunday school, Wayne Co., Ohio and to the Weaverland Sunday school, Lancaster Co., Pa., for the collections they have taken up for this work. The many donations by individuals to help the work along are not only remembered by us but hy God. The many "God bless you's" that were given were encouraging. We, as a band of workers, ask you to pray for us that we may go forth in His vineyard in the fear of God, discharging our duties. Chicago, Ill.

WEARINESS.

What, trembling soul! so soon of earth grown

weary, Ere thou hust reached the noon-tide of this

Faintest thou at the thought of years of labor Of suffering, toil and strife?

Knowest thou not that God will bear each burden, Will give thee grace and patience day by

day, That He a joy for every pang of sorrow,

Will give to cheer thy way? Jesus once trod the path thy feet are treading He knows what grief and sore temptation i And poverty and pain and trial—

All of these once were His. He strong faint heart in strength divinely

given, Thy Saviour ue'er will fall nor turn away; This thorny path, thank God, leads up Heaven's

Sweet rest, and endless day.

Our Responsibility All that you and I are responsible for is doing our duty. Ours is the seeding, and God alone beholds the end of what is sown. How do we know how much good we accomplish when we do any good thing or utter any truth in love? Eternity will be full of surprises to us. Wait and see .- Theodore L. Cunler,

THE little courtesles of life, the "thank yous." the "pleases." tell in brightening it, as do the small considerations shown in everyday affairs. How true it is that virtues can be cultivated by perseverance, courage and the higher strength! Pleasantness, namely, the power of saving bright, cheery things, is a virtue.

For every evil under the sun There is a remedy, or there is none; if there's a remedy, try and find it; If no remedy try not to mind it.

Maxy men do not allow their prin ciples to take root, but pull them up every now and then, as children do flowers they have planted, to see if they are growing .- Longfellow.

HERALD OF TRUTH

July 15, 1898

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A SCIENTIST ON CHRIST.

Sir Wm. Dawson, the eminent scientist of Canada, discoursed lately to a band of theological students, and among other things he said: "I have read recently, I confess with feelings of contempt, discussions respecting the supposed limitations of the knowledge of Jesus Christ. Did He know the data of modern criticism? Was He acquainted with the discoveries of modern science? A fly alighting on my hand might as well attempt to understand the thoughts passing through my mind, as criticism to guage in this way the mind of Christ. To me a student for fifty years, of nature, of man, and of the Bible, such cussions seem most frivolous, since our Lord's knowledge, as we have it in His reported discourses, is altogether above and beyond our science and philosophy; transcending them as much as the vision of an astronomer, armed with one of the great telescopes of our time, transcends the unalded vision of a gnat. Christ views things from a standpoint of His own, and through a different medium from the atmospher of this world. His difficulty appears to he to convey heavenly thoughts to us through the imperfect language in which we speak of earthly thoughts,"

CONVERSION OF AUGUSTINE. I cast myself down, I know not how

under a certain fig-tree, giving full vent to my tears. . . So I was speaking. and weeping in the most bitter contri tion of my heart, when, lo! I heard from a neighboring house, a voice, as of a boy or girl, I know not, chanting and oft repeating, "Take up, and read; take up, and read." . . . I arose, inter-preting it to be no other than a command from God to open the Book, and read the first chapter I should find. . I seized, opened, and in silence read that section, on which my eyes first fell-Romans 13: 13, 14: "Put ye on the Lord Jesus Christ." No further would I read: nor needed I, for instantly at the end of this sentence, by a light as it were of serenity infused into my heart, all the darkness of doubt vanished away .- St. Augustine's Confessions.

WE are like the flowers, we bloom. and fade away, but how glorlous if we can say like Paul did, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness."

SUNDAY SCHOOL LESSONS.

HERALD OF TRUTH.

LESSON IV .- JULY 24.

ELIJAH'S FLIGHT AND EN

COURAGEMENT-1 Kings 19:1-16. [Read the whole Chapter. Memory Verses, 9-12.]

GOLDEN TEXT.- Rest in the Lord, and walt patiently for him .- l'ea.

INTRODUCTION.

after the great day on Carmel.

PLACE,-(1) Jezreel, Ahab's capital. (2) The wilderness of Beersheba, 95 mlles south, (3) Horeb, a mountain of the Sinai range.

RULERS.-Ahab, king of Israel; Je hoshaphat, king of Judah; Ben-hadad, king of Syria, with his capital at Damascus

ELIJAH'S DESPAIR.-The story of Elijah's flight interrupts a series of triumphs absolutely superhuman in their completeness and their magnificent ease, to remind us that their instrument was, after all, a man. A mere threat from Jezebel so utterly unnerved the prophet at the very moment when had gained the greatest victory of his life that he fled into the wilderness in despair

DAILY READINGS.

M. (July 18.) Elijah's Flight and Encouragement. 1 Kings 19: 1-8 T. Elijah's Flight and Encouragement.

1 Kings 19:9-18 W. A despondent heart. Psa, 55: 1-8 Psa 42 T Cast down

F. The glory of the Lord.

. The refuge

S. Distress and deliverance.

LESSON V .- JULY 31. NABOTH'S VINEYARD,-1 Kings 21:4-16.

[Read chapters 21, 22. Memory Verses 4-6. GOLDEN TEXT,-Thou shalt not

covet thy neighbor's house.-Ex. 20: INTRODUCTION.

TIME.-About B. C. 900, probably five or six years after the test on Carmel, four years before the death of Ahab.

Dr vov Samaria the capital of Is. sael: Jezreel, a royal residence twentyfive miles to the north.

RULERS.-Ahab, king of Israel; Jehoshaphat, king of Judah; Ben-hadad II., king of Syria: Shalmanezer, king of

PROGRESS OF REFORM.—The reform that Elijah begun on Carmel continued to work through his influence; yet the prophet himself keeps in the ground (2 Kings 1 : 1-18): (1) Through his connection with the schools of the prophets as their leader, (2) Through cessation of persecution. The prophets had no longer to be hidden in a cave by Obadlah. (3) Through the slnful course of the people being brought to light by two terrible invaslone by Ben-hadad, king of Syria, (4) Through the helplessness of Baal's prophets to deliver the land from these oppressors. (5) Through the aid Je-

hovah's prophets gave to Ahab and the people in their dire distress. (6) Through the doom of Ahab and his house. Idolatry could not be destroyed without destroying the idolaters.

July 15,

DAILY READINGS.

M. (July 25.) Naboth's Vineyard.

I Klngs 21:1-6 T. Naboth's Vineyard.

1 Kings 21: 7-16 W. Law of inheritance. Lev. 25: 18-98

Time -B. C. 905, beginning the day T. Vanlty of wealth. Eccles. 2: I-11 F. Oppression condemned.

> S. Covetous Achan. Iosh 7:10-13 19-26

> Josh. 7: 10—13, 19—20 S Sin of covetousness. Luke 12: 13—21

HOW THE SORE SPOT HEALS.

It indicates your general health. If your blood is pure and vigorous, the torn flesh will cover quickly, the healing process be rapid and clean, and only a slight mark remains over the new ski to tell the hurt. But if your general condition is week how slow and trouble some a wound! Or If the body is diseased, as in a bloated beer-drinker, slight scratch may produce fatal blood

Here is a snggestive parable of spiritual things. How does that sore spot on your heart heal? It was torn by a rough word of a fellow church member or a bitter assault by a wicked man. How it bled and burned and pained! How is it healing? Take the measure of your general spiritual condition by observing it. If rapidly and without Ex. 33: 12-23 trouble it is recovering, you are spirit-Psa, 56 ually sound and strong. But if it con tinues aching a long time and suppurating, beware! Your general spiritual life needs a tonic.

Of course you must make a careful local application to a hurt at once. Cover it up and exclude the burning oxygen and blistering microbes. Do not go about showing your friends how badly you are hurt. Whining children pull off the plaster to show you how dreadfully they are bruised and cut. Your friends will probably see your plaster, though even here do not use the black, but flesh colored, so that your burt will not be conspicuous, and if they inquire, pass it off lightly, saying, "My general health is so sound a hurt heals up in a day or two."

Re watchful, however, of that sore spot. It is worse than at first if you tear off the half-healed wound. Be extraordinarily careful in moving among rough people and in handling sharp or hard things. Every Christian ought to get over a brulse or a cut in a very short

SUNDAY SCHOOL ITEM

WHITE CLOUD, MICH., JUNE 19TH, 1898.-A Sunday school was recently organized here, with Bro. Christian Dester, superintendent, Sister Miller, Sec'y Treas. This is the first Sunday school organized in this congregation Two of the White Cloud Snnday school workers were here. They are very much interested in this work, thank them for their assistance. May God bless us all as His humble servants

FROM SKIPPACK, MONTGOMERY CO., PA.—Thirteen persons were recently Cong., and two in the Providence Cong. May God bless their noble step and keep them in the way of life. J G D

CORRESPONDENCE.

LUND DECATUR CO. KAN., JUNE 20. 1898.-On the 3d of June Bro. Joseph Schlegel of Milford, Neb., accompanied by Bro. Joseph Schrock of Thurman. Col came to us and on the 4th Bro. J. M. R. Weaver of Hesston, Kansas, also came. The brethren tanght us the word of God very plainly. A number of apcommunion services, in which nearly all took part. May God bless the work done here. We like to have our ministering brethren visit us whenever they can. On the 10th Bro. Schlegel and Bro Schrock left for home, Bro. Weaver remaining until the 13th, when he also left for home. May God's blessings rest upon all His children and especially His ministering servants. A. E. S.

FROM KALONA, IOWA.-Communion services were held in the Union (Werey) M. H. on the 8th of May when eighty five brethren and sisters partook of the emblems of the Lord's broken body and shed blood. Bro. Daniel Graber, of Noble, Ia., assisted in the services. May the Lord be with us all in the different duties devolving upon us,

Wadsworth, O., July 2, 1898.—On May 15 communion services were held at this place. Saturday previous baptismal and preparatory services were held. Eleven were received into the church nine by hantism and two by letter. These were nearly all quite young people and need the tenderest care. Brethren and sisters, pray for these precious young souls, and let us not neglect the little ones. Their hearts are yet unhardened by sin and rebellion; they are still of the kingdom. Can we not by earnest, faithful work and prayer keep them from growing away from God? Fellow-workers, let us be up and doing. Life's duties are so pressing and time is so fleeting. As one by one the quick years pass away, we hear more loudly the admonition of our Master, Work while it is day; "the night cometh when no man can work."

ANNA KREIDER.

LAVINGSTON CO. ILL., JUNE 23d, 1898. On the 16th of June Eld. George Lambert, together with the brethren Sebastian Gerig of Henry Co., lowa, and Benjamin Gerig of Wayne Co., Ohio, came into this vicinity. We thank God for the privilege accorded us, of having them here. The same evening Bro. Lambert spoke on the subject of India's need. The address was a very interesting one. The brethren held meetings in the different meeting houses in this vicinity. Bro. Lambert described the harrowing scenes witnessed and the awful conditions that existed in India on account of the famine and pestilence. Truly, we felt that the words of Isaiah 58: 7. 8 appealed to us when the prophet says, "Is it not to deal thy bread to the ungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thon cover work and suffering; but he knew for

from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; and the glory of the Lord shall be thy reward." As Bro. Lambert spoke of the naked, hungry children, I thought, O, the unnecessary clothing, adornment and extravagance which some mothers display upon their own children, while other children go naked. What good is there to profess to love Jesus while we show in our actions and appearance that we still love the world? How sad it is that there is so much empty profession while the mark of true discipleship is entirely lacking. Let us consider how much we could do toward feeding clothing and teaching the heathen chil dren if we would only leave off all the unnecessary display in clothing, as well as the jewelry and other bodily adornment. May God lead us to acts of mercy and love toward those whom it is in our power to help, knowing that Christ looks upon our service unto the least of His brethren, as a service done

JOHN P SMITH

THOMPSONTOWN JUNIATA CO., Pa., JUNE 23, 1898.—Dedication services will be held (D. V.) in the new meeting house in Mexico, Pa., July 2nd. Ministers from the eastern counties promise to be with us to conduct the services with the home ministers. The congregation that had their place of public worship in the Cedar Grove school house, will now have their meetings

unto Him. Let us read Acts 4:32 and

2 Cor. 9 · 6. 7.

THURMAN, COLO., JUNE 19TH, 1898 Bro. Joseph Schlegel of Milford, Neb., came here on the 28th of May and remained until the 3d of June During this time he held several meetings, en couraging us from the word of God, and showing us the way of eternal life. On the third of June we had the priv ilege of observing the communion. We have also reopened our Sunday school for the summer, with Joseph Ruby and Daniel Roth as superintendents. The Lord bless them and us all in the work of the Master.

JOSEPH SCHROCK

For the Herald of Truth. FROM OREGON.

BY MOSES D. EVERS.

"For ye remember breihren our labor and travail," 1 Thess. 2:9. As you, dear reader, have noticed the work that the good Lord has called us to do, you notice also that a promise has been left open, which will not be fulfilled until I come again. I am now here. I ask Father to bless me with words whereby this letter may be to all that are blessed with the privilege of reading it, what l'aul's first letter was to the Thessalonians (5:14), "exhorting the brethren, to warn the unruly, comfort the feeble minded, support the weak, be patient toward all men." Here we can behold Paul at work for his Master night and day admonishing us that the day of the Lord will come as a thief in the night.

Dear reader, whether you are strong or weak, young or old, look at l'aul. He had labor and travail, or in other words,

hlm; and that then hide not thyself whom he was working and suffering. Behold him at Philippi, being whipped and cast into prison. But at the dark hour of midnight, Paul's light shone the brightest. Dear reader, if we are truly converted, regenerated, born again, as God wants us to be, will we hesitate for a moment in ministering to brother, should he appear at our house In the ninth hour, midday hour or third hour of the day in the midst of hay, wheat or barley harvest, or even at the dark hour of midnight? One might say, there is a time for all things. (Eccl. 3:2 and 9:10.) "A time to be born and a time to die; a time to plant, and a time to pluck up that which is planted." Whatsoever thy hand findeth

to do, do it with thy might. The Lord tells ns and nature teacher very plainly that we must be born first before we can live; we must plant first before we can reap. Even our experience teaches us this. Now, before we can plant we have to undergo a preparatory work first: We must clean off the ground, then plow, harrow and pulverize the ground, then plant. We must not expect every seed to come with full, plump grain, for even in our Savior's time, some fell by the wayside, some on stony ground, and some among thorns, while others fell on good ground Now let us look again at Paul. Look

at the condition of his heart. He

acknowledges himself that he brought up in a most strict manner, to observe the law, yet we see him on his road to Damascus with his papers to prove to those people that he sent by the authorities to persecute all the people that call themselves Christians. But before Paul got to Damascus, he came to a point in the road where we all come to in passing through this life. He came to where he did not know, where he could not see, consequently we hear his call, "Lord, what wilt thou have me do?" Did the Lord tell him to go back home and let those Christians alone? No. Just as soon as Paul asked what to do the good Lord told him what to do. Then did he l'aul, wait a week or a month or a year : No We have no record that teaches us that l'aul ever turned back to serve the ones that were left behind. As brother Paul reminds the Thessalonians of his labors and travail for the Master so I, with the help of God, will give the rest of the visit that was made for the Master by a brother and the writer.

First, I will correct a mistake that is made in regard to a brother's name in the last article. C. S Kilmer should be

C. J. Kilmer. I will state what the work was; hope it will be a warning for all of us. We can look back over the road from which we have come and we can behold every point where the enemy has led us astray. For this reason, we should not fear to warn one another of danger when we see it and especially have been made to

experience part. Brother A goes and buys a sawmill of Mr. B. Brother A comes back and asks Bros. C. D and E to strike hands as sureties. Brother A has no money to pay down, but thinks he can make it out of the mill. Bros. C, D and E suffer themselves to be led by Mr. l'ersuasion Brethren mark what the spirit of persussion will do. The voke is now on five persons, four of whom are brethren. Solomon tells us in his Proverbs who is to blame for being put the train, so I furnished the cart and in the snare or the unequal yoke. And my brother the horse. When we

Paul says, "Be ye not nnequally yoked together with unbellevers." 2 Cor. 6:14. Old Mr. Persnasion has thrown his lasso over Mr. B and four of the breth ren this far. But before we get through we may be obliged to call for a larger voke. Brother A goes to work to erect his mill of which some costs have been annexed in purchasing some articles on time of Mr. F. Now we have six horses in the yoke; four of one color and two of another. The team works well for a while, but as we notice that there is a time for all things, so there must be for this. And whatsoever we sow that shall we also reap.

Please let us not forget that If you are blind and then suffer the blind to lead you, you have no one to blame but yourself if you get into the ditch. "For if the blind lead the blind, they will both fell into the ditch." Mr. F now in the meantlme becomes somewhat uneasy as he is not secured so well as Mr. B. Mr. B rests easy as he has papers and also good confidence in his sureties But Mr. F. is now wide awake, watch ing every point to get his money. Finally Mr. F discovers that Mr. B, ir having too strong a confidence in his sureties, has let some of his papers become void of law by going past their limited time and not closing in. Mr. F goes to work and gets authority to sell the mill. Mr. F buys the mill himself then he comes and gets Brother A's son to buy the mill of him. Brother A's son we will call Brother G; the seventh, Brother G, has no money, so he goes to Mr. H and borrows some money, giving the mill for security. Now we have eight in the yoke, plunging over the road of justice. Let us notice three or four verses of the poet.

"For truth unchanged has always slood And all he knows or is, is good; And truth when taken all alone Is firm as walls of solid stone Then Justice, rising to her feet,

I deal out justice as I should, Alike to both the bad and good And hence from duty I'll not swerve

And then came mercy mild and meek And saked if she a word might speak In gentle tones and accents mild, She plead as would a little child,"

While instice was working the five brethren in the yoke, mercy came along and the good Lord sent or appointed the three brethren. All promised to do all that they could as Father would give

In the first place on June 24th, soon after meeting closed, we three agreed that Bro. Kilmer and I were to go to Mr. R's attorney, who lives in Eugene, Lane Co., Oregon, to learn particulars. We were informed at once that Mr. B's attorney had carried the matter through the court and found judgment and was in the act of advertising to sell the property from Brother G. But on learning from us that we were sent by the church to investigate the matter, Mr. B's attornev advised us to go and see Mr. B. who resided in Dallas, Polk Co., Ore., which ls between 75 and 80 miles north. We went near Albany for the first day's drive, expecting our assistant to accompany us to Dallas. While we were yet in Eugene, we dropped Bro. Whidner a card. In making this trip brother and I were not able to go on

John B. Eshhach.

Henry F. Eshbach.

Barbara B. Eshbach.

Martha B Eshbach

A. B. Eshleman.

John Musselman

David Landis

D. B. Latschaw.

R. S. Herr.

C. R. Herr.

B. H. Snavely.

Chr. Lefever.

Aaron Funk

B M Shenk

Andrew Herr.

Amos Groff.

Amanda Kendig.

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John F. Charles,

R. M. Kaulfman.

Ida Kauffman.

David Huber

S. O. Martin.

J. S. Wenger,

Chr. B. Eshbach.

A Friend

A Friend.

John L. Herr

5.00

1.40

5.00

10,00

825.00

81.00

2.00

5.00

5.00

5,00

3,00

1.00

10.00

1.00

833.00

83.33

1.00

84 33

889.67

105.88

33.00

25.00

8257 88

4.33

\$105.88

reached Brother Whidner's, to our sorsick so that we were obliged to go alone. Brother Whidner supplied us with a fresh outfit, which made us feel as if the Lord was interested and was helping us along. We did not go far until the Lord blessed us again by meeting another brother who gave us some money. I hesitated a moment, but the good brother insisted. We then accepted his money, not knowing what was before us, but before we reached home we both agreed that the good Lord certainly does know what we need before we ask Him. Before we reached home, we were obliged to cross water twice on ferry boats and get our horse shod and buy one bolt, and still we had a little sum left for the Sahhath school Now, when we found Mr. B in Dallas. we found a pleasant talking man to deal with. He gave us two proposals which were as folows:

First: He would turn the mill and everything over to any man that will pay him one thousand dollars and also pay all additional costs up to date. Or, he will accept all costs that have been annexed and then give another apportunity as before with such conditions as he should require.

Now we can see Mr. R's propositions with drops of mercy in both of them, as he sacrifices something near five hun dred dollars in his first proposal. The principal is nearly fifteen hundred dollars, hut he makes a cash offer for one thousand, and costs to be paid by the purchaser, and he will settle. But Brother G, the seventh party, now owns the property, as he bought it of Mr. F, the sixth party, and has borrowed the money of Mr. II, the eighth party, who A gift of three dear children, holds the mortgage, given to him by Brother G. Mr. B has now given public notice for sale of said property. The reason why I feel sorry for the poor brethren who are in for surety, is because Mr. B has judgment notes Two Sisters, Garden City, Mo. against them, which does not release them. If Mr. B's sale prove fatal, then Bro. G has the property away below first cost, and still the innocent sureties are tied up to first cost,

Dear reader, the church has selected us boys to look after the matter for the brethren, and to advise and make a settlement so as not to make any one lose but to see that the property stands for all debts. I have prayed; the hrethren have prayed for light, but it looks to me as if the brethren were securely hound. Let us all pray for them once more. I believe the good Lord will hear us after we once have been tried. What was Esau's loss was Jacob's gain. It may be the case here: that which is to be the loss of these dear brethren, if they will bear their cross, may be some one's gain that we know not of. I have tried with the help of the Lord and a heart of love to give to the people of God this warning, that they may not let the enemy get the advantage of them and especially the shepherd of a fold Just let the enemy smite the shepherd. and you will see the sheep scatter. The Lord wants His children to be free 'The enemy wants his children under hondage, and the heavier the load, the better it pleases Satan.

"I will therefore put you in rememhrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroved them that believed not." Jude 5.

NOTE. - Surely these poor brethren Elizabeth Zimmerman, row we found that his companion was have allowed themselves to be led into John Latschaw. a bad snare. We publish the communication for the warning it may contain for others, and also in the hope that some one will be able to advise these brethren what to do - En

REPORT OF THE ORPHANS' HOME, ORRVILLE, OHIO,

for second quarter, 1898.	
A Brother, Burton City, Ohio,	81.0
A Sister, Orrville, Ohlo,	2,0
A Brother, Greenville, Ohio,	1,0
A Brother, Smithville, Ohlo,	1,0
A Sister, Greenville, Ohio,	3.
A Brother, Winesburg, Ohio,	1.0
A Brother, Kidron, Ohio,	5.0
A Friend, Wooster, Ohio,	6.0
A Sister, Elida, Ohio,	.5
A Brother, Dalton, Ohio,	1.0
A Brother, Elida, Ohio,	1.0
A Brother, North Lima, Ohio,	1.0
A Brother, E Lewistown, Ohio,	.5
A Brother and Sister, Leetonia,	
Ohio,	2.0
A Brother, Leetonia, Ohio,	2.0
A Brother, Urbana, Ohio,	11.3
Brethren in Champaign Co., Ohio,	8,8
A Brother, Sterling, Ohio,	1.0
A Sister, West Liberty, Ohio,	3.
A Brother, Elkhart, Ind.,	1.0
(1	

Congregation at Clinton Church (Brick) Ind., A Brother, Mottville, Mich., 1.00 A Brother, Shrock, Ind., A Sister, Elkhart, Ind., A Brother Liganier Ind 3 50 A Brother, Elkhart, Ind., 1.00 A Sister, Broadway, Va., A Brother, Ladd, Va., 5.00 A Good Neighbor, Riverside, Ia., 2.00 Mechanics Grove, Pa., 2.00 From the M. E. and B. B., Elk hart, Ind., 50.00 5.00 A Sister, Orrville, Ohio, 2.00 2.88

\$132,39 Total, Sisters in Elkhart Co., Ind., two quilts and one comforter. Sister, Mancelona, Mich., one com forter. A Sister, Applecreek, Ohlo, one quilt

A Sister, Applecreek, Ohio, one comforter and dried apples, A Sister, Applecreek, Ohio, one gallor

applebutter. ne bed clothes from Sisters in Elk-

hart Ind We praise God and thank the liberal donors for the many gifts for the children during this quarter. God bless you all. Gratefully acknowledged. DAVID GARBER.

REPORT OF FREEWILL OFFER-

HOME BUILDING FUN	Chicago Mission. Am. Men. S. S., Mattawana, Pa.	
Brother and Sister,	\$ 500.00	Bible Class, Mattawana, Pa.
lias Latschaw,	500.00	T. M. Erb
Ienry Funk,	100.00	Allen and Lydia Miller
lizabeth Herr,	100,00	Frank and Mary Smucker
phraim Hershey,	100,00	"Corban"
S. F. Mauere,	50.00	Alhany, Ore., Am. Menn. S. S.
Pavid Funk,	50.00	Jacob J. Pauls
ohn F. Charles,	50.00	Mt. Zion S. S., Morgan Co., Mo.
Barhara Hershey,	50.00	Am. Menn. S. S., Fulton Co., O.
anna and Elizabeth Kauffman,	50.00	Chas, Shantz
Elizabeth Eby,	50.00	Reuben Yoder
acob L. Ranck,	30.00	S. S. Conf., Metamora, Ill.
Vidow Elizabeth Funk,	25.00	Weaverland S. S., Lancaster Co.
Irs, Elizabeth Funk,	25.00	Pa.
liss Lizzle Funk,	25.00	A Friend, Pa.

Mr. Vincent, Chlcago 25.00 Sister Y., Wayne Co., O. 25.00 S. S., Holden, Mo 25,00 Total 25.00 25.00 For Charity. 25.00 Pleasant Hill Cong., Wayne Co., O. 25.00 25.00 For workers Personal and Charity 25.00 A Sister Millersville Pa 20.00 A Friend, Ligonier, Ind. 20.00 Total 20.00 20,00 Orphans' Home. 20,00 Mrs Jacob Voder 10.00 D. M. Brubaker 10,00 Mrs. Elizabeth Brubaker T. M. Erb 10.00 B. Shoemaker 10.00 Sister B. Shoemaker 10.00 Frank and Mary Smucker 10,00 "Corban" 10.00 Chas, Shantz 10.00 10.00 Total 10.00 Foreign Mission. 10.00 Goodland Ind. Cong. 5.00 Nosh Metzler 5.00 Total 5.00 SUMMARY. 5.00 5.00 Evangelizing 5.00 Chlcago Mission

Orphans' Home

Foreign Mission

5.00 1.00 1.00 Total. 82262 00 Rent Previously acknowledged, 1311,80 Total. \$3573,80

G. L. BENDER Financial Sec'v.

MENNONITE EVANGELIZING AND

BENEVOLENT BOARD

TREASURER'S REPORT FOR JUNE,

RECEIPTS.

Evangelizing.

Frank and Mary Smucker Tiskilwa

Walnut Creek, O.

(Dividend on M. P. Co. Stock), 2000

Reuben Yoder, Shipshewana, Ind. 2.00

Amish Mennonite Conference,

Michael Bender, Dutton, Mich.

Haslett Park, Michigan Cong.

Elias Latshaw, Spring City, Pa.

T. M. Erb, Harper, Kans.

Barbara Kauffman

Elkhart Ind, Cong.

Bro "S. F."

5.00

5.00

5.00

9.00

1.00

11.00

889.67

86.60

3.05

5.00

1.00

5.00

2.52

1 47

3.00

10.00

Chicago Mission. 828.00 Rent Ryan's Hall 2.25 Sundries 2.59 13.65 Board of Directors, Old People's Home. Living expenses Medical Dispensary 5.00 Sisters for housework 6.00

Charity, and personal, Chicago

Total Expenditures \$57.49 Gratefully acknowledged. C. K. HOSTETLER, Treas.

Total Receipts

DISBURSEMENTS.

CANADA CONFERENCE.

The Annual Conference of the Mennonite Church of Ontario convened in the Weidman church, Markham, May 26 and 27, 1898.

The following resolutions were passed That Bro. Noah Stauffer be a dele gate to the General Conference Com-

mittee. 2. That the bishops and Bro. Noah Stauffer appoint the remaining delegates to the General Conference.

3. That this Conference sanctions the sending out of ministers to places where we have no members.

4. That this Conference recommends that our brethren should not wear badges at funerals when acting as pallbearers.

5. That we re-affirm Resolution 4 passed at the Semi-Annual Conference of Waterloo Co. on the 13th of April 1893, which reads: "We unanimously advise our brethren and sisters not to have their likeness taken."

6. That this Conference appoint a Committee to draw up a number of Scriptural Articles for discussion at our Annual Conference and appoint those who are to discuss them.

That this Conference advises that all those who can conscientiously vote for Prohibition shall do so.

8. That this Conference has not suflicient information to give advice on the Appeal for Aid to support the Orphans of India.

1898.

9. That all questions presented to the Annual Conference shall be entered on the Minutes

S. S. HERNER, Sec'v.

DELAYED ANSWERS NOT DENIALS.

The Answerer of prayer who knows ingt how to deal with us to secure the best results in our lives, and to glorify Himself, linds it necessary often to de lay His answer. His delay in answering is not, however, a denial. There are many causes for His delay, some of them in our own character, some for the better accomplishment of Ilis wise and loving plans. It is a blessed comfort that God sees the end from the beginning, and takes in the situation all along the way of life. We had better settle that fact and never let go of it. It will help us to put the "Thy will" in all our petitions, and rest them quietly where they have been registered "! waited patiently for the Lord," or "in waiting I waited," said David

How blessed it is to wait! We are at the mercy seat the best place in this universe at which to wait. There is the blood, there is the ear and heart of God there are all the answers

But God delays. Yes, for our good, Perhaps we came unprepared to receive, and He would prepare us by waiting. Perhaps we came without due appreciation of the value of what we asked, He will teach us its value in our waiting. Possibly we came asking amiss, that we might consume it moon our lusts. He will give us time to look into our life and ascertain what it was that sent us to the mercy-seat. His delay in answering is not a denial, but an ducation in the knowledge of self. More, it is an education in the knowl edge of God and the way to secure an swers. God is greatly intent on teaching the way to Himself. There is nothing in which He delights so much as in answering the prayer of His people; hence He must be greatly pleased n the work of preparing us to receive His answers for He cannot bestow them until we are in condition to recelve them.

So great and good a man as Elijah had to wait for the answer. After he had dealt with Ahab, and the prophets of Baal, the time came for God to end the dearth in the land and fulfill the word of His prophet by sending the great rain. "Ahab (true to his sensual nature) went up to eat and drink. And Elijah went up to the top of Carmel." Ahab to indulge himself, Elijah to

Elijah cast himself down to the earth. He began to entreat God for rain. His servant went to look out the coming answer. It did not come. prophet waited still in prayer, while his servent went again to welcome the answer. God delayed but did not deny His prophet. Seven times the servant went to look for the answer, while Elijah continued waiting before God. With what importunity he pleaded! Why not give the answer immediately? "Ask and it shall be given you." Why was it not given at once? He had had sent at his word. And now he must

plead, and plead again, before the an THE FRUITS OF CHRISTIANITY. swer could come. Possibly there was too much of Elijah in the old prophet He had been engaged in executing the law of Gud upon the idolaters. It may be presumed that the performance of that act had not developed his humility to any considerable extent. The man ls likely to get possession of the man and bring him into a condition in which God finds it necessary to hold the answer in abeyance for a little Wiratever the cause, the prophet had to wait for a little. But God's delay was not denial. The answer came. heaven was black with clouds and

wind, and there was a great rain,"

When Lazarus lay at death's door and the messenger was sent in haste to the Master, with the pathetic statement, "Behold, he whom than lovest is sick, no response came to the suffering Such was the confidence of Martha and Mary that they deemed it only necessary to give our Lord the lu formation without making a formal request. Such confidence, you would say, must bring an immediate response But He came not. The days passed, sorrow came, but no answer. The delay must have been inexplicable to their waiting hearts. Our Lord had His own plans. He had a reason for delay. For your sakes," said He to His disciules. He proposed a much more im portant work than healing a sick man and all for their sakes. The reason of delay was in them, as well as for our confort, "on whom the ends of the world are come." But His delay was not a denial. He did come at length. He came with an answer to their mes sage at the right time. He came when He could make known the precious truth that He was "the resurrection and the life '

dawning of the day, emphasizes the fact stated. Jacob was not ready for the answer, earnestly as he sought it. How many pray earnestly, impatiently and yet are not in a condition to receive the answer? We have doubtless all been in the condition in which the angel found Jacob, unwilling to tell our name "supplanter, sinner." us have prayed for years without knowing actually what our names were. The Pharisce did not know his name, nor was he willing to learn what it was, He had titled himself, had decorated himself with so many virtues that be was incapable of discovering his true self. Hence he received no answer, The poor publican could not, bowever, open his mouth without telling who he was. The first words almost that dropped from his lips were, "Me a sinner." He out with it instantly. Therewas no reason longer for delay in answering. Therefore he went down to his house justified rather than the Pharisee. Let us learn to wait upon God, and that we must want upon Hun westward over the Mediterranean for because He is waiting on us, waiting to be gracious, waiting to teach us faith and self surrender. He delays that He may do more for us than we have ventured to ask or think. S. E. Wishard.

Jacob's all-night prayer, unto the

THE men who make a success of life do not all live in large cities. When we soberly consider what really is meant cess in the fullest serve we are almost led to conclude that the city is the assurance that the rain should be not the place to find the men who know what it means.

The effect of Christlanity upon individuals and intlons affords over whelming evidence of its divine origin. The candid investigator of the evidence of the truth of the Lible linds the arguments from prophecy, history and archaeology so strong as to demonstrate the folly of infidelity, but to the nulettered man these arguments are not familiar. As regards the effect of Christianity the case is different. almost every community men and women can be found who have been so changed by the power of the Gospel as to amaze those who best know them and the argument which a changed life affords can be appreciated by the ignor

ant as well as by the learned. Draukards who have attempted time and again to reform themselves, but whose every effort has resulted in fallare, have been changed into respectable members of society and are now as conspicuous for the good they do as they were previously for their evil conduct and lathence, the change being due to their conversion to Christianity. Their natures have been completely changed and the fact presents as strong evidence that Christ is living to day as the walking upon the sea or the raising of the dead demonstrated His divite power nearly nineteen centuries ago.

The effect of Christianity upon the Fiji Islanders exhibits upon a large scale what the religion of Christ is do ing constantly in our midst. The fol lowing, by II. L. Hastings, of Hoston, in "A Volley of Grape Shot," Is an ex cellent presentation in small compass of the argument for the Christian re ligion afforded by the change produced by the Gospel in this race of people, who but a few decades ago were de

graded cannibals: "Greece' legalized piracy and made captives slaves. Rome deified emper ors and degraded the people. In classic Athens, when Demostlenes was pronouncing his eloquent orations, you ould buy a man for 830; half the price of an ordinary horse. Plato was exposed for sale in the slave market Elop, whose fables you read and study, was a slave. In Rome, when Christianity dawned upon the earth, a slave was worth about 890. That was the price that Rome, with all her wealth. splendor, palaces, strength, and vic-

tories, put opon a man. You cannot buy a man in Rome for that price now. What has raised the price of humanity? Oh, says one, it is the progress of the ages that has made the difference. Very well. A friend of mine was in the Fiji Island. about 1815. They have had just as much time to progress there as any one, since they started from the mon keys, as some of our sceptical friends elains to have done. What was a manworth there, 1.800 years, this side of Rome? You could buy a man for a musket, or for \$7. Put ordinary in ndels on sale in the Figi market fifty years ago and they would have brought ST aniere. But you cannot how a man. there now for 87, nor for seven million dollars. Why not? Twelve hundred Christian chapels tell why not. They have read that Book which says 'Ye were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ.

SPEND more time in looking after yourself than in looking after others.

HE IS THE ONLY SAVIOUR. Jesus said, "I am the way: no man

cometh unto the Father but by Me," We can obtain pardon from God only by coming to Jesus for lt. All God's mercy for sluners has been placed in the hand of Christ, and no one can obtaln it but from 11im. Some who neglect Jesus vet hope in God's mercy. But to them God will be only an augry Judge, "a consuming lire." Our own good works cannot save us. Our best actions are sinful: and if they were perfect, they could not atome for the past. St. Paul says, "Hy the works of the law shall no flesh living be justiiled." If we could have entered heaven by our own merits, why should Christ save dled? We could have saved ourselves. Oh, trust not in your own works, your good character, your hou esty and charity; nothing but the righteousness and death of Jesus can save! Some think that because they have been haptized and taken the sacrament, because they read their lible, keep the Sabhath, and go to church, they will be saved. Multitudes have done all this vet, never having come to Jesus, are now in hell! No sacrament, cereprony, creed, or church can save! None but lesus can. Some rely on their priest, Sad mistake! Poor man, be needs a Saviour for himself! He cannot save his own soul, much less yours. None out desus can give absolution. His blood alone cleanseth from sln. Some pray to saints, angels, and the Virgin Mary; but who can tell whether they can listen at once to all who address them? and if they could, can they save the soul? The Bible tells us plainly. "There is one mediator between God and men, the Man Christ Jesus. Neither is their salvation in one other, for there is no other name given among men whereby we can be saved." Look, 'then, to no one else. Trust only in Jesus. He is scated on a throne of mercy, and invites all poor sinners to come at once close up to He alone has pardon to give. Why, then, stop to talk to fellow sin ners, or even angels, when none of them can help you but Jesus? You need no one to introduce you to Him. The beggar and the prince, the black man and the white, the ignorant and the learned, those clothed in rags and those in silk attire, are equally welcome. All are invited. You sip by looking any where else for help. He says, "Look unto me and he ve saved all ve ends of the earth." Look away from men, away from yourself; look only to Jesus, for He alone can save' Sel

DELIVERING LECTURES INSTEAD

The custom adopted by many mansters, of delivering lectures from the pit instead of preaching the gospel of Christ, is growing, although it is evidently wrong, and continues to him der and handicap the power of the

A pastor recently said to the writer "I tried to preach interesting sermons to my congregation, but my audiences grew smaller and smaller, and I was obliged to adopt the bian of giving lectures instead of sermons. I did not want to do it. I seemed driven into it. and decided to give this method a trial Now my audiences are larger, there is hardly room in the church to seat neo ple, but I am greatly troubles about

preaching the simple Gospel again, for are so disagreeable." fear I shall lose the audience: and on the other haud, I fear that I shall run know where I am. I am not preaching the gospel of Jesus Christ, and am uot satislied with what I am doing,"

Many and many a pastor, no doubt, has had the same experience, although he sometimes finds that "lecturing" has difficulties aside from the fact that a crucified Savior is not being held up, and the pastor's own heart not satisfied. We remember hearing a pastor say a news like mine." few years ago, "When I first began to lecture the house used to be full, but in an unlucky moment I made an unsince had but a handful to talk to."

The simple, plain, gospel story ought to be enough, is enough, will be enough, if pastors will preach it with the power of secret prayer back of it. Going from bound to be in the churches if the pastor is preaching the plain, simple Gosnel, will always carry with it great souls that are to be found in every church. The church does not need worldly things to come in to help it along if the Gospel is made the im-

nortant tonic The statement was recently made in him, "Sit you here in a good place:" and our hearing by a lawyer of more than say to the poor, "Stand you here, or sit average ability, and possessed of most here under my footstool;" are ye not excellent judgment, that out of more then partial in yourselves and are become than two-score churches in his native judges of evil thoughts?" It is manicity, after a fair trial, he found but two fest that either the sexton or you have in which the plain, simple gospel of had evil thoughts. Perhaps you had Jesus Christ was preached, and these better see him first, and when you have two were "mission churches." It ap- determined who is the sinner, I promise pears that in his own church he found but little real spiritual food, and started out with a view to making a church home where plain gospel sermons were and are convinced of the law, as transpreached. During his truancy from his gressors, for whosoever shall keep the whole law, and yet offend in one point, own church, covering some months, he heard several fine theological discourses. a goodly number of eloquent and instructive lectures, several attacks on own conscience, the mau, like some in other denominations, a number of scientific addresses and two-only two than he came in. sermons in which the way of salvation

was shown simply and plainly. How is it in your church? How is it with your pastor? Is he preaching the simple, plain gospel of Jesus to a lost world? Are you praying for him that he may tell that kind of "good news?" t'nion Gospel News.

WHO WAS THE SINNER?

A pastor relates this bit of personal experience which is good enough to repeat. He says, Not long since, a man with elegant clothes called at my study. It was plain before he spoke a word, that he had not come on the business of the soul. His body was too promineut and impressive for that. But he did not delay in making known his errand. "The sexton of your church"-with great composure and conceit the words rippled out "has been in the habit of filling my pew with cooks-yes, sir, with cooks, and cooks of vile clothingcooks that (pardon the word, sir) smell. Now, sir, I have no objection to entertaining two or three persons when my pew is not full, but I protest, sir, ashamed to doubt a human frieud.

version since I began the lectures. I your sexton. I will not have those feel that the Lord really answers you do not know where or how to begin seats occupied by those whose odors when you pray, or do you have to leave

As soon as he took a breath he interposed that he "was very sorry that there out of interesting subjects, and so lose should be any conflict in judgment bemy audience anyway: so I do not quite tween the sexton and himself," "Perhaps you would prefer ladies in fine clothing, and gentlemen of position in the community, with whom you have social and business relation?" I suggested

"Certainly I would," he answered and it is to the advantage of the congregation that such persons should be accommodated with seats in prominent

It was evident from his tone that my parishiouer was becoming more fixed in his prejudice. "If this matter is not fortunate choice of a toolc, and I have arranged," he added, "it will be necessary for me to go to some other church where my tastes are respected." Ah, sir, I thought, now is the time,

"llave you ever read a letter written by James? You will find it in your Bible. the knees to the pulpit, with an earn. It seems that our sexton has been lately est, prayerful spirit such as there is studying that. Sextons of churches you will admit, ought to be governed by the commands of the apostles. Well, in that letter James says something especblessings to the hungering, thirsting jally for sextons such as these:" here I opened the Bible and read. 'If there come unto your assembly a man with a lectures, it does not need outside, gold ring in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto you that 1 will admonish him in the words following that passage: 'If you have respect to persons, ye commit sin,

> he is guilty of all." I had said enough, Convicted of his our Lord's day, went out more softly

The brother adds, "Away with such house of Christ's people. This is one of the reasons why the poor, in their they do sometimes carry memories of the kitchen and the stable with them, turn away from the churches. If grace from your heart does not steal your nose, then carry disinfecting smelling bottles. Do anything rather than despise the poor. Oh, how many by this weak and wicked conceit, like the l'harlsees cursed by our Lord, 'Shut up the kingdom of heaven against men. 'Ye neither go in yourselves neither suffer ve them that are entering to go in."

"COMFORT ONE ANOTHER."

Do you really believe the Lord directs your steps and cares for all that concerns von?

Yes, I must believe so unless I doubt what lle promises in a way I would be

the matter for we have not had a con- against this inconsiderate action of Come, sit down and tell me: do you what you have asked with Him, and go on without knowing whether He bears each other's faith The Christian you or not?

I quite often feel that I have a direct answer; but I oftener have to leave it with Him, and wait. But certainly I know He hears me. He would never have told us to ask for such things as we have need of, if He did not intend to listen when we ask.

Can you see a step before you?

Not a single step. I just go on, not so much as from day to day, but only from hour to bour; and as I step along the path seems firm, and I grow more confident that there is solid rock under it I am not always so confident. Sometimes I say, "Lord, I cannot keep on another hour; my flesh and my heart fail: I must have relief some way.'

What does He do for you then? Sometimes He sends a visible token friend, a lifting of the burden by a beloing hand, or a new opening with a bit of brightness in it; and very often He does not change the situation at all, but He gives me such peace and streugth, such assurance of His abiding presence and love, that my heart leaps up ln gladness, and no one would know I had any

Then the Lord does not take our burdens from us?

He does not say He will; He says, "Cast thy burden on the Lord, and He will sustain thee," Evidently He thinks it best sometimes to let the burden stay. but He does put His strength under us so that we are not crushed by the

But I cannot think the heavenly Father wants His children to be so distressed as they often are, No earthly father would let his child remain in such straits if he had the means to relieve him. We must surely be responsible for our troubles through our own mistakes

Ah mistakes! Nothing has tormented me more than the thought of my wretched mistakes and blunders. Like David's sln, they are "ever before me." But I get increasing comfort in the knowledge that the Lord is touched with a feeling of my infirmities. If I had been always wise, always perfect. I shoddyism from the churches of the should not need Him as my Saviour. 1 Nazarene! Fie upon that congregation am learning to put my mistakes iu with which will permit and perpetuate such my sins, and leave all to Him. There outrages upon the law of love in the was atonement for the sins of Ignorance under the old covenant : there can be no less under the new covenant of grace Sunday go to meeting clothes, though The Lord knows my mistakes, grievous as they are, were not willful. He will take care of the burden that comes through my blundering ignorance, just as I would do for any one of my children. But I suppose He sees the best thing for me is to learn good, spiritual lessons rather than to have an casy time and not know much.

The lessons do not grow easler?

No; they are harder in advanced scholarship. But after all there is real delight in mastering tham. Our Teacher knows what is good for us

Isalah says, "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in dark ness and hath no light? Let him trust in the name of the Lord, and stay upon his God."

Yes; and they that wait shall never be disappointed.

And so these two busy Christian workers, each with heavy cares for others and for themselves, parted with smiling faces, saving, "We will help Advocate.

July 15,

THEY ARE CHILDREN.

Don't expect too much of them; it has taken you forty years, it may be, to make you what you are, with all your lessons of experience, and I will dare say you are a faulty being at best. Above all, don't expect judgment in a child or patience under trial, Sympathize in their mistakes and troubles; don't ridicule them. Remember not to measure a child's trial by your standard. "As one whom his mother comforteth," says the inspired writer, and beautifully does he convey to us the deep, faithful love that ought to be found in every woman's heart, the unfailing sympathy with all her children's of His special care—a letter from a griefs. Let the memories of their childhood be as bright as you can make them. Grant them every innocent pleasure in your power. It has often roused our indignation to see how carelessly their little plans were thwarted by older persons, when a very little trouble on their part would have given the child pleasure, the memory of which would last a lifetime. Lastly, don't think a child honeless because it betrays some very bad habits. We have known children who seemed to have been born thieves and liars, so early did they display these most undesirable traits of character, yet we have lived to see them become noble men and women and ornaments to society. We must confess they had wise, affectionate parents. Whatever else you may be compelled by your circumstances in life to deny your child, give it what it most values, plenty of love.-The Chris-

IN MEMORIAM.

Glenn Grady Mishler, son of D. I'. and Ida Mishler, was born Dec. 20, 1895. died April 24, 1898, at Topeka, Indiana.

As the dreary winds of winter Told of winter's coming gloom, Glenn took his place among us, Casting sunshine in our home.

In each heart a ray had fallen, Cheering it with its kind love:

But we knew not Christ had chosen Glenn to dwell with Him above. Can our little, bright-eyed darling, Ne'er come to us any more; Never laugh, our hearts to gladden.

Never play before our door? ()h, our Father, just and holy, Truly this is sad to tell; But we trust Thy love and mercy-

Thou, who doest all things well.

Sleep, Glenn, sleep in rest sublime. Thy suffering is o'er.
()h, may we meet thee, when done with Upon that fairer shore.

MARRIAGES.

WEAVER—MESSICK.— On May 25, 1838, at the home of the officiating minister, L. J. Heatwole, near 19ale Enterprise, Va., Bro. John A. Weaver and Sister Lillian S. Messick.

FREED-DAVIDHIZER .- On the 20th of June, 1888, at the bride's home in Mason township, St. Joseph Co., Ind., by John F. Funk, Bro. Joseph N. Freed and Sister Sarah A. Davidhizer, of the Holdeman congregation, May a kind heavenly Father bestow His richest blessings upon them, and crown their life with joy and peace.

12th of May, 1898, at the residence of the bride's parent's in Cumberland Co., by Pre. J. M. Herr, Jacob N. Burkhart to Catherine Z. Hertzler.

GISH-GISH.-On June 19th, 1898, at the residence of the officiating bishop. Martin Rutt, near Maytown, Lancaster Co., Pa., Bro. Daniel N. Gish to Sister Barbara Gish, both of West Donegal, Lancaster Co., Pa.

REDIGER-RURY - On the 2d of June, 1898, In the Amish Mennonite M. H., near Thurman, Colo., by Bish. Joseph Schlegel, of Milford, Neb., David Rediger, of Ward, Colo., to Bar-bara Ruby, of Thurman, Colo.

DEATHS. Kreuner _On the 19th of June 1898 A Gordonville, Lancaster Co., Pa., Bro. Daniel Kreider, in his 46th year. He was a great sufferer from cancer for two was a great suthough he never murmured nor complained, but bore his sufferings with Christian fortitude and calmly awaited the time when he could "lay his armor by and dwell in peace at home," where there is no sickness, pain or sorrow. He was of a very kind and cheerful disposition, which made him a great favorite among his many nieces and nephews and all those with whim he met. Deceased leaves an aged to mourn his death. The funeral was held on the 15th at his home, where a large concourse of relatives and friends met to pay their last tribute of respect. Services were conducted by Bro. Christian Brackbill and Bish, Isaac Eby.

My mother, do not grieve for me, Do not lament nor mourn; For I shall with my Savior be, When you are left alone.

Dear sisters, oft you looked for me, And oft you saw me come;
But now I'm gone from hence away
To my celestial home.

My brothers, do not mourn for me, In heaven we'll meet again; Where parting tears no more we'll see, And where there is no pain.

Although I never can return Let this not grieve the heart For you will shortly come to me, Then we shall never part.

HERSHEY.—On the 27th of June. 1898, near Cherry Box, Shelby Co., Mo., infant child of Allen and Nora Her-shey, aged one day. Pareuts and one sister are left to mourn. Buried on the sister are left to mourn. Buried on the 28th. Funeral services by the writer-from Rev. 22:9, last clause. This jewel was taken away very young, but these little ones that are taken from our midst are safe in the arms of Jesus What a blessed consolation and assu What a Diessed consolation and assets ance for parents to know they have a little jewel that is numbered among that vast throng of little children, "for of such is the kingdom of heaven."

W. W. KAPPINAN.

MISHLER.—On the 22d of June, 1898, near Waupecong, Mismi Co., Ind., of a compilication of diseases, Barbara Michael Compiliation of the State Mishler received the to the spirit world March 27th, 1885. This unitable, preceded the to the spirit world March 27th, 1885. This world in marriage and exist the spirit world March 27th, 1885. This world in inflancy, 8he leaves nine children and many other relatives and children and many other relatives and friends to mourn her departure, but they mean not as though they had to be supported to the spirit world market many the spirit world market marke MISHLER-On the 22d of June, 1868,

BURKHART—HERTZLER.— On the bith of May, 1888, at the residence of be bride's parent's in Cumberland Co., y Pre. J. M., Herr, Jacob N. Burkhart by Bish, E. A. Mast in German, from 2 Cor. 5; 1, 10, and by J. S. Hor English, from Job 14; 14, 15. Horner in Engish, from Job 14:14, 15. The house was full of people. Buried in the Mast cemetery. May God bless and comfort the bereft children.

WAREY.—Mary Alta, daughter of John and Catherine Warey, was born Nov. 21, 1886, and died May 21st, 1888, aged 1 year and 6 months. The funeral services were conducted in German from Mark 10:15, 18, 17, by Bro. C.

Another little lamb is gone To dwell with Him who gave; Another little darling Is sheltered in the grave.

God needed one more angel child Amidst Ilis shining band, And so Ile bent with loving smiles And clasped our darling Alta's hand.

LANDIS -On the 10th of June, 1898, at Stony Brook, York Co., Pa., Sister Susanna Landis, aged 8 years, 4 months and 28 days. Sister Landis started to walk to the cemetery at York. She was taken into an open buggy by Emanuel Landis, a relative of hers. In crossing the Southern Hailroad at the city of York the front axle broke, the vehicle fell to the ground, and frightened the horse, whereupon he commenced to kick victously and happened to hit Sister Landis on the back of her head, fracturing her skull. She lived from about 8 A. M. until 2 P. M., when death gelieved her of her sufferings. Sister Landis was a good and kind Christian nother, a devoted and faithful member of the Mennonite Church. Her death is an admonition to all to be ready when death comes. Funeral services by Martin Whister, Eli Horsh and Theo. B. Forry. Text: Amos 1:12.

Oh, it is very lonely Since her lovely voice is still: But yet we will not murmur, For we know it was God's will.

A home without a mother, 11ow sad it makes us feel, But if we trust in Jesus, He will all our sorrows heal.

at will all out sofrows near.

SNYDER, On the 21th of June 1898, at Berlin, Waterloo Co, Out., Mary Ann Shauk, belvere will on the Snyder, aged of the Snyder, aged of the Snyder leaves a sorrowing husband and six children, the youngest about 7 years old; two children preceded her to the spirit world; also parents, six brothers, three shorts and many friends, who will miss her at her household duttes and in the she at her household duttes and in the will of the sold of the she will of the sold of the she will be she w tive hearers.

JUTZI.- On the 12th of June, 1898, at ATTZI. On the 12th of June, 1898, at Gal's Hill, Perth Co., Ont., Ezra, son of Christian and Annie Jutzi, aged 7 years and 11 months. Buried at Poole June 15. Services were held by N. Nafziger and J. M. Bender.

BOSHARD. On the 21th of June, 1898,

STALTER.-Ou the 8th of June, 1898, STALTER.—Ou the 8th of June, 1898, In Livingston Co, III., of dropes, Jacob Statler, aged 74 years, 9 months and 20 the 180 per second of the 180 per seco 10th of June, when a large concourse assembled to pay their last respects to a loved one. Funeral services by Chr. Zimmerman at the house, and by Ste-phen Stahly, Chr. Zimmerman and John I. Schmitta St. 1-3. Other house of the control of the control of the house of the control of the control of the stable Joseph Kinslayers and stable Joseph Kinslayers and from ministers who were present also as-sisted, Joseph Kinsinger speaking from 1 Thess. 4:13. Deceased was a mem-ber of the Amish Mennonite Cong., and was highly respected. Besides his eight children he leaves 50 grandchildren, three great-grandchildren, one brother

RHINE.—On the 18th of June, 1898, near Campbell, Neb., Bro. Samuel Rhine, aged 14 years, 8 months and 18 gays. Buried on the 19th at the Rosedays. Buried on the 19th at the mose-land Mennonite meeting house. Ser-vices by D. G. Lapp and A. Shifiler.

GINGRICH.—On the 25th of June, 1895, at Bladen, Neb., of consumption, Sister Anna Elisabeth Gingrich, aged 27 years, I month and 2 days. Buried on the 27th at the Roseland Mennonite on the 24th at the hosefalth administra-meeting house. Services by D. G. Lapp, A. Shiftler and J. M. Nunemaker. Sis-ter Gingrich was born in Juniata Co., Pa., moved to Nebraska with her par ents in 1884, united with the Mennonite Church in 1891 and led a consistent Christian life, and was therefore ready when the death angel came.

Fox On June 15, 1898, in Goodville Fox. On June 15, 1585, in Goodynie, Lancaster Co., Pa., of dropsy, Lillie Fox, daughter of Thomas and Callie Fox, aged 9 years, 6 months and 5 days. She was sick nearly two years and bore sufferings with greater patience usual and showed remarkable Christian zeal and faith for one young. Her funeral was held Bridgeville, I're. Weist officiating.

MARTIN. On the 17th of June, 1898, MARTIN. On the 14th of June, 1838, in East Earl township, Laneaster Co., Pa., of long trouble, Bro. Aaron M. Martin, aged 29 years, 2 months and 14 days. He leaves a widow and two small children to mourn his early death; but he died with a bright hope and a but he died with a bright hope and a full assurance for a happy eternity, and was willing to lay aside this earthly tabernacle of clay and make his abode where peace and joy shall rejur forever. He was a member of the Mennonite Church for a number of years. He also gaves four brothers and three sisters. He was reared in Harrison township, Elkhart county, Indiana, being a son of Benjamin Martin, deceased, who was buried at Yellow Creek meeting house The funeral was held at Weaverland, where Bros, John Sauder, John Zimmerman and Benjamin Horning preached to many sorrowing relatives and friends. Text: Lam, 5:16,

Brenneman. On the 17th of February, 1898, Pre. Adam B. Brenneman, aged 63 years. Buried at Landis Val-

Godshala,—In Hoylestown town-ship, Bucks Co., Pa., on June 27, 188, of concumption, Bro. William, son of John Godshalk, aged 38 years, 1 mouth John Godshalk, aged 38 years, I mouth and 12 days. He was unarried to Sallie, daughter of Heacon Henry Shelly; they lived together in married life about 14 years, during which time four sons and two daughters were born to them. Onesson receded his faither to the bet ter home. Furning his filness, in which time he suffered considerably, he was resigned to the Father's will, and said resigned to the Father's will, and said he thought it a fitting time for him to die now, as he was loosed from the world and its pleasures. He was buried at Doylestown needing bonse on the 30th. Preaching at the meeting house by David Gehman in German and A. O. Histand in English. Text: Psa. 16:1.

KROPE—On the 27th of April, 1898, near Needy, Oregon, Elmer, son of 17th.
Datiel J. and Annie Kropf, aged 32 and 22 days. He was sick only part of a day with what they supposed to be worm spasms. Jesus said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God". Funcal services were dom of God." Funeral services were held at Needy school house by A. P.

SENSENIG.—On June 15, 1898, in East Earl township, Lancastor Co, Pa, Wil-liam, a nine weeks' old son of Isaac and Maggie Sensenig. The little one was found dead in bed. The funeral was held at Center meeting house, Bro. John Zimmerman officiating. SENSENIG.-On June 15, 1898, in East

RANCE -On the 31st of May, 1898,

near Paradise, Lancaster Co, I'a., of appendicitis, Bro. Abram Ranck, aged 35 years, 10 months and 6 days. The death of this brother was quite a shock death of this brother was quite a shock to his friends as he was sick less than a week, during which time his sufferings were intense, but he bore them with the bar them with the brother with the brother with the brother with the brother will be brother brother will be brother leaves a beloved companion and two children, six brothers, six sisters, par-ents and grandmother, besides a large circle of warm friends to mourn the loss of one that was near and dear to us, circle of warm friends to mourn the loss of one that was near and dear to ns. Heceased was a consistent member of the Mennonite Church. His remains were followed to their last resting place the Strasburg meeting house. Services were conducted at the house by Bish. Isaac Eby, and at the meeting house by Elias Groff and John K. Brubaker. God bless and comfort the be reaved family.

Farewell, dear wife, God has called me, Weep not for me when I am goue; But prepare to meet me yonder, When the Christian's work is done.

We miss thee, husband dear, From thy old, familiar place; We do not hear thy footsteps near,

Nor see thy cheerful face. We miss thee at the table. We feel thy absence there; And oh, what sorrow fills our heart To see thy vacant chair.

Farewell, dear wife, and children dear I loved you all while I was here; But love each other for my sake.

BRUNNER.—In Buckingham town-ship, Bucks Co., Pa., on March 19, 1818, Wallace, son of Bro. Harvey and Sister Hannah Brunner, aged 9 years, 10 uths and 13 days. Buried on the 22d at Deep Run, Pa.

STROUSE. On April 16, 1898, in Plumstead township, Bucks Co., Pa., of consumption, Harvey, son of Bro. Eli Strouse, aged 11 years, 2 months and 8 days. Baried at Deep Run on the 20th.

CONSTANTINE. - In Phunstead town-CONSTANTINE.—In Frammsteat cown-ship, Bucks Co., Pa., on April 26, 1848, of typhoid fever, Catharine, wife of Philip Constantine, aged 38 years, 2 months and 7 days. Buried at Deep Run on the 30th. Preaching by Jacob Bush and John Gross, Text: Psa. 39:5

GAYMAN, — Near Plumsteadville, Bucks Co., Pa., on May 13, 1848. Broth-Henry Gayman, aged Syears, 2 month-and 16 days. Buried on the 16th at Deep Run, Pa. Preaching at the house by Jacob Rush and Abraham Histand

Landis, In Bedminster township, Bucks Co., Pa., on the 21st of April, 1985, of paralysis, Bro. David Landis, aged 73 years, 9 months and 21 days, Buried at Deep Runon the 29th, Preach-ing at the house by J. Rush and John Leatherman, at the meeting house by Henry Rosenberger, Text: Psalm 1:1 4

ITEMS.

LIQUID air is now being manufact-At a temperature of 312 degrees below zero it becomes liquid. If it is poured upon ice it boils furiously and turus into vapor, the reason being that the ice is nearly 280 degrees warme thau the liquid air. A small amount of nonred on some wool will cause it to burn like powder when a match is applied. A bar of steel placed in it, will, with a match applied, burn as freely as wood. Prof. Peckham, of the Brookwood. Frof. Feekham, of the Brodze-lyu Adelphia College, used two auda-half gallons of the magic liquid in ex-periments receutly. He three some of it into a kettle of boiling water. "In-stantly," he says, "the water became ice, and frost settled on the outside of ice, and frost settled on the outside of the kettle, even on the botton, which was over a hot lire." Iron vessels it makes as brittle as glass. The temper-ature of houses and public buildings can be reduced to any desired degree by allowing a sufficient quantity to evap

-1st amism has lost none of its horrible cruelty. A missionary, Dr. Robert Kerr, writing from Rabat, Moroco, says: "To-day all the military circle were early astir in this city preparing to receive the arrival of 500 prisoners from Ai ash. When the sultan made trom Alash. When the suitan made his raid ou that place, all their movable property, women, children, slaves and cattle were carried away by the troops. While at Suaka, I saw the procession of prisoners move by, and I never saw such sickening sights, and pray I may never again. A large number of the prisoners were so weak and emaciated that they had to ride on mules, and even theu they had to be held ou As even their they had to be held ou. As the procession moved past, each sight was more revolting than its predeces-sor. Dead prisoners were thrown in any way into the panniers. Others were sitting in the panniers, holding up their gangrene hauds-resulting from cutting, salting and burning. Each each pany, which were the pro-ciers of the khalifa keth, in a continu-diers of the khalifa keth, in a continudiers of the khalifa kept up a coutinu-ous rapping over the heads and backs of the rapidly dying prisoners, order-ing them to cry out, "God give victory to the sultau!"

-The Ascent of Sar.-Prof. D. J. McDougal, in Science, says that ascent of sap is a problem which has defied the combined efforts of the physicist and the physiologist for more than a and the physiologist for more than a century, and the results obtained by several of the most reliable investiga-tors in the last decade have only anni-illated previous hypotheses. In such manner capillarity, imbibition, the inmanner capinarity, intolation, the in-termittent activity of protoplasm, the Jaminian chain, the lifting power of transpiration, variations in tension of enclosed gas bubbles, and revently the tensile strength of a column of water. have each in turn held the place of im ortance only to give way to the inex

portance only to give way to the inex-orable logic of fact.

It is generally admitted that the im-hibition method proposed by Sachs is the only known method by which water could actually attain the summit of a tall tree, and that this method would furnish only a minute fraction of the not travel in the walls, but in the lumina and pits of the tracheal elements We shall be compelled to begin the in

THE MENNONITIES IN MANITORA. Under the above heading a receut is sue of the Industrial Advocate of San Francisco, Cal., contains the following favorite mention of the Mennonites in

The efforts of the Salvation Army to establish farm colonies for the permanent relief of the unemployed, and through philanthropic aid to enable the colonists to get a start and provide them with food, shelter, tools and stock. to carry them along until the soil shall cocarry them nong until the soil shall return to them the products of their labor, has led to some interesting cor-respondence as to the results attained in aided colonies in other countries,

among others the Mennonite colony in

In June last, the National Social Sec-retary of the Salvation Army, Colonel Thomas Holland, wrote the following letter to the Hon. Valeutine Winkler, M. P. P. of Morden, Mantibola: "We are at present much interested in some plan of colonizing the poor of this country on small farms of their

own and we are very anxious to procure all the information we, can relative to colonies which have already been started, some of which have succeeded. and some, unfortunately, have not, have been informed by Brigadier Ben have been informed by Brigadier Ben-nett, of Winnepeg, that you can give me some information relative to the Mennonite colony in Manitoba, which has been signally successful, and I shall be glad of any information you can give me relative to same."

Answering this inquiry Mr. Winkler gave the following informatiou:

"The government advanced about

\$100,000 to bring these people out, for which the Waterloo society, composed of a number of wealthy Mennonites who had settled years before in Water-loo county in Ontario) went security. The government did not issue patents The government did not issue patents to the land taken up by the Mennonites until the amount advanced in each case was repaid. With the exception of a very few cases the government was paid back by the Mennonites, some of so paying the debt off. Nearly all the families settled have done remarkably well and some of them have become wealthy. They have all good buildings ou their farms and they are adding ev-ery year to the same. There are, think, over 5,000 Mennouites now in the reserve. The colony bas been it existence about twenty-two years. It is almost impossible to give the aver-age amount of capital in the possession of each head of family, some of them coming out having from \$10,000 down wards, and many have nothing at all.

At a meeting of the irrigation convention at Winnepeg, Mr. William Hespler, consul for the German Em pire, gave a very interesting history of Memouite immigration to Manitoba, tracing the movement from 1874, when he conducted the five Russian delegates through the province and assisted in the uegotiations which resulted in the dominion grauting the reserves up to

dominion grauting the reserves up to the present time.

The 180 families who settled here in 1874 have increased by immigration and natural increase to 2990 families numbering 20,000 souls. They have numbering 20,000 souls. They have 235,100 acres under cultivation. Last year they harvested 3,500,000 bushels of grain exclusive of flax. Of flax they raised 350,000 bushels. They own 11, 000 horses, 8,300 cows and 10,000 young cattle. In 1874-5-6 they borrowed \$196 0.00 from the dominion government at 5 per cent interest, and from their brethren of Waterloo, Ontario, \$20,000 without interest. In 1801 they had repaid the whole amount of these loans with interest and they are now quite with interest and they are now quite free from debt and prosperous in ev-ery respect. Some of the Mennonites thought to better their condition by go-ing to Washington, Oregon and South Dakota. Most of them had returned from the far West and all had come back from South Dakota, pleased to be in Manitoba once more where success

-FEEDING SKIM MILK TO GROWING CHICKENS.--At this season of the year, young chickens and skim milk are more abundant on our American farms than at any other time. In view of this fact, it would be well if more peo-ple growing chickens would feed them some of this milk.

Skim milk is a food which contains

muscle and flesh forming material in a nnusce and lesh forming material in form readily taken up and digested by the system. Milk that has been skimmed, has really lost but a small amount of its value as a food, the cream consisting of considerable fat, which in itself is the least nutritious which in lesser is the reast nutritions part of the milk. The cheesy matter left in the milk, is its most valuable part for food, and tends to produce a vigorous, healthful growth, when fed

In June last, the National Social Sec



to calves, pigs and chickeus. If more American pigs and chickens were fed less corn and more skim milk, it would not only be to their lasting benefit, but it would also eventually result in finan cial benefit to the farmer.

cial benefit to the farmer.

With the purpose of studying the effect of skim milk diet on young growing chickens, an experiment was conducted at the Indiana Agricultural Experiment Station, in which two lots of chickens were under observation There were ten chickens of two breeds in each lot, ranging from four to six weeks of age at the beginning of the experiment. Each lot received the same food, care and treatment, except-ing that one was fed all the skim milk wanted, while the other was given none. The grain fed consisted of two parts ernshed corn, one part bran and ne part ground oats. They were also fed cracked hone cabbage and lettuce. When the experiment began the total weight of one lot of chickens was only one half an ounce more than the other. The experiment lasted from July 11 to

The results of the feeding show that the chickens fed milk and grain ate some considerable more grain than did those receiving no milk. The results also show that the chickens of lot 1, re ceiving no milk, made an average weekly gain of 2.62 ounces, while those fed milk, made a gain per week of 4.46 ounces, or over one-fourth pound. The chickens fed milk made a more rapid and uniform gain than those fed grain and uniform gain than those fed grain only. The general results of the feed-ing, in every way seemed to show the superior influence of the skim milk on the growth of the birds.

These chickens were raised on the

Station grounds, were uniform in charstation grounds, were unform that acter, and kept under good conditions under confinement so that no food was available, excepting such as was given by Mr. Anderson, who conducted the

It would be well if our poultry grow-It would be well if our poultry grow-ers would place plenty of skim milk available to the chickens. If the vessel containing the milk was thoroughly scalded daily to keep the sanitary con-ditions good, the feeding of the milk would anguestionably result in profit. Further information on the subject will be forthcoming in bulletin 71 of this Station, which will be maded for

persons on the Station mailing list, as well as to other applicants while the supply lasts. C. S. PLUMB,

Director. -Purdue University Agric, Exp. Sta.

A Blood Filtering is a real necessity to all of us at times ()ur blood will get sluggish and Impure despite ourselves. The best purifier is Dr. Peter's Blood Vitalizer. It builds up the general health and imparts life to the vital organs through the blood, No druggists sell it. Retail agents do. Write about it to Dr. Peter Fahrney, 112-114 So. Hoyne Ave., Chicago, Ill.

SUMMER OUTINGS.

July 15,

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The season opens early in June and lasts until late in September.

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Semi-Monthly

ABBAM R. KOLB Editor

se Entered at the Post Office at Elkhart, as

Contents of this number.

Who is desired to the control of the control of the Church The cliery of the Church The cliery of the Church The cliery of the Church The Excellency of the Hoty Scriptures. Simplicity of Attire. Said-Denial, such that the control of the Church Chu

unday School Lessons.

Life.
Little Sins.
The Pure in Heart.
The Uripple and the Name.
Hypocrisy.
Care of Jesus.
The Dissolution of the Home
The Power of Good Hymns.
Marriages and Deaths.

Aspiration.
The Blble Among Roman Catholics

EDITORIAL NOTES.

The disciple of Christ who casts all his care upon God is after all not careless; he is simply worryless.

First be sure that your profession harmonizes with the teachings of God's word, then if you find that you are professing more than you are practicing, do not begin to profess less, but practice

Let mite-givers remember that it was because the poor widow cast all she had into the treasury of the Lord that the Savior's attention was attracted to her more than to the rich, and not be- the "love of many is growing cold," and cause she had cast in only two mites.

Bro. Isaac Eby, (Bishop), of Kinzer's Lancaster Co. Pa. left home on the 19th of July for an extended trip through Ohio, Indiana, Illinois, and other states, to visit churches and preach the gosnel May God bless his work.

her daughters, Martha and Sister A. B. Kolb and little grand-daughter Helen, awaken faith. left Elkhart, on the 14th of July, for a short stay in Canada, after which they expect to go to Pennsylvania, where they will spend a few months with relatives and friends. We wish them a which have the light of the Scriptures of spiritual adultery? And, although will be done, on earth as it is in heaven. pleasant visit and a safe return.

of July, for Ontario, Canada, Bro. is the home of the editor's parents and also of many of his friends who will be return refreshed for work at his desk

The Homeand Foreign Relief Com mission. - A meeting of the Home and Foreign Relief Commission will be held at Elkhart, Indiana, on the 10th of Au-The object of this meeting will be to

consider the interests of this organization, its work and purpose, and to what extent it will be expedient for the different branches of the Mennouite Church to unite in Relief and Mission

All who are interested are cordially invited to be present at that time

By order of the Executive Committee Our General Conference. - On this

important subject the reader will find an interesting article in another colump. We desire to call especial attention to it, and desire to call attention to in our hearts so that we may not sin it so early that our ministers, especially, may have ample time to consider it and get ready to attend the conference. We believe that this "General Conference" will be a very important factor in holding the church together in the "one faith" and making her a power for good in the world. This is a time in which in which we all need to put on the "whole armor of God" and stand firm and strong "in the faith once delivered to the saints." This is an age in which not the forms of religion will hold us, but the principles of God's word. These of course must manifest themselves in forms, in a practical Christianity, but as the apostle says: "Faith without works is dead," so there will be no acceptable, Sister J. P. Funk, accompanied by good works without faith and the underlying principles that create and

> The wholesome influence of "divine revelation" may be perceived by con-

friend, Prof. Cornelius Jansen of Be physical conditions of many heathen bride-the Church-He will not endure atrice, Nebraska, left Elkhart, on the 7th countries are so nearly like those of her any longer if she commit the crime Christian lands as to produce the same of spiritual adultery against Him, but Kolb's old home. May they have a natural plants and fruits; but where in will put her away. Let us beware lest pleasant and profitable time. Ontario those places where the light of God's any man or woman, or any congregation word does not shine do we find the beauties of holiness or even the fruits the relation between him or herself and glad to see him again. May he soon of morality? Some one may suggest Christ. It is the sin that Heaven will Greece and Rome as evidence that a not endure. Separation follows it just high grade of civilization may be at- as sure as night follows the disappear tained where the Bible is unknown. ance of the sun. But let it be remembered that with all their socalled civilization and famous literary attainments their religion remained unimproved. Even their philos- the "Am. Peace Society" stand by its ophers had very vague and degraded ideas of man's relation to his Maker, while the mass of the people were given to "abominable idolatries." For an account of the wickedness of these people read the latter part of the first chapter of Paul's letter to the Romans. The history of these countries may be taken as evidence that reason even at its best is insufficient to change depraved human nature, and bring back to the knowledge of God a world iying in wickedness. To do this requires the light and help of that "gulck and powerful" word, which we all ought to hide

Spiritual Adultery. Some people profess to be Christians. For a while a true one: they waik humbly before God and the world. After a while they feel that they are not as popular as they would like to be. Satan has sown the seeds of envy in the heart), and they try to appear in a way that will gain them the friendship of the world. They are more desirous of gaining the friendship of the world than they are of pleasing the people of God. They profess to bejong to the bride of Christ, but they try to catch the approbation of the sinful world. This is spiritual adultery. In the Old Testament dispensation a man was justified in leaving his wife if she was guilty of adultery. In the New Disputting away his wife and the wife the vices are incorporated." leaving the man - for fornication or adultery, but for no other cause. Does truth and beauty of Jesus' teachings not the natural law even among Chris- has been confirmed, not shaken. We trasting the condition of those countries tian professors show the terrible crime have learned to love the prayer, Thy with the condition of those that are Christ the bridegroom of the Church and to believe that the duty of all men

The Editor, in company with his without it. The climate, soil, and other will endure other short comings of His or denomination be found to thus break

VOL. XXXV. No. 15.

War is Wrong.-We are glad to see the Advocate of Peace, published by colors. During the War of the Rebellion that organ, like many other prominent religious journals "weakened in the knees" badly. For this reason especially we are glad to see that the tone of its articles, at the present time harmonizes with its avowed principles, and the course pursued by the recent "Annual Mohouk Arbitration Conference," was decidedly in harmony with the same. When we adopt a principle, especially if it is a principle of right. a gospei principle, a religious principle, we should maintain and stand by it under all circumstances and conditions. The following selection from the .1dvorate of Peace gives the thoughts of several different persons on the character of war, but the picture it presents is

The National Single Taxer of Minne. apolis, is devoting a good deal of space to discussion of the subject of peace, many single-taxers being opposed on principle to all war. Under date of May 23. Mr. James Leedon of Milwaukee wrote as follows:

"In his epigrammatic, brusque way, General Sherman said, 'War is hell!' In more thoughtful words, an English bishop (Watson, one hundred years ago wrote, 'War reverses, with respect to its objects, all the rules of morality. It is nothing less than a temporary repeal of all the principles of virtue. It is a system out of which almost all the virtues pensation a man is likewise justified in are excluded, and in which nearly all

"As single taxers, our faith in the

With these questions clearly settled.

we can proceed, without fear of any

jarring, to the consideration of ques

tions pertaining to the unity, the purity

and the prosperity of our church. By

coming into closer contact than we

have heretofore been able to do, by ex-

changing thoughts and questions which

affect the church either in part or in

whole, by taking a position upon ques

tions which can be settled only by the

action of a whole, united church, by be

coming better acquainted with the pe

culiar difficulties which confront our

congregations in various places, and by

the encouragement which we receive

by laboring together in a work which

interests us all, we have reasons to ex-

pect results which could be accom-

plished by no other movement or

It is to be hoped that all our confer-

ences will be represented at this meet

ing. This is to be a conference, not a

law-making Institution. Certainly, no

one should object to contributing his

counsels to the wellbeing of the church

What better way could be found than

for our brethren to come together from

our various fields of labor and confer

together on questions that interest us

I noticed in a recent issue of the

HERALD OF TRUTH, a suggestion that

this conference be called the "United

Conference of Mennonites," instead of

"General Conference," giving as a rea-

son that another body of people had

assumed the title "General Conference

of the Mennonites of North America,

and secured a charter from the govern

ment confirming their title. I have no

objections to the name. We know

have, and the name will not change it.

which must not be lost sight of. This

will he distinctly a conference of Men

of several conferences it is a Genera

Conference of Mennonlies? Certainly

no one could object to us calling this

meeting by its right name. Inasmuch

as a General Conference would also be

While others are running a patent

right on titles, let us he working for the

spiritual upbuilding of saints, and the

salvation of sinners. One way in which

a "United Conference of Mennonites.

go by that name.

Conference. Is it not then a General

gathering in our church.

while on this earth is to do the will of take charge and oversee the work. their Father in heaven. While these principles are admittedly true, yet, strange to say, many single taxers while condemning the social customs which compel God's creatures to live in wretchedness, londly appland the practice of the inherited barbarity of war, which entails misery, wretchedness, pain, and suffering on the combatants, awakens in men's breasts every evil passion, hatred, malice, and all uncharitableness, and at least temporarily suspends every principle of love and virtue.

"War and Christianity are diametrically opposed to each other. As we cannot serve God and mammon, so 1 believe we must either advocate war or Christianity, one or the other, not both at the same time."

Our Foreign Mission. The Foreign Aussian work has been discussed to considerable extent in our paper, and yet, perhaps, not as much as the importance of the subject really demands. Nearly a year and we received information from a brother in Pennsylvania that he and his companion were willing to go to the foreign field. It has recently how ever become manifest that in all prob ability this brother and his companion cannot go, on account of the ill health of the latter. Every one interested in the work felt that this brother and sister were the proper people to go, and we all felt greatly disappointed to learn that the health of the sister is such that she feels untit for the work. This may, to some extent, delay the work which we had hoped to begin so soon, but if God so directs, we acquiesce, and yet we want to present the matter to our readers and say to them that the way for a Mission in India is open; that the means for the purpose of carrying on the work are ready, and there are also willing hearts ready to give what may be further needed. It is not the question of means now it is the question of a brother and sister a married couple of course), that are not too young either in Christian work or in years, because this work above all things requires a well matured mind and judgment. It requires also persons who enjoy reasonably good health, in fact, real good health, who are well established in the faith, and have ability to do work of this kind. and who have ability to take charge and oversee just such a work as this. There is something, indeed, needed for this work that every one does not possess: while there are many persons that in some ways might be very good for the position, for the opening up of the work we need some one that has qualifications as above stated. When we have some one who can take charge of this work, and properly manage it then other workers may be added as betners, who may not, in all points, need such qualilications as the one that is sent out to

There will be a meeting of the Examinlng Board just before the Sunday School Conference to be held in Topeka, Lagrange Co., Ind., on the 25th and 26th of August, where the Examining Board will be glad to receive applications from persons who feel directed in their hearts to undertake this work. As said above, we have heard a great deal of talk and seen a great deal of writing ln favor of a foreign Mission. We are ready now actually to receive persons who are ready to go, and are ready to send them; so that it is no longer a matter to be talked shout so much, as a real taking hold of the work and making this work a reality. We hope our mission workers will earnestly consider this matter and let the Lord direct them in the right way, remembering that every day numbers are dving without a knowledge of Legue as the Savier of the world.

For the Herald of Truth. WHO IS JESUS? BY JOHN F. PENK.

The people of the present age are guided, to a very large degree, by appearances. If a man is good looking wears good clothes, appears to he intel ligent, of pleasing address, modest, well behaved and has a glib tongue, he is respected, honored and sometimes wor

shipped. If on the other hand we meet one who is homely in his appearance, wears clothes that are coarse and faded, who does not look very bright, is awkward in his ways, cold and disinterested, and has not much to say, we do not make much of him; he moves around among us without much attention and when he is gone no one misses him.

We have no reliable record of the personal appearance of our Savior when He made His appearance in the world. A traditional description represents Him as tall, well formed, ruddy complexion brown hair, which He wore long and parted in the middle, soft blue eyes, and a mild, kind look,

The prophetic description, however, represents Him as one "without form or comeliness," and with "no beauty or comeliness that we should desire him despised and rejected of men a man of sorrows and acquainted with grief," one from whom we hid our faces, whom we despised and esteemed not, because it appeared as though the hand of God

was against Him. However this may have been, we know that so far as the esteem of men and the honors of the world were concerned, everything was against Him. He was of humble origin. His reputed father was an humble workingman, a carpenter, and they lived in such a de graded place too, where the wickedness and degradation of the people were so great that some one said, "Well, can any good thing come out of Nazareth?" He was poor: His friends were poor: His appearance and all His surroundings told the story of His low condition and His poverty. He, quietly and meekly, submitted Himself to His condition, and with all sincerity told even II is followers that He was poorer than the poorest of God's creatures: poorer than the foxes: poorer than the birds, so poor that He

did not have where to lay His head. In Hlm there was nothing of the spirlt so largely manifested hy so many of the poor people of the present age: "Poor

A large share of the unhapplness of this present evil world, and a large share of the discontent and inconsistent living among the professors of religion, and even among our own good Menno nite people, is because so many are "poor and proud," and on account of this they will always remain just in that condition in which neither God nor man, neither the gospel nor the church can beln them.

But to return to our subject. This poor man of Nazareth, whose parents belonged only to the humble, laboring class, whose home was a place where no one expected any good could be found, whose companions and associates were publicans and sinners," "poor fishermen of Galilee," comes down from His home and asks John the Baptist, who was then baptizing in the Jordan, to baptize Him, and when He had received the solemn ordinance what happened? As He came up out of the water, the Holy Spirit came down from heaven in the bodily shape of a dove and lighted upon Him, and a voice from heaven said, This is my heloyed Son, in whom I am well

This man, though despised and reected of men, in whom there was no form, or comeliness, or beauty that we should desire Him, a man of sorrows and acquainted with grief, upon whom we gazed stricken, as upon one smitten of God and afflicted, who was mocked beaten, spit upon, crowned with thorns, condemned and executed as a common criminal, between two thieves, this much abused and by the human race deeply degraded man, who came to His own and they did not receive Him, but passionately exclaimed: "His blood be upon us and upon our children"-this or man was after all the Son of God. the "Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace," the Messlah, the Savlor of the World, the Lion of the tribe of Judah, the Seed of Abraham, in whom all the nations of the earth shall be blessed: the Great Prophet whom all the people shall hear, whose kingdom and government shall endure forever who shall save His people from their

Yes, He is the Mighty One who laid down His life and took it again, who could pray for His enemies: "Father, forgive them, for they know not what they do." He is the great Savior who is able and willing to save to the uttermost all that call on His name; it is He who ascended to the Father on high and sat down on the throne of His glory, from whence He shall come again to

judge the quick and the dead. It is He who said: I will not leave you comfortless; it is expedient that I go away; if I should not go away the Comforter would not come. I will send the Comforter; He shall guide you into all truth, and bring all things to your remembrance

It is this same Jesus who became to us the way and the life and the truth, the first fruits of them that slent, and at the sound of whose voice all they that are in their graves shall hear and shall come forth; it is He who has prepared the many mansions and who will re ceive us to Himself so that where He is

It is He, too, that tells us to be faithful, and overcome, "for to him that overcometh I will give to slt with me in my throne, even as I have overcome and am set down with my Father in hls throne."

O this wonderful Savior, this wonderful Jesus is all in all to all the children of men, and especially to them that know Him, that love Him and walk ln

O fellow traveler, whether you are a professor or not, study the life and character of Jesus. Study His word. study His teachings - He spake and taught as none other; His word is life and truth; His word and Ilis example lead you to the grandest, best and highest realization of glory and blessedness both in this life and in the life beyond.

For the Herald of Truth OUR GENERAL CONFERENCE.

As Sentember and October are approaching, our minds naturally drift upon the work of our various conferences, and along with these conferences comes the thought of our General Con

This being the first General Conference to be held among our people for several centuries, there is an anxiety on the part of many as to what will be the nature of the work and what will be accomplished at that meeting. The general features of the work were foreshadowed in the call for a General Con ference issued at the Prellminary Meet ing, held at Elida, Ohio, last November The particulars of the work can only be known after the General Conference has met, deliberated, and adjourned The results of the meeting will be fully known only in eternity.

While we can not foretell what the results of the conference will be there are a number of things for which we may confidently hope. The Preliminary General Conference Meeting held at Elida, Ohio, last November, clearly demonstrated that our Mennonite peo ple can come together from their varl ous fields of labor, and discuss the con dition, needs and possibilities of ou church in the spirit of Christian love Although we may differ on some minor questions of church policy, facts have demonstrated that we stand united on church principles. We shall not look then for schisms or rankling debates or misunderstandings or hard feelings

Another thing that was clearly dem

exercise of these liberties.

this may be done is to work and to pray onstrated was the absence of the desire for the success of our coming General on the part of any one to interfere with DAN'L KAUFFMAN. the workings of the church not connected with their immediate fields of P. S .- In reference to the name that lahor. The sixteen or more conferenour general conference is to assume, as suggested in an editorial in the last ces represented by the HERALD OF TRUTH will have their own rules and number of the HERALD, we have reregulations as heretofore. The General ceived several communications in Conference will interfere with no conwhich earnest protests are entered ference or congregation so long as they against any change from the name we act in harmony with the established have already, as by common consent principles of our church, as clearly set adopted. The editorial referred to was forth in our Confession of Faith. It is as a matter of course only suggestive. and the distinctive name by which our to get our people more solidly united upon these principles, together with a general conference shall be known will view of strengthening ourselves, both be a question for the conference itself as individuals and as a people, that our to discuss and decide. The name coming General Conference was called. should by all means be appropriate and suggestive of the true character of The work of this conference is not to crush, but to strengthen our local conthe conference.-- EDITOR. ferences; not to take away any of their libertles, but to strengthen them in the

THERE is never a time so full of opportunities as the present

MIDSUMMER spirit breathes noon the air As much of beaven as we can bear When sunlit days and starry nights Yield as their perfected lights. When in the field the ripening corn

lke sunshine in the early morn Tells of the riper fruit so soon To follow from the heat of Inn A spirit lives and breathes below

And whispers of a land above Where all is peace and loy and love Of which midsummer is the type:

Whose perfect fruits are ever ripe; Whose perfect fruits are ever ripe; Where bnds and blossoms never fade, And all is good that God has made. O man, art then not satisfied Amid such beauty to abide?
O soul of man, what will then me That bounteons nature has in store?

The highest, best reward of toll-The precious fruitage of the soil?
And still a voice from earth replic
"The life beyond, that never dies."

For the Herald of Troth. THOUGHTS ON PRAYER. BY SALONE YODER.

Prayer is the language of the sor breathing to God its needs and desires Prayer may be expressed in words, or the thoughts may go up to God in sl lence, making known our wants and wishes unto the Giver of every good and perfect gift in the privacy of our

Men have always prayed. Through out the entire word of God we find the faithful worshippers praying to the Al mighty Father for blessings which they desired and needed. We have also, in this same blessed Word, accounts of many remarkable answers to prayers that were offered to God in sincerity and truth.

what kind of a meeting we are going to Our prayers need not be long, but if we truly humble ourselves at the feet of Whatever may he the name of our Jesus, and call upon Him in faith becoming meeting, there are a few things lieving, we have the blessed assurance that He will hear us. God gives us the promise in His word that if we abide nonites; and inasmuch as It is to be a in Him, and His word abide in us, we conference composed of representatives shall ask what we will and it shall be given unto us. When we pray to our heavenly Father

our prayer must rise above the mere form of words. We may speak many good words, but if we have not the sin cere desire, a going out of the heart for these divine blessings, it will all be in it would be altogether proper to let it vain. Our souls must be in the spirit of prayer, and our desires must rise up for these blessings in sincerity and truth before God: then the blessing will come, and the troubled heart will be quieted. We can take all our burdens and lay them on Jesus, and He is ever ready to bear them for us.

Another element in true prayer is nfession. We must truthfully confess our sins before God, and sometimes we must confess our transgressions before our brethren, or before the church: some of us have a good many sins to confess.

We have examples in the Bible of these who confessed their sins and shortcomings. Daniel confessed his sins and those of his people, and yet he was one of the best of men. David said, "I have sinned," and God dealt with him in mercy. In Luke (15th chapter, we read in the parable of the Prodigal son how he confessed his sins before his father, and how ready and willing the father was to forgive him his sins.

There is no difference between the king and the beggar when the Spirit of God comes into the heart and forgives us our sins. Jesus is just as ready to forgive the humblest beggar as He is to forgive the greatest and most exalted of men

Dear Christian friends, let us strive to "walk worthy of the vocation where with we are called," for every Christian has a high calling. We do not all have the same work to do, but we should at all times be submissive to the will of God, and work to the best of our ability in this Christian life.

If the way seems dark sometimes, and it is hard to do our duty toward God and man, remember that we have a Helper who is ever ready to help us in times of trouble and despair, if we only look to Him, from whom all our help cometh

There must be a deeper work among God's believing people-more earnest prayer -before we can expect any great work of grace. We must be more true to our profession, willing to make any sacrifice whatever, sud if it costs even dear friends and companions, who are wandering in the ways of sin Let us work together in unity and love, for without this we cannot expect to do much for the cause of Christ We must help each other if we expect to gain the victory. If we do not love one another we have no power in prayer with God.

If we sometimes find our prayers unanswered, let us not be discouraged; if they were true prayers of faith, God will not disappoint us. We must watch for the answer, for the Bible says, "Contime in prayer and watch for the same with thanksgiving." Let us pray earn estly in the name of Jesus that the good work may go on, and let us pray for help to live God-fearing lives, that we may be found worthy of a home above, and receive the crown of glory. The grace offense to any one, and many others of of God be with you. Amen.

Kalana Lum

For the Herald of Truth THE GLORY OF THE CHURCH.

BY ABM, PARPIL What is the glory of the church? It is the spirituality manifested by the picty of its members. If the members are truly pions it shows that it is the Spirit of God working in them, and the fruits of the Spirit are love, joy, peace, ong suffering, etc. Gal. 5:22, bright and active a church or Sunday school is where these exist; this is glory; for God can work there

It is possible that this glory be lost and the church become as sounding brass or a tinkling symbol? How may it be lost and how retained?

Let us go back to the time of Israel. in I Sam, 4. In Ell's time it seems as though they neglected the law of God and took their own course too much. and appointed wicked leaders, such as Hopbin and Phinehas, for priests which resulted in the departure of the glory and they were defeated in battle for lack of God's presence. Especially were they defeated in an engagement with the Philistines of Sam. 4:1, 2) after which they decided to have the ark of the Covenant brought to them from Shiloh to assure victory. But God, unwilling that the ark should be bandted by these two wicked priests, Hophin and Phinehas, could not go with them and the consequence was that they were again defeated and the ark was taken. After this, on hearing the news, secret thoughts, and the inward mo

Eli fell, grief stricken, off his seat and died, and Phinehas' wife also grieved, and said: "The glory is departed from Israel for the ark of God is taken." The capture of the ark assured them that God was displeased with them These priests may represent hypocrites or unconverted Sunday school teachers who are liable to mislead the church, By our piety, being filled with the Spirit, prompt at services, with well prepared lessons and prayerful hearts: by showing kindness and love at every opportunity, hy always being hright and cheerful, trusting in God and always obedient to all the requirements of the gospel and the church, we can retain the glory of the church, and be shining lights in the world. Birch Tree, 30.

THE EXCELLENCY OF THE HOLY SCRIPTURES Usefulness of the Bible and its spir-

itual and divine superiority. (Continued.)

111

The word of God is a perfect rule of faith and practice. It coutains all things that we are to do, as well as what we are to believe. The decalogue, that is, the Ten Commandments, contain the sum of all our duties both toward God and man, and the necessary precepts of life are comprised in it. These necessary precepts are oft re peated and enlarged upon, and explained throughout the sacred Book. To these are added practical duties, as self denial mortification of the flesh, poverty of spirit, purity of heart, brotherly love, heavenly mindedness, circumspect walk ing, redeeming the time, abstaining from all appearance of evil, giving no like nature.

The writings of the Gospel forbid us to be carnal, sensual, earthly, and call upon us to converse with spiritual and heavenly objects; to "set our affections upon things above," to bring our minds into such a temper that we may have the desire to "depart out of the body and be with Christ," which, the apostle says, "is far better than the grovelling things here below."

Christianity promotes heavenly mindedness; it gives us power over ourselves by restoring us to a government over our bodily appetites and passions, so that we will thereby become pure and refined from all earthly dross and fifth and be titted for heavenly joys, and therefore most carnestly breathe and long after them.

Here we learn that thristianity is repugnant to all things in the kingdom of Satan, and promotes the kingdom of God. It bids us not seek ourselves, neither the world nor its perishable pleasures; but it enjoins us to humble and abase ourselves, and to glorify God in all thougs, so that we may advance His honor in the world, and seek the salvation of our own souls, and the souls of others. These are the noble and worthy designs of Christianity. The purpose of our religion is to take us away from the mean and low things and projects which men of the world would carry on, and to set the soul of man in the right posture, and to fix it on right aims and ends

The precepts of t'hristianity reach to the hearts of men; they restrain the

Wenger

the topic.

and true.

at this conference

shaii do what I can.

t look more showy.

6. Why we should abstain from to-

(c) Spending money not for bread

It is a violation of the

Greet one another with

kiss. (Tobacco kiss not hoiv).

"Power of sociability." by

(f) Not prompted by the Spirit of

1 Christ was sociable kind and cheer

2. Every worker in the church should

Bro. J. B. Smith further discussed

1. Man's disposition is to associate.

To embetter we must associate.

3. Two kinds of sociability-mock

4. Some are sociable for money.

Keep thoughts pure.
 Ail world leaders were sociable.

Resolved, That we the visiting dele-

gation extend to our friends at this

piace a hearty vote of thanks for the

regard and kindness shown to us while

Closing prayer by J. S. Shoemaker.

SIMPLICITY OF ATTIRE

BY CLARA BRUBAKER.

[An essay read before the Sunday

The subject given me is one that at

once suggests to the mind several lines.

of thought. I, in my weakness, am at

a losa to know where to begin or how

to express my thoughts in a piain and

forcible way, but by the help of God I

By simplicity we mean singleness

plainness, void of show. To take the

irst definition given and say "Single-

ness of attire" would suggest that in

our apparel there should be no unnec-

essary blending of colors or material.

such as making the garment of one

color or material and trimming it with

another quite different in order to make

Plainness conveys about the same

idea. By it we would understand that

no one part of the garment should at-

tract more attention than any other;

for example; we will mention the large

sleeves which for some time were the

center of attraction about the fashion-

To be void of show no gaudy coiors

or striking contrasts should be seen in

our apparel in any way. Some people

who claim to be plain put great stress

on the cut of the garment, but do not

hesitate to wear colors and combina-

tions by no means neat or plain. Some

take more heed to the quality of mate

rial used, and think, if it is coarse or

cheap, it is plain even if it does contain

stripes and bara and floral designs

much too showy to correspond to the

true idea of simplicity. Others, again,

who practice plainness in every other

respect will allow the wearing of gold,

which is so plainly forbidden that no

Christian should desire to wear it for

From the fact that true simplicity is

not always practiced by those who up-

hold it, the world and popular Christian-

(d) It is worldly conformity.

(a) Not Christ like

(b) Useless and fifthy

229

tions of the mind. They curb the inordinate desires and wishes, they temper the passions, and especially forhid revenge, maiice and hatred, but direct us to love God, and also our fellowmen even our enemles for His sake.

The Christian law gives to us pre cents for the regulation of the words we speak, and forbids idie and vain talk, and much more profane and impious words. They command our conversation to be "always with grace seasoned with sait." Likewise they direct us to favor goodness and piety and to seek to edify those with whom we converse. The commandments of the Gospel also govern the outward actions of our life, and hid us be holy in all manner of conversation. They enjoin chastity, temperance, sobriety. They forbid just, juxury, pride, and sensuality. They teach courtesy, aflihility, meekness, candour, gentleness toward our brethren. They bid us to he kind and charitable to ali, and even to love our enemies.

Christianity is a religion that is exactly just, and gives the atrictest rules to deal honestly and uprightly with our neighbors. Even morality, which is the very foundation and ground work of all religions, is the most illustrious here. Christianity has the impress of reason, civility, and all acceptable qualities. It forbids nothing that is fitting and decorons, it countenances all that is manly and generous, it is agreeable to the laws of nature aud the reason of mankind, in these sacred writings the duties of Christians are set down, not only as they stand singly, but as they stand in relation to others, and as they are members of the community.

There are peculiar lessons for person in every condition. For husbands and wives, for masters and servants, for parenta and children, for superiors, and equais, as well as inferiors. They are ali provided with instructions and directions proper to the state they are in. They are very remarkable words which a certain minister uttered "Would men apply their minds to the study of the Scriptures, and observe their own and others' course of life experience would teach them that there is no state on earth, nor human busi ness in Christendom on foot, but has a ruled case in Scripture for their issue and success." This is a great truth, and is no mean demonstration of the ex cellency of these holy writings of which I am speaking.

IOWA SUNDAY SCHOOL CON-PEDENCE

The Amish Mennonite Sunday School Conference, for the state of Iowa, was held May 31 and June 1, 1898.

Dan'l Bontrager opened the subjec-

and presented the following points:

Tuesday evening, May 51. Session opened at 7 o'clock with song service, after which Bro D Kauffman of Mic souri made a few remarks and offered

Organization followed, resulting in the election of D. Kauffman as moder. Yoder. ator and J. W. Zerbe and C. H. Smith

as secretaries. After organization the address of wei come was given by J. A. Bailer. Re-

aponse to this address by A. I. Yoder. The first subject on the program, the following points: "How to make this Sunday school conference a success?" was then discussed

duty to their children.

2. Parents ought to teach the children the way of saivation.

1. If this conference is to be a success we must constantly bear in mind that the object of the conference is to

2. Each one must do his part of the work: must work willingly and be con

tinnaily filled with a prayerful spirit. Dan'l Kauffman, who next spoke, said that if we are not better Snnday school workers after this conference, this conference wiil be a failure.

1. Awaken greater zeai in the cause of Christ. 2. Knew that we have not come here for a world's gala time, but for

Christ's good time 3. Remember this is just a conference-an old-fashioned meeting. No need of putting on style as of some big

convention. 4. Pray for it. Nothing is worth having but that is accomplished, at least in part, through prayer. The conference that is not guided by the Spirit from above is vain. If we do God's work we

need His guidance. 5. All should take part in speaking; speak promptiy; waste no time. Not numbers hnt spirit wili make

it a success .- J. S. Shoemaker. If we are like a fountain, receiving and giving out, the fullness of the Spirit will come.-Wallace Kauffman. "My word shall not return unte me

void "_I. I Lahman To be filled with the Spirit we must e poor in ourseives .- D. F. Driver.

Plan our work -Peter Sommer Will this conference bring us nearer

to God?-A. I. Yoder. Closing remarks by moderator and prayer by Bro. D. F. Driver.

WEDNESDAY MORNING Session opened at 9 o'clock by singing.

Opening exercises by Bro. John Rutt, Sterling, Iii.

"How can we best enlist church-men bers in Sunday school work?" The foilowing points were brought out on this aubject by J. W. Zerbe.

1. Every church member should be a Sunday school worker.

2. Appeal to their love for the work. We must be brought into fellowship with God's people. Where is our coun try? Paul said, "Our citizenship is in

3. Invite them personally.

4. Pray for them, Show them their responsibility in

this world.

Eniist ourseives first. Make the Sunday achooi so inter eating that they will not want to stay

away. 8. Depend upon God. The minister should be one of the

"we."-J. S. Shoemaker. Sunday achooi workers should more hopeful.-C. H. Smith.

Let others see by our going that we have advanced in the Christian life .-

Implant the idea that the Sunday school is a part of the church.-A. I

Hymn No. 110 in the German hymr book was sung.

The next subject discussed was "The relation of the parent to Sunday school Work," Bro. D. F. Driver brought out

1. Parents should first recognize their

Teach them by example. 4. The Sunday school is an auxiliary to the church.

Bro N M Slahaugh followed with a paper on the subject. Bro J R Yoder brought out these re

marks: 1. There are many gray-haired children who ought to attend 2. If parents cannot be teachers, they

can be scholars. 3. Help build the kingdom of Christ. There are some Sunday schools that should not be attended, for they are not

conducted on Christian principles. When persons stay away from a Christian Sunday school they are either unconverted or need an awakening .-D. Kauffman.

Parents must love Sunday school work, and thus love instead of iash the children into the work .- John Rntt. Parents should waik carefully; the

children are foilowing-J. W. Zerbe. Parents should teach children at home as well as in Sunday school. Peter Christner.

The less we know about Sunday school work the more we should come in touch with it .- Peter Sommer. "The relation of the minister to Sur

day school mork." Bro. W. W. Kauffman presented the

following remarks on this topic: 1. Visitor.

2. Preacher by example.

3. Put to work. 4. Ministers are responsible for the weifare of the school

5. The pastor must gain the confidence of the scholars

Bro. J. M. Kreider followed on thi 1 The minister should do the right

kind of preaching. 2. The minister should be punctual

If the minister sees anything wrong in the school he should try to correct it

Closing prayer-C. Werey.

WEDNESDAY AFTERNOON.

Opening exercises were conducted by I. I Lahman The topic, "Qualifications of superin endent and teacher," was discussed by

Bro. Andrew Eash. 1. Preparation.

Consecrated to God.

3. Trust in God and His power. An easay was read by Salome Yoder.

Bro, C. H. Smith followed. 1. There are four things that a teacher should know. He should know

God: know the Bible: know who he is teach, and know what he is to teach 2 A worker should be a thorough

Christian man or woman. 3. He should make the Lord's busi

ess foremost. 4. Actions apeak louder than words. . There are two ways that we ought to know the Bible-intellectually and aniritualiy.

A worker should be filled with the Spirit. He should set heart qualities above mind qualities.

"How to kill a Sunday school" next discussed by D. P. King.

1. Have unprepared, unconuperintendent and teachers. Have poor singing. 3. Let attendance be irregular and

tardy. 4. (Heb. 13:2) Unsociability. 5. Not having an ever-green achool,

August 1,

Sister Millie M. Zerbe read a paper on the same subject.

Socials will kill a Sunday school .-J. B. Smith.

Let self live and it will kill the school. Peter Sommer 'Helpful influences' by Bro. Peter

Zook. 1. Be what we pretend to be.

Work earnestly in the service. Sisters Lena Wertz and Maggie Bontrager read essays on the subject.

Our responsibility in the present age" was next discussed, Bro. J. K. Yoder leading.

i. Children are responsible for their obedience to parents. 2. Responsibilities of parents to chil-

3. We are responsible for what we

A Responsible for the Lord's day. Bro. A. I. Yoder followed. We are responsible for our fellow

en to God 2. We are responsible to see that God

be giorified. 3. Not responsible for ancestors, but for posterity.

4. We must study the age to find out how to work. 5. We are responsible for the heathen.

6. This is the most light-minded age since the days of Moses Responsible for good language, not

slang .- J. S. Sheemaker. Closing remarks by the moderator. Prayer by J. B. Smith.

WEDNESDAY EVENING

Song service by various leaders. Open conference led by W. W. Kauffman who talked on the necessity of providing for the future of the church. Ought to teach our faith to others. John Wesley said when apeaking of the reault of salaried ministers, "The Methodiat Church will increase in popularity.

but decrease in spirituality. All unnecessary attire is not put on to the glory of God, but to the glory of seif .- J. S. Shoemaker.

Devotional exercises by J. B. Yoder. "Simplicity of attire,"-a paper prepared by Ciara Brubaker and read by Alice Kempf.

"Vain amusements" was next dis cusped by L. J. Lehman 1. Theater, carda, dance, are unques

2. The bride of Christ should not

court the world. 3. Socials under Christian auspicea.

. Socials will not convert men. Frequenting saloons" by C. Werey

1. Pray God to keep you out of the 2. Avoid all appearances of evil.

3. No worse influence than the sa 4. Teli fallen brethren their errora their faces and not behind their

"The use of tobacco" by J. S. Shoemaker.

1. It is expedient not to use it from a Bible standpoint. 2. Because our fathers use it, is no

3. Take Christ as an example. He did not use it.

4. Cannot use it as a medicine. If you do, when the disease is cured stop uslng it. If it doesn't cure it is not a good medicine, and if it is a good nedicine why should not women use

5. The tobacco habit can be broken through Christ.

HERALD OF TRUTH.

mean by the term and are at a loss to know just where we would draw the

simplicity of attire. "But," says some one, "what has our way of dressing to do with our religion?" We as a church claim that it has much to do with the growth and influence of the Christian ife. No one that watches the depress ing influence of the goddess fashion upon the spirituality of Christians, (not saving anything about those outside the churches), but must acknowledge that

it is a curse to humanity. Many are the souls going the down ward road because they had not the means to keep up with the world in dress and excluded themselves from Christian services on the strength of that excuse. Those haughty professors of Christianity who go to their re spective places of worship frowning on all who cannot come up with them in rank and display are poor imitators of the meek and lowly Savior whom they pretend to worship

Can a Christian stand before the mir-

for arraying herself in all the lewelry and jaces that fashion may dictate and yet have her mind free from vanity? If the heart is not on these things why so particular to put them on at the proper time, and replace them by new one when too much worn or out of style? If there is no harm in these things have never yet known any one abie tell what good comes out of the wearing of them. Where is the consistency when a minister or gospel worker flashes the hrilliancy of gold buttons at every gesture, while the value of the gold he wears would go far towards spreading the gospei he is so boldiy prociaiming, or helping the heathen for whom he is pleading with so much elo quence and zeal. Even if these things were not "idols of the heart" there are other reasons why we should abstain from them. If the time and money which are spent for clothing in excess of what is necessary to neatness and comfort were used to send the light to heathen lands, thousauds might be rescued who are now groping in darkness and dying without knowledge of a Sa vior. The Christian's bodily strength should be put to hetter use than to toil early and late in order to keep up with the world in decorating the "outward man." More time should he spent in supplying the needs of the "hidden man of the heart" and showing to a sin stained world the "ornament of a meek and quiet spirit," which in the sight of Brethren and sisters, let us be true to

God is of great price. the much derided doctrine of simplicity of attire and simplicity of manner, even if an unthinking world does scoff at us, for if we practice this teaching with a pure motive we may look beyond the sneers of men and see the approving smile of God. Let us not only live the principles when the surroundings are favorable to it, for this very thing has already brought reproach upon the church. We cannot expect to win the world by compromising with it. The firmer we stand for our belief the more effect it will have for good and we will he the more respected by all good think ing people. We should not be so timid in letting the world know just where we stand.

teacher and often I've been the only plain person in the teachers' institutes and Reading Circles and yet I do not think I had a friend less on account of my peculiar dress. I say this not to boast but to show that plainness is no hindrance to us even from a worldly point of view, and if it were we should be none the less firm. It sometimes costs the carnal nature a sacrifice, but no principle is worth advocating that is not worth some sacrifice.

SELF-DENIAL.

BY CHAS. M. YEAROUT. "If any man will come after me, let him deny himself, and take up his cross

and follow me .- Matt. 16:24. Life and death are set before the hu man family and each person must choose for him or herself. In order to choose life and salvation, self must be denied, because self is in opposition to God, and it is impossible to please God while in a carnal state.

Were it not for the denial of seif and selfish interests, that conflict with the pialn, simple teachings of the Gospel, many would gladly live a Christian life but it seems natural to attend to selfish interests first. Self is the worst enemy we have to overcome. The devil and the world work through the flesh to accomplish their purposes. The Spirit of God cannot dwell and work in a soul where self reigns, because self is antagonistic to the pian of God and the work ings of the Spirit, hence self must be denied and subdued as the enemy of "For to be carnally minded death; but to be spiritually minded is life and neace; because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed

can be." Rom. 8:6.7. The spirit that dwells in the natural man lusteth after the things of this world, "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit." Verse 5. Self says: "I cannot see the utility of being so strict .- I believe we should enjoy the world and its pleasures." The apostle says: "Love not the world, neither the things that are in the world," "Wherefore, come out from among them, and he ve senarate saith the Lord, and touch not the unclean thing, and I will receive you." Jesus says: "Ye ought to wash one another's feet. For I have given you an example, that ye should do as have done to you."

Self says: That was meant to teach a jesson of humility; but was not intended for us to observe." God said to Adam and Eve. "Thou shalt:" the serpent said. "Thou shait not." The Scriptures teach that we should "saiute one an other with an holy kiss." Self says: "That was an ancient custom, and means shaking hands now." says: "Love your enemies, biess them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Self says: "Do him (your enemy) all the evil you can. Sue him and take away his goods and if you find him on the battiefield, kill him."

Thus we might go on and find self the opposite of God. The self-denying principles, laid down in the Gospei, keep thousands out of the kingdom of Christ. This is demonstrated in the I've had occasion to mingle with the case of the nich young man who came world in various ways since I am a to Jesus and said; "What shall I do that I may inherit eternal life?" Jesus sald to him: "Go sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come take up thy cross and follow me. And he was sad at that saying, and went away grieved; for he had great possessions.

He would not obey the voice of Jesus but trusted in his wealth, his heart was set upon it and he would not deny him self of his heart's idoi. He thought more of his possessions than of Jesus, hence went away sad and grieved, and left Jesus

Wealth, if used for the honor and glory of God, and the building up of Christ's kingdom, is no barrier to an entrance into the kingdom, but to trnst in riches and make them an idoi is to miss heaven. It is better to sever the hand or foot, and pluck out the eye, should they offend or ensnare us, than to have two hands, or two feet, or two eves, to be cast into hell-fire. What ever intervenes between us and Christ, would retard our progress in the Christian race better cast it away. deny ourseives of it than miss heaven

"Wherefore iet us jay aside every weight, and the sin which doth so easily beset us." The land holder, the cattle dealer and the man of domestic responsibilities all have their excuses for not accepting Christ and His saivation, but their excuses are founded upon seif and selfish interests. Jesus savs: "Seek ve first the kingdom of God, and his righteousness; and all these (necessary) things shall be added unto you."

The tendency of the natural man is to gratify self, and advance selfish interests. Heaven and eternal happiness are secondary matters, and seem of iit tle importance. We are often confronted with the declaration, "It is easy to become a Christian and so live; it is only believe and live." But there is no sacrifice or self-denial in such pretensions, according to modern usage and interpretation. Many of such pretend ers are devotees of worldly fashiens. and constantly bow at her gaudy shrine.

No self-denial there! It is difficult to enter the parrow way hecause nature is crossed in so doing, "They that are Christ's have crucified the flesh with the affections and lusts." Gal. 5:24. The passage from death to life is excruciating because the former life is being cast aside, the old likes and desires are crushed, and they die to self. Satan and the world. "Strait is the gate, and narrow is the way that leadeth unto life, and few there be that

The world cannot be taken upon this heavenly pathway, hecause the way is toe narrow to admit the world. "The grace of God that hringeth salvation, bath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." Tit 2:11, 12.

To love the world, and indulge in the fashlons and sinful pleasures of the

world, is to be the enemy of God. Moses sacrificed his right to the throne and treasures of Egypt for the cause of God.

l'aul gave up his position, and the henor and wealth he had as a l'harisee in the Jewish nation, for Christ and the reproach of the cross. He says, "But what things were gain to me those I counted loss for Christ, Yes, doubtless and I count all things but loss for the

excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but refuse, that I may win Christ."

The self-denial of Paul was greater than most people are willing to make to-day, and his reward will be greater than most of the world-loving Christians of to-day will receive. "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" These are questions that have never been answered and never will be. Christ gave up everything for us, and we must give up everything for liim.

The poet beautifully portrays the change from self to Christ in the following beautiful lines. The first stanza represents the natural man; the second stanza represents a large per cent of professed Christians, and the fourth stanza represents the consecrated child

"O the bliter pain and sorrow That a time could ever be, When I proudly said to Jesus, 'All of self and none of Thee

"Yet He found me; I beheld Him Bleeding on the accursed tree; And my wistful heart said faintly 'Some of soil and some of Thee.'

"Day by day His lender mercy Healing, helping, full and free, Brought me lower, while I whispered, 'Less of sell and more of Thee.'

Higher than the highest heaven. Deeper than the deepest sea, Lord. The love at last has conquered. e of self and all of Thee !

THE DRESS QUESTION.

BY ALBERT HOLLINGER.

Dear Brother -Having been lately called as presiding elder over a church in a city of — Inhabitants I have to meet what is especially met with in cities, - the dress question. I would like to have some of your experience with the hat question. What do you do with applicants who accept our faith and doctrine, but say they cannot wear the bonnet, but that a plain hat should answer, questioning the authority to require the bonnet? Do plain hats flud a place in the Washington church?

The above is one of the letters I received concerning the dress question. Our experience is probably the same in this city as in all other cities, in the opposition we meet along the line of no conformity. The devil was possibly never more successful in getting the hearts of the people through the lust of the eye and pride than now. We say no, in answer to our brother's last question, and if they did I am sure they would not remain plain very long. I fear the honnet is only a pretext, for I know nothing more hecoming, comfortable and convenient, than the bonnet worn by our sisters

The objection that the honnet is too warm for summer, can be overcome by using the same material for the bonnet for summer wear that the Brethren's summer hats are made of. Enough of pride and insubordination in the heart at conversion to oppose the plain costume of our sisters will soon, if admitted into the church, develop itself and make a greater display of vanity, For a sister to say she accepts the faith and doctrine we preach, and, at the same time, refuse to conform to the order fit plain dressing, questioning the anthority to require it, is absurd. The Gospel plainly teaches non-conformity in dress. Leave the matter of dress to the individual and you will soon passing a dry sponge lightly over the

have a fashionable church, and lose control in all other matters of importance.

I have never found one who was periously convicted and thoroughly panitent who objected to the plain costume designated for the sisters. To object to the order of the church which separates us from the world in its downward tendency, of which fashionable dressing is one of the great evils, is strong evidence that our hearts have not been thoroughly renewed, and that we are not proper subjects for baptism. John the Baptist required fruits meet for repentance Matt 3.8 as also did Philip of the ennuch. Acts 8:37. To believe ln Jesus Christ, as the question of i'hllip implies, is to believe and obey all the requirements of the Gospel.

Is it not a fact when members assum the costume of the world, even in its plainest form, they lose interest in the ordinances of the house of God? The dress question is looked upon by many as being a very insignificant matter, but I have learned to regard it as one of the important questions. Those living in cities know what it costs to make a falr show and the evils resulting therefrom. In the cities where vanity abounds in the extreme, we should carefully main tain the principle of non-conformity in dress as well as all other gosnel truths.

City workers, be lirm! Yield not to the mighty inliuence of the world, lest the cities rise up in judgment and condemn you, and the Savior say to His Father, "I am ashamed of them. They were ashamed of me and my word in a sinful and adulterous city."-The Gospel Messenger.

THE ART OF ARSORBING.

The art of acquiring the word of God by absorption depends upon two things, namely, absorptiveness and sustained contact. Absorptiveness implies, among other things, open pores. If we are to absorb the truth of the book we must open every pore to it. This means more than merely opening the mind to accept the facts of the book. Truth is the guest of the heart. The mind may be open to the facts while the heart is barred against the truth, Even the desire to know the truth does not imply a heart open to it. Our hearts are open only when we desire to know the truth that we may do it. When we are personally interested in learning the will of God, and not until then, is every pore

of our being open to His word. Another condition of absorptiveness is room within. To he full of the world is to remain empty of the word. One who comes to his Bible with mind and heart overloaded with worldly cares cannot absorb the word, however willing he may he to receive it. A sponge is fond of pure water, but if it is full of muddy water it must be squeezed out before it can get what it likes. There is such a thing as sitting still before one's open Bible, when one has just come from the whiri of the world, and taking the overloaded mind and heart in hand, and slowly squeezing them out until they are in a condition to drink in

the pure water from the living fountain. But every pore may be open to the word, and there may be unlimited room for it within, and we will get nothing if the mind and heart are not brought in contact with the book and held there. Going through a chapter for names, events, or the thread of a story, is like

surface of a thick liquid. Important as the process may be, it is not a process of absorption. To absorb the word one needs to lay the mind close up sgainst lt and hold it there. (The sponge is an imperfect illustration, and is used only because it is handy.) We do not absorb the word as a sponge takes up water, but rather as the linings of the organs of digestion take up flulds and carry them into the circulation.

A minister who was in the country. took his Bible one afternoon, and strolling off to the farther edge of a wood. lay down at the foot of a great oak. For some time he watched the slowly moving bits of fleece which flecked the blue sky, until all the world and its cares had silently slipped from his mind and left it empty. Then he opened his Rible and read one of the shorter enistles. There was a freshness about it which he had not noticed before, and he read it again. Again and again he read it, each time drinking in more of its spirit, until he was fairly intoxicated with the abundance of the revelations It was a new and wonderful experience. The very pages of the book were transfigured before him.

For those who do not know what it is to have an hour they can call their own, there is a providential arrangement by which the word may be absorbed while the mind is occupied with the day's task. Such persons can lay a text of Scripture upon the mind at the beginning of the day, as a child would lay a bit of sugar upon his tongue, and go to their work (recalling the text at in tervals), and somehow the heart will absorb its sweetness. But this seems to be a special provision for the very busy: persons of leisure get little or nothing out of it .- Edward L. Pell, in the New York Observer.

THE LIVING WORD.

Those Christians have done most service who have in every instance trusted in the word for the power of the truth in it. James W. Alexander put in one of his letters, near the end of his career, the statement that, if he were to live his public life over again, he would dwell more upon the famillar parts of the Bible, like the story of the ark, the draught of fishes, or the parable of the prodigal son. That is, he would preach more of the word of God in its pure, clear utterances of truth for souls. When the saintly Dr. Cutler, of Brook lyn, died the Sunday school remembered that he used to come in every now and then during the years of his history and repeat just a single verse from the superlutendent's desk; and the next Lord's Day after the funeral they marched up in front of it in a long line, and each scholar quoted any of the texts that he could recollect. The older people positively sat there and wept, as they saw how much there was of the Bible in the hearts of their children which this one pastor had planted. Yet he was a very timld and old-fashloned man: he said he had no gift at talking to children; he could only repeat God's word. Is there anybody now who is ready to say that was not enough for

some good? Some of us have seen those curious hammers and drills and saws prepared for surgeons and dentists, which differ from others looking like them in that when used they are put into connection with an electric battery; thus they have

all the force of common instruments of the same sort, and then they have the additional force of the lightning which runs in them. So of the word of God; counsels, cautions, and comforts from the Scriptures have all the meaning and the pertinent wisdom which other sage cautions and counsels and comforts have: but more than that, they exercise an unseen sway over the human soul, subtle and irresistible, because of the resident inspiration of the Holy Ghost which is in them "For the word of God is quick and powerful and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and mar row, and is a discerner of the thoughts and intents of the heart."-C. S. Robin

THE BEST CONSECRATION.

The best consecration about which we know anything. Is open-handed liberality for the cause of Christ. When a man gives to the Master through gratitude for what has been done for him by the gospel, he affords excellent proof of the sincerity of his Christian life. Prayers made in the devotional meetings of the church and exhortations to the brethren are good in their way, but they may be all nullified by the practice behind them. What use, for instance, is a netition asking for the coming of the better kingdom, if one is doing little or nothing toward bringing about that re sult? Or what use is there in address ing one's fellow Christians upon the needs of the missionary interest, if he ls withholding the means which would help to spread the knowledge of the truth over the world? As well might a citizen declare his loyalty to the government, and then seek to overthrow the foundations upon which that government rests. Speaking favorably for Christ with the lips, and saying not a word for Him with the hands, is treason

Many of our churches to day are filled with selfishness. An abundance of money is spent for personal gratifica tion, and a pittance given for the enrichment of the cross. A great river of expenditure rolls earthward, but in to the treasury of the Lord dribbles a rill of contribution. The consequence is that such churches are out of the reach of God's blessing and are dead The fires of revival cannot be kindled upon icebergs and snow hanks. But where true henevolence is, there the Holy Spirit sends His quickening flames Consecrated gold and silver make a lever for lifting the world to the Savior. When the whole Christian church awakes to this fact, we may listen to the sound of the King's chariot wheels over the pavement of the sky.

Dear reader, how are you helping to maintain and speed on the work of Jesus Christ? Do you give as you pay your fare in a street car, thoughtlessly tossing a nickel into the plate as it is passed along by the collector in the church? Then we fear that you are not a consecrated Christian. The true way is to set apart a certain amount of your income, and systematically give that amount. Your own conscience, If you have not stifled its voice, must determine the sum. But whatever you de clde, do not let it he begged of you, do not be miserly toward God. A lean purse put aside for Him, when you reserve a fat one for yourself, will be an indication of the starved soul. "The Lord loveth a cheerful giver," one who smlles as he gives, and then "breaks out into gladness" at the thought of willingly paying a little of the enormous deht of thankfulness owed by him to God by reason of the gift of salvation. () for a multiplication of such givers with-in the Church in these present times! Every Christian consecrating a portion of his income, making it sacred to God, and wisely employing it, would be the means of causing incalculable good, and in the end there would be widespread hlessing of oceanic depth and power.

EVERY MAN IN HIS PLACE. Go back in the history of israel to

that day when Gideon and his hand were directed to go out against the hosts of Midian. The number of the enemy, according to good authority. was about 135,000; while the army of Israel numbered but 32,000. In the face of such tremendous odds, it is not surprising that when under the Lord's direction Gideon said, "Whosoever is fearful and afraid let him return and depart early from mount Gilead; 22,000 turned back, leaving but 10,000 to meet the foe, Our Heavenly Father has never been compelled to depend upon mere numbers for victory; but men forget that, and I can Imagine that when He said, "The people are yet too many," that even the lion-hearted Gideon felt his faith severely tested. Being encamped upon the rising

ground, they could look down along the valley and see the thousands of tents that sheltered the enemy, while the camels seemed to be like the sand upon the sea-shore for multitude. The ten thousand are ignorant of God's plan, but when they are led down to the brook that flowed through the valley, they think the fight will soon be on. It may be hours before they have a chance to taste of water again; and only those who know what it means to he without water on the battlelield can fully appreciate the situation. So they all get down on their knees and drink and drink, and drink as if, someone has said, "there was nothing in this world but water and a stomach." No, not all are on their knees. Yonder is one who simply dips his hand into the water. and thus brings a few drops to his lips. He is alert. His eye is upon the foe. He does not know but that the enemy will take advantage of this unguarded position and sweep down upon them Yonder is another who does the same thing, and yonder still is another. In all 300 men who have war in their blood, who are true soldiers to the heart's core, who will go where the commander says "Go," and fight where he says "Fight," and fall at least, if fail they must, not with their backs, but with their faces, toward the foe; and the Lord says to Gideon, These are the men, this band of 300 -one for every 450 of the enemy-you are to take with you and into battle.

There isn't anything particular said ahout the bravery or fighting qualities of these men, but we are told that they stood every man in his place round about the camp;" and right there you have the secret of their victory.

What a church such a spirit as that would makel Every member in his place for every duty! Such a church of 300 members would exert such a mighty power for good that they would elec-

trify a community and send their influence around the globe.

Ohl what a church 300 members like Gldeon's band would make! No more discouraged pastors, Sunday school superintendents, teachers or church officisls; but all working together harmoniously to crush wrong and sin and vice, and crime of every description, aiming to present to those who have been erushed and wronged and sorrow. stricken a Saviour that can save to the nttermost all them that call upon Him by faith:

What a world this would be if every man would stand in the place God would have him fill! in all questions that are before us for settlement, if this were done it would make this old world about as much like heaven as heaven itself. - A. S. Haskins, in Golden Censer.

A YOUNG MAN'S WAY.

Wherewith shall a young man cleause his way? by taking heed thereto, according to thy word. Ps. 119:9.

"Who can bring a clean thing out of an nuclean?" Job 11:4; 25:4. Born in sin (Ps. 51:5) "called transgressor from the womb" (Isa, 48:8.) The "way of the young man" needs

"cleansing," For it is by nature A valu and foolish way. Job 1:4, 5: Prov. 22:15; Eccl. 11:10.

A corrupt and sinful way. Gen. 8:22; Jer 2:25

A proud and perverse way. I Kings 12:8 15; Jer. 22:21. An unsteady and slippery way.

Chron : 1 : 2 17: Prov. 7:6 5 A self willed and ruinous way. Prov 7:7, 22, 23; 20:15; Luke 15:12 16. The Word is the divinely appointed instfament of "cleansing." John

11:3; Eph. 5:26, guides to a cleansing fountain.

Zech, 13:1; 1 John 1:7. It applies the principles of hely truth, John 17:17; 1 Pet. 1:22.

It cleanses by the virtue of its cious promises. 2 Cor. 7:1; 2 Pet. 1:1. Its heavenly hopes purify the whole man, 1 John 3:2, 3, Does the young man feel his need of

"cleansing"? Does he desire, is he seeking, this instimable blessing?

III. Let him "take heed to his way, according to this word." Humbled for the sins of youth. I's,

Fleeing youthful lusts. 2 Tim. 2:22;

Gen. 39:9, 10. Separate from a detiling world. Dan.

Seeking the direction of divine was dom. 1 Kings 3:7 9. Walking in the fear and service

God, 4 Sam.2:18 26; 4 Kings 18:12; 1 Chron. 28:9; 2 Chron. 34:3; Eeel. 12 - 1 Steadfastly continuing in the in-

struction of God. Ps. 71:17; 2 Tim. 1; 5: 3:11, 15. Standing boldly on the side of God's

word. Dan. 3; 16, 18. Obedient to the discipline of youth. Exod. 20:12; Luke 2:51; Lam. 3:27. Cheered by the encouragement of the word, Prov. 8:17; Jer. 3:4.

Warned by the prospect of the approaching judgment. Eccl. 11:9. Order my steps in thy word, and let not any inlquity have dominion over

that I might not sin against thee. Charles Bridges, in Record of Christion Work

PAST REDEMPTION POINT. On the bank of the Niagura river

where the rapids begin to swell and swirl most desperately, preparatory to their linal plunge, is a signboard which hears a most startling legend; "l'ast redemption point," it reads. To read it, even when one feels the lirm soil be neath his feet, sends a shiver of horror through one's soni, as he looks off upon the turbulent waters, and realizes the full significance of the sign. The one who gets into those boiling rapids and passes that point, cannot retrace his vay, cannot pull to shore, cannot be rescued by friends. He is not yet dead. but he might as well be. He must give up all hope of rescue, he can only thoat on, swiftly and more swiftly, until death ends his suspense and misery.

Redemption point! How many mer realize that a life of sin is like a madly flowing stream, gathering momentum with every day, and that there is a point beyond which if a man wilfully go, he cannot stop? That there is such a point, in our moral history, cannot be doubted, and that there is special dan ger for those who are enlightened and enjoy Gospel privileges, is quite evident. Many have passed that point who are dead even while they live. They will be no more dead when they have been sucked down the glassy throat of the final whirlpool than they are at this moment. The awint torrent of sin bas them in its relentiess, demoniacal grip and is rapidly carrying them beyond redemption point. No sign-board marks the spot, but, sinner, it is some where on the road you are traveling Not even God can save the soul that commits the sip for which there is no pardon. Up to that point there is not safety-but hope. The death-line may be near. Be not footbardy, friend! Stop. while you can! Venture no farther. Darkness, despair and death await all who turn not. But there is life for you in Christ to day. "How shall we escape, if we neglect so great salvation?" Fran Mess.

THE BROKEN SAFE.

"My thoughts are not your thoughts. "My thoughts are not your thoughts, neither are your ways my ways, soith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55:8-9.

The son of a wealthy Christian became fast and extravagant, and being angry with his father because all the money he desired was not furnished to him, left home in a rage and gave himself over to work evil unrestrained.

After wandering long, he brought to the verge of despair, and in this condition resolved to break Into his father's house while the family were

Knowing where the valuables were kept, be gained a forced entrance into the house, and amid the solemn still ness of the place commenced to search the contents of the safe. Here he dis covered his father's will. Glancing through it, he was surprised to find his own name mentioned as an heir to a

He was astonished! Could it be that the father whom he had so disobeyed

Thy word have I hid in mine heart, and ill-treated, and finally left, harborlng against him such cruel feelings, would really remember him in his will, intending that he with the rest should have a portion of the estate? Such were the thoughts that crowded upon the young man's mind. "Can it be," he sald to himself, "that father loves me in spite of all my hatrod and bitterness toward him?" Such was the result of his reasoning there before the broken safe that the dissipated son became humbled and penitent, and was again taken to his father's heart.

While wandering as a reckless profilgate. little did he realize that his father loved him; and perhaps in his sin and hatred he strove to banish the memory of that father. How like the sinner in his attitude toward God! and why? Because, as with the wayward son, he has not read the Father's will, in which His matchless love and mercy toward a sinful world are written.

God in that will -His Written Word declares. "I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee," Jer. 31:3

Men often make great professions of love and sympathy for the unfortunate and sinful, but in many cases it is never followed by any real evidence in the way of sacrifice or action; but not so with God, Ills love was tried and proven at the cross, in the giving of His only Son as a ransom for a con demned race.

"God so loved the world that he wave his only begotten Son, that whoseever believeth in him should not perish, but have everlasting life." John 3 : 16.

FOURTEEN GREAT MISTAKES.

It is a great mistake to set up our own standard of right and wrong and jugde people accordingly. It is a great mistake to measure the enjoyment of others by our own; to expect uniformity of opinion in the world; to look for indement in vonth; to mould all disnes ition alike; not to yield to immaterial trilles; to look for perfection in our own actions; to worry ourselves and others with what cannot be remedied; not to affeviate all that needs alleviation, as far as lies in our power; not to make allowances for the Infirmities of others: to consider everything Impossible which we cannot perform; to believe only what our limite minds can grown to expect to be able to understand every thing. The greatest of all mistakes is live only for time, when any moment may launch us loto eternity. Sel.

A GETL

Patience governs the ilesh, strength ens the spirit, sweetens the temper, stifles anger, extinguishes envy, sobdues pride she teaches humility, bridles the tonine restrains the hand, tramples on temptations, endures persecutions, consummates martyrdom. She comforts the poor, moderates the rich, makes us humble in prosperity, cheerful in adversity, unmoved by calumny and reproach. She teaches us to forgive those who have injured us, and to be first in asking forgiveness of those whom we have laured. She delights the faithful. invites the unbelieving, and is be utiful in every sex and age. Bishop Horus.

Narros loves truth so well that it hardly ever admits of flourishing. Conceit is to nature what paint is to beauty.

It is not only needless, but impairs what it would improve. Pope

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We know a dear, sweet little woman

who never sweeps the floor, washes the

dishes, makes the beds, or mends the

children's clothes until she has asked

the Lord to heip her do it well-do it

just as she would if He were visibly

present; and that is really the secret of

her sweetness for she always feels that

she is doing this work as "unto the

A gentleman whose business took him

frequently to a city office noticed among

the employees a lad of sixteen. The

boy was never idle, aithough his duties

were such that he might have had con-

siderable spare time. One day the gen-

tleman said, "You're always busy,

"Oh, yes," he replied cheerfully, that's

The answer set the questioner to

thinking. Though professedly a fol-

lower of Christ, he was not accustomed

George?" he asked later, when they were

is not easy for boys to speak of the things nearest their hearts.

modestly, yet with a kindling eye. "I

gave myself to the Lord last winter.

and I am trying to do just what He

would do in this office in my place,"

How is it with you and me?

"Yes sir," he answered bravely and

"You're a Christian, aren't you

A flush crept over the lad's cheek. It

to such a high plane of living.

what we are in the world for, isn't it?

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aren't you. George?"

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LESSON VI.-AUGUST 7.

ELLIAH'S SPIRIT ON ELISHA .--2 Kings 2:6-15.

GOLDEN TEXT.-How much more shall your heavenly Father give the Hely Spirit to them that ask him?-Luke 11:13.

INTRODUCTION. TIME.-Probably B. C. 892-890; the

exact date is unknown. PLACE.-Jordan Vailey, not far from

RULERS. - Jehoram, son of Ahab, M. (Aug. 8.) Kindness rewarded. king of Israel; Jehoram, son of Jehoshking of Israel; Jehoram, son of Jehosn-aphat, king of Judah; Ben-hadad, king T. Sorrowin the home. 2 Kings 4:18-24 of Syria; Shalmaneser, king of Assyria

ELISHA.—The first notice we have of Elisha is in 1 Kings 19:19-21. This is a short account of his call and his preparation to follow Eijiah. We know almost nothing of his early history. He seems to have belonged to a well-to-do family of Abei-meholah in the Jordan valley. Suddenly Elijah came to him while he was plowing with tweive yoke of oxen, and threw his mantle over the young man, as an invitation to follow him, and become a prophet. Elisha naturally hesitated. It was for him a great sacrifice. Many have at first shrunk from the Lord's call. Moses fought against his convictions; Gideon plead with the Lord; Jonah fled; Isaiah cried, "Woe is me!" Jeremiah waijed. "I am a child!" Many nobie workers have since their day, hesitated at their first cali. Eiisha did not hesitate long.

ELISHA TESTED.-When the time came for Elijah to leave his earthly work and be taken up to heaven in a whiriwind, the prophet was at Gilgal, north of Rethel with Elighe at one of the schools of the prophets. When he started for Bethel, bidding Elisha to remain, the young prophet insisted on going with him. This was repeated at several other stations. By his devotion to the older prophet, Elisha proved

himself a fitting successor. DAILY READINGS.

M. (Aug. 1.) Eiijah's Spirit on Eiisha. 2 Kings 2:1-8 T. Elijah's Spirit on Elisha.

2 Kings 2: 9-15 W. The water healed. 2 Kings 2:16-22

T. Enoch translated. Heb. 11:1-6 F. Waiting for the Lord. Luke 12:32-40

S. Parting words. 2 Tim. 4:1-8 3. Promise of the Spirit. John 14:8-17

LESSON VII.-AUGUST 14.

THE SHUNAMMITE'S SON .-2 Kings 4:25-37.

[Read the Chapter. Memory Verse 32-35.

GOLDEN TEXT .- Cast thy burden upon the Lord, and he shall sustain thee,-Psa, 55 : 22.

INTRODUCTION. TIME.-Probably between 890 and 884

B. C. The exact time is not known, PLACE.-Shunem, now Solam, about three and one-half miles north of Jez reel. Mount Carmel, probably near the scene of Elijah's victory over the prophets of Baal.

RULERS. - Jehoram, son of Ahab. king of Israel; Jehoram, son of Jehosh-

aphat, king of Judah; Ben-hadad II., king of Syria.

ELISHA'S CHARACTERISTICS. - The worshippers of Jehovah must soon have recognized how widely Elisba differed from Elijah. He was gentler and more domestic. He made his bome at Sa maria; but he seems to have made circuits over the whole country, rousing and instructing the people at large. We hear of him in different parts, and even so far away as Damascus. was the foremost subject in the land, and consulted by kings.

August 1,

DAILY READINGS.

2 Kings 4 · 8-17

W. The Shunammite's son. 2 Kings 4:25-37 T Elisha's care for the Shunammite.

2 Kings 8: 1-6 F The widow's son. Luke 7:11-17 S. 'The ruler's daughter.

Luke 8:41, 42, 49-56 S. Praise for deliverance. Psaim 116:1-13

STRENGTH IN REST.

The verb of life hath two voicesthe active and the passive. The disciples came to Christ teiling Him ali things that they had said and done. Noting their nervous state, He said: "Come ye yourselves apart into the desert place and rest awhile." Churning brings the butter, but resting brings the cream, and the cream is a condition of the butter quite as much as the churn. God giveth His beloved sleep: the best gifts come from God when we rest. Soon the great harvests will be gathered, and the tired earth will fold her arms and sieep; white robes, woven on the cloudiooms, wiii wrap her form, and for months she will sleep at the feet of God iike a tired child. Wakened by the south wind in the Spring, she will rise refreshed for new service. If the earth were human she would have had nervous prostration long ago in the mad effort to bear two harvests a year. The trees will soon lay aside their garments of beauty and stand like statues on the pedestals of hill and vailey, resting. The winds will whisper, but get no response; the trees are resting. In the Spring they will waken and put forth the gathered strength .- O. P. Gifford.

"BE STILL."

"Be still, and know that I am God." Ps. 46:10. Be still, My child! the journey is too great; Thou art discouraged, cast thy care on Me; Know that "I am the Lord that changeth Be still, and My salvation thou shalt see

Thy work has failed, thy cherished plans and

hopes,
The aspiration thon hast formed so high, And now defeated, baffled and perplexed, Look np to God; for He'll wait patiently.

Learn thou the secret of ablding rest,
Let God plan for thee, let Him lead thee on;
Lay down thy work and worry at His feet;
Then light shall shine on thee, thy cares be

No longer struggle to subdue thyself, No longer strive against besetting sin, In thy own strength, which only weakness is; But let the Lord the vict'ry for thee win.

"Be still and know" O blessed restfuiness, Which calms the soul, and bids all fretting ceasel
To Thee, O Lord, I now resign myself, And claim Thy promise of abiding peace

-The Life of Faith.

COPPESPONDENCE

MINISTER ORDAINED .- On the 9th of June, 1898, at Landis Valley, Lancaster Co. Pa. the ordination of a min ister took piace, to fill the vacant piace of Bro. Adam Brenneman. There were five brethren nominated by the church. The lot was cast on the above named date. It feil upon Bro. Noah Landis May the good Lord grant him grace to prove himself a faithful and consecrated minister in the word of God.

VINELAND, ONT .- On the 16th and 17th of July we enjoyed a brief visit from Bro. Geo. Lambert, who has been visiting the churches in Ontario. He was accompanied to this place by Bro. Eli Hailman, of Berlin, Ont. On Saturday evening Bro. Lambert preached in the meeting house on the mountain, and on Sunday evening in the new Moyer's meeting bouse. His talks were fuil of interesting information regarding the condition of the sufferers in India, and showed us the great need of helping the children to Christian influences, and of carrying the gospel to the multitudes who are waiting to know "how to hecome Christians." He impressed the thought of "practical Christianity" very forcibly upon the minds of the people, telling us not only the needs of the people, but how to help them and why we should help them.

On Sunday the bishops Bro. Cressman and Bro. Wismer of Waterloo Co., were with us for the purpose of ordaining a deacon for this congregation. The voice of the church was taken Sunday morn ing and three brethren were nominated. In the afternoon these brethren were instructed in regard to the duties of the office of deacon, and were examined in regard to their faith.

On Monday forenoon the church met again and the lot was cast. Bro. Wil llam Fretz was called to the office of deacon, and was ordained. May God bless him with wisdom and courage to fulfili the duties of his calling according to the will of God, for the edification of the church and the salvation of souls.

The bishops returned home the follow ing day. The Brethren Lambert and Hailman returned to Berlin on Monday. Bro. Lambert expecting to return at once to Eikhart.

SUNDAY SCHOOL ITEM

NORTH ST. MENNONITE S. S. MIS SION, LANCASTER, PA.-July 4, 1898 marked one year's faithful and success ful work at the North St. Mission. We feel and the results show that the Lord has been and is with us. .

The huilding is a two story dwelling house, and has naturally some incon veniences for S. S. service: but the one great advantage is that we can have separate departments according to the abilities and understandings of the puplls, thus getting the best individual good from the lessons.

The average attendance of pupils for the year is 55.

On the afternoon of the 4th of July a consultation meeting, composed of in-terested workers, was held, resulting in the following decisions.

It was decided to have a quarterly Workers' Meeting, two or three subjects to be assigned by the superintendent for the following meeting.

HERALD OF TRUTH

Members should assist the superin- Abraham II, Denlinger, tendent by suggesting topics, and by willingly accepting such topics that he considers best for the work

Having three rooms on the first floor, it has been decided to have one teacher for each room to review every lesson by

illustrations on the blackboard. LENA F. HEGE.

8100.00

100.00

100.00

FREEWILL OFFERINGS TO THE OLD PEOPLE'S HOME BUILD-ING FUND.

Susanna B. Meyers

Barbara K. Meyers

Barbara K. Meyers,	100.00
J. K. Bair,	100.00
Elizabeth Bair,	100.00
Anna Bare,	100,00
Amanda Bare,	50.00
Susanna Winger,	50,00
Mary M. McAllister,	50.00
John L. Landis,	50.00
Jacob L. Loucks,	50,00
Pieasant Grove Cong., Ill.,	43,00
Moses Hershey,	40.00
A. S. Ranck,	40.00
Lizzie & Susan Brackhill,	25.00
Barbara Denlinger,	25.00
John B. Meyers,	25.00
Mrs. Susan Harnish,	25,00
Barbara Harnish,	25.00
Elizabeth Shnavely,	25.00
	25.00
John Shnavely,	25,00
Chr. Hershey,	25,00
Andrew Brubaker,	25,00
S. L. Witmer,	25,00
Anna Loucks,	
Aaron Loucks,	25.00
Esaias Denlinger,	20.00
John B. Denlinger,	20,00
Mary A. McAllister,	20,00
Jacoh Musselman,	20.00
Samuel B. Denlinger,	15.00
J. D. Ranck,	15.00
John B. Senger,	10,00
Abm. Metzler,	10.00
J. E. Ranck,	10.00
H. H. Hershey,	10,00
A Brother,	10,00
A Sister,	10.00
A Sister,	10.00
Leah Shaeffer,	10,00
Levi Harnish,	10,00
Fannie D. Gamber,	10.00
Amelia C. Loucks,	10,00
Elam Brackbill,	8,00
Mary A. Metzler,	6,00
Anna Brackbill,	5,00
Levi Brackbill,	5,00
Magdalena Hershey,	5,(0)
Amos Hershey,	5.00
Henry W. Eby,	5,00
Tobias Denlinger,	5.00
Elizabeth Leaman,	5.00
Hershey and Leaman,	5,00
Jacoh Denlinger,	5,00
Jacob F. Eby,	5.00
Henry Hershey,	5,00
Benj, Shnavely,	5,00
M. W. Nolt,	5,00
C H Oberholtzer.	5,00

A Sister, David E. Wenger

Jacob S. Kreider,

Mary Hostetter.

Nancy Martin,

Benj. S. Stauffer,

Joseph Brackbill,

Daniel Denlinger

Landis Hershey

Noah II. Mack.

Adam Martin,

J. K. Ranck,

A. N. Wolf.

John Seitz.

J. M. Seitz,

2.00 J. S. Eby, Josiah Mellinger. J. M. Hershey. Maggie Hershey, o nin B. B. Landis. 2.00 Jacob Stoner. S. P. Hess. Menno Hershey Jno. E. Hershey 1.00 1.00 Tobias Leaman Ella Leaman, Minnle Leaman, 1.00 Lizzie Hershey. 1.00 Jacob Kreider. Henry Burkholder, Nosh Nolt 1.00 1.00 Ino W Nolt A Brother Anna Hess John S. Heller Susan Brenneman, John L. Lowe, John Denlinger 75 A. A. Landis. Total 81669 75 83573 80 Previously acknowledged.

> Total. 85913 55 Gratefully acknowledged, G. L. BENDER, Financial Sec'y.

OR

THE SUFFERING CUB/	8192,77
A Brother,	3.00
John Christophel,	1.00
Nancy C. Landis,	1.00
D. Theissen,	1.00
M. S. Grayhill,	2.00
Esther B. Rupp,	1.00
Congregation, Freeport, Ill.,	30,50
Nancy Zook.	2.00
Congregation, Weaverland, by	Soi-
omon High,	11.50
W. S. Gottshall,	7.00
Congregation, Selden, Kansas,	11.00
A Friend, Metamora, Ill.,	5.00
E. M. Shellenberger,	2.00
Ezra Shank,	1.00
C. K. II., Ohio,	5,00
Cash,	.20
A Brother and Sister,	3.00
A Friend, Reedsville, I'a.,	1.00
S. F.	4.00
Total Amount Received	8281.97

to regulate them .- Davidson.

THREE LETTERS FROM BLIND GIRLS.

BY LEVI BLAUCH.

While reading three letters written by three blind girls, I thought how thankful we should be for the seuse of sight; that God has given us eyes that we can see the light, the beautiful earth, the trees, the flowers, the birds, the fields covered with green grass and growing grain, and everything that is upon the earth. I also thought how good God is to the children of men, that He gave them such wisdom that they can teach even blind people to read His word. In the first letter to which I refer, the little girl says, "I like to go to Sunday school, and am trying to be a little Christian." There are a great many people in this world who have their eyes open and can see the any bounds to their personal adorn-

5.00

5.00

3.00

2.50

beautiful things of nature and yet they cannot say like this little himd girl, "I like to go to Sunday school, and am trying to be a little Christian."

The second giri says, about gathering nuts, "When we would step on a nut, we would pick it up." How many poor people are going through this world trampling on the word of God, and do not what the little biind girls did, Reach down and pick it up and use it. Brethren and sisters, how can we help these poor blind children and do them some good?

The third biind girl says, in regard to the Bible, "All the little biind giris come to my room every night and we read it together." This made a deep impression on my mind. Just to think how many of us who have good health 1.00 and good eyesight are neglecting so much this important work. Just to think how much we can learn from each other by going together once a week, and then how much more could we learn by having a little reading every evening with our families in our own houses.

I believe if this were done, we all could do more successful work in our Sunday schools. God's word is given to us that we should study it. i3rethren and sisters, let us do like the little blind girls.

A FEW THOUGHTS ABOUT DRESS.

Anything that may be said on this subject is likely to be judged with more or less prejudice. There are two opposite standpoints from which attire is viewed, that seem to be irreconcilable; and the difficulty has fastened itself upon the Society of Friends more conspicuously than upon others, because Friends have "through good report and evil report" endeavored to maintain that simple living is a badge of disci pleship. Some have narrowed simple iving into a form, and others seeing this have revolted: and these claiming to have a testimony to bear against formality, have smitten with heavy hands, a principle held as important by godly men and women of every age and name.

It would be difficult to determine which has done most to bring into dis repute plain dressing-the formalist who sees in it only a hedge and badge or the reformer bent on rooting out the tares regardless of the wheat -both have contributed towards a condition at present existing among us of accute sensitiveness on the subject. A schismatic spirit has clustered around dress, that keeps apart those who, but for this, would be much closer; and thus a vantage ground is secured by the enemy-he makes both formalist and reformer proud of their achieve ments in their respective fields. Each has his and her following, and each is flattered into a rigid separation from the other-a suspicion is fostered which prevents an approachment to one another for mutual benefit-coldness en snes and perhaps neglect. "These things ought not so to be,"

Dear sisters especially, there is a message to you in the Bible respecting dress, and a spirit within you confirm ing that message but it is too often reasoned into silence and with the Monitor silenced, many of you take great. liberties some hardly recognize ment, putting on whatever they desire regardless of its influence upon others.

With men, foppery is no longer considered good sense, with women, gayety in dress is limited only by the taste of the wearer.

llas some unwisdom here and there released you from the obligation to foliow closely after holiness? don't let your protest against formality bring you into rebellion against the true witness. The right to dress as we please is claimed in disregard of some of the plainest precepts of the New Testa-

Mothers, can you say, "Thy jaw is my delight?" if you can, then what others say and do will leave you unharmed.

NOTE.—The above article by Samuel Emlen in "The Friend," organ of the orthodox Friends (Quakers), is just as appropriate for the HERALD. There are places where people are making a boid effort to wean the minds of our young people from the lines of gospel simplicity. Like Jeroboam they try to poison the minds of our young people and make them believe by specious argument that there is no importance in this or that; and that we can do as we please and still be Christians. Be not deceived. God and His eternal truth are not to be mocked. Look about you at the churches where such deceptive teaching has been sown, and behold what a harvest of worldliness is the result. God's word draws the line of separation from the world just as closely to-day as it did two thousand years ago, no matter what men or women, old or young, may say to the contrary .- ED.

LIFE.

Life is a fixed fact, a stern and solemn reality. Life is a book, and we write in it every day something, be it little or much, and what we write we may not nnwrite

We should improve upon the past, and derive a moral lesson from our own and our neighbor's failures. The great object of life is to learn how to live, and we take the quality of what we live on, both bodily and mentally. Our habits and moral feelings are formed by life, and they are strengthened by the picthe goodness and significance of life, to poison was made from honey. learn the value of thought, and the joy of true growth and progress.

We must make religion practical, The Fatherhood of God implies the treachery, with weapons seemingly Brotherhood of man. Christianity is harmless, through the sweets of life, he the practical recognition of the rights of humanity.

We are therefore to labor and pray that our highest ideal of human life may find here and now its practical realization. A really good life is one to strait and narrrow way! which truth and kindness and nobility have become habitual. The whole nature may become so charged with these qualities that they affect even the smallest acts. Such a person goes surrounded with a moral atmosphere as constant as the perfume which a rose remissness in religious duties, social sheds around itself. People meeting such a person are made happier without being conscious of the real cause. Every one possessing moral worth desires to be of use in the world, and it is the grief of many that they seem shut from opportunities of usefulness But simple growth in right life is growthin true usefulness.

To better acts and nobler deeds: If you have lent a friendly hand

To help a poor man's many needs If you have Charity's slience kept, Nor added biot to tarnished name But helped the weak one on his feet-Be sure you have not lived in vain

If you shall point the way to light To some dark, sad, discouraged heart; If e'er you strive to help the Right, As in life's scenes you take your part-Believe our God, whose searching eve Knows all your motives, acts, and pain, Will not condemn His handlwork, Nor deem that you have lived in vain.

Life is made up of little things. There are those who need the encourgement of approvai. There are more than is thought who feel the burden of imperfections too soreiv, and receive strength from approbation. An assurance from a beloved friend, a word of cheer, how potent to nerve the heart that cannot be calm without appreciative sympathy. We should accord credit and dispense praise to the deserv-

Were we as ready to commend others as to criticise them, we would find more to commend and less to criticise. Who iives well lives sympathetically, and those who love most live most truly .--Sel T. M .I

LITTLE SINS.

II. M. Staniey tells that when he was passing through the forests of Darkest Africa, the most formidable foes he encountered, those that caused the greatest loss of life to his caravan and came near defeating his expedition, were the Wambutti dwarfs. These diminutive men had only bows and arrows for weapons, so small that they looked like children's playthings; but upon the tip of each tiny arrow was a drop of poison which would kill an elephant or a man as surely and quickly as a rifle. Their defense was by means of poison and traps. They would steal through the dense forest, and, waiting in ambush, iet fly their deadly arrows before they could be discovered. They dug ditches and carefully covered them over with sticks and leaves. They fixed spikes in the ground and tipped them with poison. Into these ditches and on these spikes man and beast would fall or step to their death. One of the strangest tures of life. The great thing is to see things about them was that their

> It is thus that Satan wages his destructive warfare against God's people. Stealthily, under cover of darkness, by comes clothed as "an angel of light" Yet how deadly are the little boneycoated sins which he administers! How sure the destruction of him who is deceived into wandering from the

1. What are some of these sins usually thought of as little sins?

There are sins which by comparison with great sins men cali little. Ill-temper in family, commercial, and church relations, a light and frivolous spirit, whispering, slandering and backbiting, vanity and folly in dress, indulgence in hurtful amusements, careiess and impure conversation, pride, etc. There is a host of these "little foxes" we might easily find.

2. What is the harm they do? They injure our consciences by hardand communion with God; they binder the presence of Christ with us; and, especially, they make way for greater

There is an Indian story of a morsel of a dwarf who asked a king to give him all the ground he could cover with three strides. The king, seeing bim so smail, said, "Certainly"; whereupon the dwarf suddenly shot up into a tremendous giant, covering all the land with the first stride, all the water with the second. and with the third knocked the king down and took bis throne. It is said that a man one day was stroiling along in the country, when he noticed a magnificent golden eagle flying bravely up-He watched it with delight and admiration; but as he did so be noticed that something was wrong with lt. It seemed unable to go any higher. Soon it began to fall, and then it lay at his feet a lifeless mass. What could be the matter? No sportsman's shot had reached it. He went and examined the the more simple problems, climbing to bird, and what did he find? It had earried up with it a little weasel in its taions, and as it had drawn them near to science? Yes, a willing obedience to its body for flight, the little creature God's word, so far as it is understood had wormed itself out of them and drank the life-blood from the eagle's breast.

How like this is all sin! It may appear a little thing; but it fastens upon the soul and works death and destruc-

3. How must little sins be deait with?

Not tenderly, not connivingly; but they must be "taken." We must take them, or they will take us. We must down with them or they will down with us. We must watch against, and pray against, and fight against even the smallest of sins, or by and by we shall be overcome of sin,-Treasury of Religious Thought.

THE PURE IN HEART.

Each of the beatitudes is a gem; but for sparkling beauty and richness, there is one that surpasses all the rest, just as the diamond excels all other precious stones

"Blessed are the poor in spirit": "Biessed are they that mourn" "Blessed are the meek": "Blessed are they that do bunger and thirst after righteousness": "Blessed are the merci fui"; "Blessed are the pure in heart"that is the royal, sparkling gem of the

Only in proportion to our capacities can we perceive, receive, and appreciate. To hear, we must have ears. To material objects, we must have eyes. To see God we must have pure hearts. It is one thing to see evidence of the existence of God in nature; it is quite another thing to see Him spiritually. Study, observation and reason ing, are conditions requisite to seeing Him in the former sense; purity of heart is the soje condition on which He can be seen spiritually. This latter requisite is acquired not so much by study and observation as it is by consecration, earnestness, and obedience, to the will of God so far as we understand it

There is a knowledge of God, of obiigations, an understanding of the claims of religious truth which is not and cannot be conveyed or acquired by study, and which comes only to those who are in a certain spiritual condition. This ening them; they relax our devotions fact is based on the principle that only

iike can discern jike. When we are like God "we shall see him as he is." Only those who are like God can see God Every one can talk of God: any one can make an argument to prove His existence. Only those who are like Him re alize His presence and feel the full force of His ciaims. The secrets of the joys of religion are hidden from those who are not pure in beart.

August 1.

To acquire purity of heart there must be obedience. "If any man will do bis will, he shall know of the doctrine. This condition may, at first sight, seem arbitrary and unreasonable.

But is it not in exact accord with the conditions on which all practical knowledge is acquired? How does the me chanic, the artisan become proficient in bis trade? Is it not by doing, by worklng at it? How is a knowledge mathematics acquired? Is it not by the pupil beginning at the very rudiments, and by actually solving (doing) greater beights until he has threaded ali the intricate mazes of that exact is essential to purity of heart.

Se, also, is self-surrender. This is the opposite of selfishness. The selfish man cannot bave a pure heart. That is impossible. He may have some good principles, but he cannot see things as God sees them, and cannot see God spiritually. He cannot willingly, and for the sake of others, make "himself of no reputation" as Christ did. He minds high things too much, and does not willingly "condescend to men of low estate." He looks too much "on bis own things," and not enough "on the things of others." Looking only at his own interests, be cannot see God. It is impossible.

God has revealed spiritual truths to men who were neither scholars nor philosophers, but He does not and He will not make such revelations to those who are impure, insincere, careiess of duty or seifisb.

If we would see God, if we would see the beauty there is in spiritual truth, in unseifisb, unjustful love, if we would see its reality and be comforted and sustained by its sanctifying influences, we must keep our hearts and thought pure. This, God's Spirit earnestly sought, bonestly obeyed, and joyfully received even to the denying ourselves the most dear earthly treasures, will en-

THE CRIPPLE AND THE NAME.

The story of the cripple at the Gate Beautiful is a parable of the power of Christianity over men powerless to walk in the paths of goodness. It has been truly written: "The gospei came to a world crippled in all its powers and fettered in all its faculties. It said unto it: 'In the name of Jesus Christ of Nazareth rise up and walk,' and immediately the world's feet and anklebones received strength." Just before the advent of Christ suicide was every where, and such wickedness prevailed that it seemed as if hell had actually broken loose on earth. The memorable words of Matthew Arnoid present us with a picture of the state of society that is borne out to the letter by the bistorians of the time:

"On that hard pagan world disgust And sated loathing feil; Deep weariness and sated just Made human life a heil."

breathed into the hearts of men by the Gospei of Jesus Christ. The bonds of the captives of sin were broken and the jame wills of men, yearning after a nobier life, but too feeble to achieve it, received strength in the name of Jesus Christ of Nazareth. So it has been ever since. The name of Jesus Christ is the Divine dynamic to shatter the forces of evil and open up a path of deliverance for all held in the bondage of Satan, Paul knew and rejoiced in this blessed trutb. The motto of his ministry ever was, "I am not ashamed of the Gospei of Cbrist, for it is the power of God unto saivation:" and wherever he went

he held up the Cross as the one lever by

which fallen bumanity could be raised. Many of the reformers of to-day are wiser than Paul. At least they think so. They find the cripple as helpless as ever at the gate of the Temple, but their method of healing him differs from that adopted by Peter and John. It is the new gospei of social reform which in their judgment is to be efficacious in solving the problem of the iapsed masses. The working people of our large cities are to be improved by the improvement of their circ. mstances. Give them better houses, better wages and better air, cry the preachers of the new gospel, and they will become better men. The remedy sounds very plausible, and has much to recommend it, but it does not go deep enough.

Take a drunkard, for example. No cripple could be more helpless than he. The slave of an evil appetite, he is fettered in all his faculties. What could a better house and better wages alone do for him? Nothing but to sink him deeper into the mire out of which he tries to struggle in the holier moods and moments which come even to the worst drunkard. The new Gospei proclaimed so vigorously in our day from platform and press would be to him like the vision of shining waters in the desert to men about to die of thirst. The one hope of deliverance for him is in the old Gospel, which seeks to improve men's circumstances by improving the men. By the regenerating power of the Holy Spirit, the vilest captive of sin can have a new heart, and the new heart will speedily make a new environment for the life. It would be the folly of madness to abandon the old Gospei which for nineteen centuries has been the power of God unto salvation, both social and spiritual, in favor of the new Gospel which is a Gospel but in name.

In our age of social problems, when emphasis is placed by some more on the philanthropic than on the theological aspects of Christianity, the temptation is strong to forget that the Name is above every other method of healing the crippie. But it ought ever to be remembered that the miracles of redeeming grace are at the root of the fairest forms of civilization, and but for the staying power of the Cross, the revival of Paganism in literature and conduct would speedily sweep society back to the pessimism and bestialism of the days when Christ came to the world. Civilization, as we know it, and love are impossible without Christianity. The one true way to better a man's circumstances is to better the man himself. "The soul of all improvement is the improvement of the soul," is a golden aphorism that cannot be too of-

ing will enable men unmade by lives of vicious indulgence to rise up and waik

in paths of sobriety and righteousness. That miracle can be done only in the name of Jesus Christ of Nazareth What the Church requires is an apostolic faith in the Name that is above every name. When she has that, she is clothed with a strength in presence of which difficulties meit into thin air, and moves forward with triumphant tread in her divine mission of winning the world for Christ. Social and spirit ual problems open at the talismanic touch of that Name, even as the fabled gates of iron which resisted every other force yielded when a drop of certain blood feil upon them. The crippled in soul and activity are healed thoroughly by the name of Jesus Christ of Nazareth. - D. Sutherland, in Christian

DON'TS FOR THE PREACHER. BY DAVID COX.

Don't forget that you are a minister of God's Word when in common conversation. Don't neglect to visit the unsaved as

well as your own memhers. Don't pass by a poor brother or sister to call on some more prosperous per-

sonage. Don't pay extra attention to persons of wealth at the expense of the poor.

Don't forget that your own family helps to make up the masses that are going either to heaven or heli.

Don't neglect to be cordial with both saint and sinner. Don't forget to do by others as you

would have them do by you. Don't think that because you are a preacher there are none others as good

Don't act as if you wished to he waited on by your people when visiting

them or otherwise. Don't annoy your people by visiting them when they are too busy to enter-

tain you. Don't neglect to be useful and handy when opportunity permits. Don't pass the timid or bashful and

make a fuss over the more bold. Don't forget that timid people are easily slighted.

Don't forget that weak members need sympathy. Don't pass a familiar face because

you have forgotten the owner's name. Don't always go to take dinner where the best table is spread.

Don't eat too much just before preaching.

Don't spoil the music by trying to sing when you know you can't sing. Don't find fault with your church.

HYPOCRISY.

There is no other folly in the world o great as that of being a hypocrite. The hypocrite is hated of the world for seeming to be a Christian. lie hates himself and he is even despised by Sa tan for serving him and not acknowledging it. Hypocrites are really the best followers and the greatest dupes that Satan has; they serve him better than any others.

And, what is most wonderful, they submit to greater mortifications to go to hell than the most sincere Christian does to go to heaven. They desire more to seem good than to be so, while

New hope and life and love were ten quoted. Nothing short of remak- the Christian desires more to be so than to seem so. They study more to enter into religion than that religion should enter into them. They are zealous in iittle things, but cold and remiss in the most important. They are saints by pretension, but Satans in intention. They testify they worship only to an swer their wicked purposes. The false saints think, when they have hoisted up one or two good works, that all their sins therewith are covered and bid. Let us ask ourselves seriously and

honestiy, "What do I believe, after ali?

What manner of man am 1, after ali? What sort of a show should I make, after all, if the people around me knew my heart and all my secret thoughts? What sort of a show, then, do I make aiready, in the sight of the Aimighty God, who sees every man exactly as he is?" Oh, that poor soul, though it may fool people and itself, will not fool God Hypocrisy shows love, but is hatred; shows friendship, but is an enemy; shows peace, but is at war; it shows virtue but is wretched and wicked. It flatters; it curses; it praises; it slanders. Men are afraid of slight outward acts which will injure them in the eyes of others, while they are heedless of the damnation which throbs in their souls in hatred, and jealousies, and revenges. They are more troubled by the outburst of a sinful disposition, than by the disposition itself. It is not the evil, but its reflex effect upon themselves, that they dread. It is the love of approbation, and not the conscience, that enacts the part of a moral sense, in

if a man covet, he steals. If a man have murderous hate, he murders. If a man harbor sharp and bitter jealousies, envies, hatreds, though he never express them by his tongue, or shape them by his hand, they are there. Society, to be sure, is less injured by their latent existence than it would be by their overt forms. But the man himself is as much injured by the cherished thoughts of evil, in his own soul, as by the open commission of it, and sometimes even more. For evil brought out ceases to disguise itself, and seems as hideous as it is. But the evil that lurks and giances through the soul avoids analysis and evades detection.

i'retension! profession! how haughtily they stride into the kingdom of the lowly Redeemer, and usurp the highest seats, and put on the robes of sanctity, and sing the hymns of praise, and atter aloud, to be heard of men, the prayers which the Spirit ought to breathe in silent and childlike confidence into the ear of the listening and loving l'ather? Oh! shade of religion, where art thou? Spirit of the lowly bleeder of Caivary, hast thou left this world in despair Comforter of the mourning, dweller with the sinful, how long shall these things be?

Religion is made a show-bubble l'ride is her handmaid, and seltishness her leader. What a tawdry show they make! And who believes the substance is equal to the show, the root is as deep as the tree is high, the foundation as firm as the structure imposing? Nowhere does show more wickedly usurp the dominion of substance than in the realm of religion. In the world we might expect to see hypocrisy. But the true religion is above the world. "My kingdom is not of this world," said its

It has a world of its own. It is built on substance. But men bave sought to make it a world of show, to carry the deception of Pharisaism of this world up into the Redeemer's world, and paim it off there for the golden reality that shail be admitted to beaven. But poorly will hypocrisy pass at the bar of God. Aii is open there; all hypocrisy, vanity; it is worse than vanity, it is sin, It is a gilded lie, a varnished cheat. It lures men away from the Truth; it wastes their energies on a shadow; wins their affections to fading foilies and gives them a disreish for the real, the substantial and enduring. Who can expect that God will not hide in every hollow show, intended to deceive, a sharp, two edged sword that shail cut with disappointment and pierce with inward, wasting want ?- Sel.

CARE OF JESUS.

He promises rest, but far better than the rest of the body is the rest of the soul. It is a sad thing to be a slave, to groan, to bleed, to toil; but far worse to be Satan's bond men, dragging about an evil conscience and an aching heart Rest from this can be had only by com ing to Jesus, and if we come He wili lighten every burden. Are you poor? Come, and Ile will make you rich for ever. Are you sick? Come, and Ile will cure your worst disease. Are you god? Come and ite will wipe away your tears. Are you bereaved? Come and He will be to you a brother in adversity: He changes not, He never dies Is sin a burden? Then come to Jesus and lie will take it all away. Do you dread the day of death and judgment Come, and that day will be the dawn o life and glory. O, then, come! To be merely called by such a Being should make us glad.

Now, He who invites the sinner is able and willing to help; He has clothes for the naked, food for the hungry wealth for the poor, and eternal life fo ail. This very word "come" is enough to make us giad . .

The blind beggar by the wayside hearing Jesus was passing, cried out, "Mercy, Mercy!" The people told him to be quiet, but he cried the louder 'Have mercy on me." Jesus invited him and said as though he might now be sure of a blessing, "Be of good cheer Arise, He calleth thee." They knew that Jesus never called, and then re fused and so they told him "to be of good cheer."

Sinner, should you read these lines. "be of good cheer." This same Jesus calleth thee. As the blind man threw off his cloak, lest it should hinder him so you should also cast off your sins that they may not stop you from turning away from every hindrance, and failing at the feet of Jesus, say, "Ilave mercy on me, I am lost, I am blind save me, or i perish,"

Are you too great a sinner? The more need you have to come. Have you a guilty conscience? With that guilty conscience come. Have you a wicked heart? With that wicked heart come. Come without money, rich and poor; come old and young, come sinners of every class, COME.

"Come unto Me all ye that labor and are heavy laden, and I will give you rest.

Read, "Isa. 55, Matt. 8:1 17, also 28.30 · Mark 10 · 46.52 · Rev. 10 · 17.

invented by priests to frighten their fellow-men, but as sure as the Bible is the word of God, so sure is it that the "wicked shall be turned into hell, and all the nations that forget God." "It is appointed unto man once to die, but after death the judgment." All men "must give an account of the deeds done in the body whether good or had." God will judge the secrets of men. Then all sinners who have not obtained nardon by coming to Jesus shall be on the left hand of the Judge, and He will ence: "Depart ye cursed, into everlasting the chairs are taken out of the family fire, prepared for the devil and his angels." O, who can tell the torments of them, and the old folks are left to each that place! No more pleasant light of other as absolutely as they were in day, no more comforts of home, no more pleasures of the world, and of sin.

his wealth with him; conscience will is it for them if the young love that dart its sting. Past sins will be clearly remembered, and past opportunities, all escaped in the grand forever. O, that which is the most sacred bond of union one of them might come back. O, for one more Sabbath, one more hour to pray for mercy!

But it will then be too late, too late! Darkness forever; sin forever; woe forever, forever; death forever. Jesus speaks of it as "the lake that burneth with fire and brimstone" - "outer darkness, where there is weeping, and wailing and gnashing of teeth"-"where the worm dieth not, and the lire is not quenched." where the wicked rich man being in torments cried out, "Send finger in water and cool my tongue," There he that is filthy shall be filthy still:" and "the smoke of their torment ascendeth up for ever and ever."

What misery can be greater than such words as these describe? How terrible to be in such torments: what can be more horrible; and yet every unforgiven place. You, whose eyes read this page, if you are not pardoned, you are on your way to this place, every hour brings you nearer, and once there, and all hope is gone forever. But is there no escape? There is one way, and one way only: lee to Jesus. He came to save from hell "For God so loved the world that he gave his only begotten Sou, that whosoever believeth in him should not perish, but have everlasting life."

Nothing can save you if you will not come. Nothing can bring you salvation if you do not come. The joys of heaven are forever and ever.

Dear reader, this heaven is thine. Jesus opened the door for all sinners to enter, but if they will not come to Jesus they cannot enter into heaven, for He is the door, and the only door. He invites you to come, however guilty and vile you may be. Heaven will be yours if you come to Jesus. "To you is the word of this salvation sent." O, then, for heavenly bliss come to Jesus!

My prayer is that these lines may reach some unsaved souls, and that they may turn and accept Jesus .- Sel. - by Mary N. Kendia.

THE DISSOLUTION OF THE HOME

Few things are sadder than the gradual dissolution of a family circle. When, moreover, it once begins, it goes for-

instincts of a woman's nature, listens to the voice of a stranger, and forsakes with a light and hopeful heart the roof that sheltered her girlhood, to become the mistress of a new home. Then th younger children follow in quick suc cession. Some of them, most likely, are wrapped in white robes, and borne forth amid blinding tears to their last restingplace. Sooner or later, and in one way or another they are all gone. The long pronounce upon them the eternal sent- table in the dining hall is shortened, room because there is no one to occupy those far distant days when unde bright skies and with buoyant spirits The rich man may not take any of they began life together. Well, indeed, once animated their hearts has deepened and ripened into that rational affection

We have known aged couples whom not even the experiences of fifty years had disenchanted of the glowing ideals that floated before their vision when they first set their feet in the long road which begins at a marriage altar and ends in an open grave. Would that there were more such! At the risk of being sneered at by that large class of people to whom a bushel of corn or an ounce of silver is worth more than a ton of sentiment, we wish to protest against Lazarus that he may dip the tip of his the criminal carelessness and indiffer ence that allows all the glory to fade out of the wedded life, and suffers It to become a dull, monotonous and com monplace thing. It is a matter of vast importance that husbands and wives instead of losing their tender interests in one another, should cultivate this holy feeling with constant assiduity; for the sinner is on his way to that unhappy time is coming when it may he the only human recourse upon which they can draw for comfort.

between two human beings.

It is a pathetic picture, this of the old man and his old wife trying to keep a cheerful spirit in the empty house that once rang with the laughter of happy children. But it is not without features that relieve it of its sadness. No true home was ever created in vain. In the order of God's providence it serves a useful purpose, though it may afterward perish from the earth, and even the memory of it utterly decay. One of the most inestimable blessings that a boy or girl can carry with him into the busy world is the recollection of the dear fa miliar hearthstone on which perhaps no fire now glows and around which no cheerful faces gather. This recollection is strength against temptation, courage in the teeth of hard con flict, fortitude under the pressure of grievous disappointment and illuminating hope when sun, moon and stars are obscured by cloud and tempest Whatever is of high spiritual quality in the family life abides, and passes on as a culckening force into the thought and aspiration of later generations. The purity, the love, the gentleness, the selfdenial, that find in that divine sphere the fittest theater for their display and exercise, do not evaporate into empty air, but become incorporate in the char acter of the children, and are transmitward with a rapidity that is almost ted in increasing volume to bless the startling. The eldest son, it may be, souls of men and women still unborn. Against the lessed time to expedite

Eternal woe is before you, come and dissatisfied with his narrow surround. It is a question that all parents may be saved. Eternal woe is not a fable lngs, takes his journey into some far well ask themselves, whether they are country to seek a better fortune; the making such homes as will still be eldest daughter, obeying the deepest telling for good long after they themselves have gone,

Beneath that low green tent, Whose curtain never outward swines.

-Nashville Advocate,

A HAPPY HOME.

Home is the residence not only of the body, but of the heart. It is a place for the affections to unfold and develop themselves: for children to love, and learn, and play in; for husband and to toil smilingly together and make life a blessing.

The object of all ambition should be to be happy at home; if we are not happy there we cannot be happy elsewhere. It is the best proof of the virtues of a family circle to see a happy

When love reigns over all, then all will be right. No matter how humble the abode, if it be thus garnished with goodness, and sweetened with kindness, the heart will turn longingly toward it from all the world's tumults as the dearest spot on earth.

We should not mar our homes by illtemper. A single bitter word may disquiet an entire family for a whole day. Kind words always pay. They do not cost much, yet they accomplish a great deal: they also produce their own image ou men's souls. They soothe and quiet. and comfort the heart of man and shame him out of his sour moroseness and unkindness.

We have not begun to use kind words in such abundance as we ought. The right word fitly spoken may change the whole career of a human being. Judicious training in a true home will give us young men firm, and yet tender hearted whose taste instinctively shane what is low and vulgar and hence saves them from temptation which otherwise might prove fatal. How careful should parents be to make sunny, joyous, bright and attractive their homes, for on them is built the great fabric of the years to come.

The long chain of life-experience and lifetime memories begin - and thought travels the path so often, lingering here and there by the way, living over aud over again the sunny springtime memories. They, too, should instill into every member of their families not only a love for truth, honor, and virtue, but also a love for temperance, correct living and all the health commandments which are needful to a healthful life. To make a happy home is one of the greatest and most useful studies of life; and in so doing the heads of families should realize their dependence of Him who is the great source of all true happiness, and that faith and trust in Him is needful to prepare them to properly meet with all of life's joys and sorrows, and fit them and others under their care for happiness here and hereafter .- Sel. L. M. J.

Be not afraid to pray; to pray is right. Pray, if thou cans't, with hope; but ever pray. Though hope be weak, or sick with long de-

Pray in the darkness, if there he no light Far is the time, remote from human sight, When war and discord on the earth shall

Yet every prayer for universal peace

THE POWER OF GOOD HYMNS. Two Americans sat in a gambling den in Hong Kong, China, severa years ago. The younger man, while waiting for the other to shuffle the

August 1,

cards, carelessly sang a verse of Phœbe Cary's hymn, "One Sweetly Solemn Thought." His companion gazed at him with

surprise and exclaimed, "Where dld you learn that?" The young man replied, "In a Sunday

school in America."

Then old memories rushed like flood-tide to the old man, who, with tear-dimmed eyes, repeated the whole poem. Dashing the cards on the floor. he said, "Come, Harry, here's what I've won from you; go and use It for a good purpose. As for me, as God sees me, I have played my last game and drunk last bottle. I have misled you, Harry, and am sorry. Give me your hand my boy, and say, for old America's sake, if for no other, you will quit thi infernal business."

The sequel of this true story is well known-the two men returned to Amer ica and led new lives.

When the gifted author was prostrat ed with grief for the loss of her beloved sister Alice, their friend, Dr. Deems, endeavored to cheer her by this incident, which had appeared in the newspapers He told her it was a sin for one whose usefulness had gone to the ends of the earth, and whose words would be repeated forever, to sink into hopeless despondency. Nothing could arouse broken-hearted woman, and in six months' after her sister's death they were resting side by side in Greenwood The consolation she felt on hearing that her poem had been the means of saving two erring souls was revealed in a letter to an aged friend. She wrote:

"I inclose the hymn and the story for you, not because I am vain of the notice. but because I thought you would feel a peculiar interest in them when you know the hymn was written eighteen years ago (1842) in your house. I com. posed it in the little third story bedroom one Sunday morning, after coming from church and it makes me very happy to think that any words I could say have done a little good in the world."

Some of the most famous songs have been written on the impulse of the moment and under peculiar circumstances. In the little town of Richmond Wis. the author of "The Sweet By-an-By," Dr. Samuel F. Benuett, died recently He had a friend, A. P. Webster, a mus ical composer, who was of a very de spondent nature. Coming in one day in one of his unhappy moods, Dr. Ben nett inquired the cause.

"It is no matter; it will be all right by and by," was replied.

Like a flash of divine inspiration. "The Sweet By-and-By" came to the author's mind. He gave it to Mr. Web ster, who at once improvised the music, intting the notes on a scrap of waste paper. Other visitors had dropped in, and during that hour a quartet sang the new-born hymn. One who was present remarked, "Gentlemen, that hymu is immortal."

It was published not long after the war, and touched chords of tenderness in many stricken hearts. Its fame will last so long as humanity sighs for "a land that is fairer than day," where "spirits shall sorrow no more."—Marianne Gaillard Spratley.

1898

will is that you should make life serious and lofty? Do you doubt oue instant that He wants von to be pure in deed and word and thought? And are you nure?

Do you doubt one instant that His command is for you openly to own Him and declare that you are His servant before all the world? And have you done it?

These are the questions which make the whole matter clear. No, not in quiet lanes, nor in bright temple courts as once He spoke, and not from blazing heavens as men sometimes seem to expect, not so does Christ speak to us.

And yet He speaks! I know what He there in all His glory-He here in my heart-wants me to do to-day, and I know that I am not mistaken in my knowledge. It is no guess of mine. It is His voice that tells me.-Phillips Brooks.

MARRIAGES.

LEATHERMAN-MYERS.-On July 9, 1898, at the home of the officiating min-ister, Abraham O. Histand, near Doyles ister, Adranam O. Histand, near Doyles-town, Bucks Co., Pa., Bro. Abram S. Leatherman, of Pipersville, and Sister Annie B. Myers, of Gardenville. May God bless this union with joy and peace.

BYERS-LEFEVRE,-On the 6th of July, 1898, at the home of the bride's parents in Sterling, Illinois, by Pre. Philip Nice, Bro. Noah E. Byers and or Emma D. LeFeyre, both of the Sister Emma D. Lerevre, both of the Sterling congregation in Whiteside county. May God bless this union and ever guide them by His Spirit, and dis-pense to them His sustaining grace, that they may live to His glory and the uping of His church. We join the erhood at Sterling in wishing them a long and happy life.

DEATHS.

HARNISH.—Bro. Jonas Harnish was born February 3rd, 1813; died near New Danville, Lancaster Co., Pa., of kidney trouble, on the 17th of April, 1898, aged 85 years, 2 months and 14 days. Funeral services were held by Bros. John Harnish and Abram B. Herr at the River Corner meeting house. Inter-ment in the adjoining cemetery.

MARTIN.—On the 17th of June, 1898, near Terre Hill, Lancaster Co., Pa., Bro. Aaron M. Martin, aged 29 years, 2 months and 14 days. That dreadful disease, consumption, laid hold on him about two years ago, and apparently weakened him down. He was, low-ever, able to be about until within a week of his death. He was considered the support of the consumer of the consu week of his death. He was conscious to the end and bore his afflictions pa-tiently, putting his trust in the pa-tiently, putting his trust in the wide, two small children, and many wide, two small children, and many eineds to nourn their loss, which has seen his eternal gain. His remains were fol-lowed to their last residing friends on lowed to their last resume place of the large concourse of sorrowing friends on the 21st inst., in the Weaverland hurying ground. Funeral services were conducted by Bros. John Zimmerman, in English, and Benj. Horning, in German.

SHIRK .- On the 6th of June, 1898, ln the Weaverland congregation, Lancas-ter Co., Pa., Bro. John Y. Shirk, aged

Is there nothing that Christ, as yeur Friend, your Lord, your Savlour, wants you to do that you are leaving undone to day? Do you doubt one instant with His high and deep love for your sould that you use pray? And do you pray?

Do you doubt one instant that it is His will that you should be honor and help and bless all the men about you who are His brethren? And are you doing anything like that?

Do you doubt one instant that It is will stant vus should make life serious the support of the proposed of the

Surrry On the 27th day of June. 1898, at Goodville, Juniata Co., l'a., of heart trouhle, Bro. Michael Shelly. He was in his usual health and engaged in taking berries to market. After crossing the Thompsontown Bridge he
alighted and was going to lead his horse
to the station, but before he got there
he sank to the ground and died instantly. His age was 65 years, 8 months and
25 days. He was a faithful brother in
the Mennonite Church. He leaves a
widow, three sons and four daughters
to mourn his death. Daireld at Load
Creek cemelery. Services by Wilmon
Amer 29 de William Graphill. Text. taking berries to market. After cross Matt. 24 : 44.

STUTZMAN.—On the 18th of June, 1898, near Chappell, Deuel Co., Neb., Abraham Stutzman, aged 73 years, 4 months and 5 days. He was born in Holmes Co. Ohio and married Mattie Troyer December 16th, 1850. He was sick for ten months, and leaves a wife and ten children and sixty grandchildren six preceded him to the spiri He was a member of the Amish Men

Oh, father, thy gentle voice is hushed, Thy warm, true heart is stilled, And on thy pale and peaceful face Is resting death's cold chill.

Thy hands are clasped upon thy breast,
We have kissed thy marble brow,
And in our aching hearts we know
We have no grandfather now.

CARPER.-On the 5th of July, near CARTER.—On the 5th of July, near Littz, Lancaster Co., Pa., of heart dis-ease, Emma, daughter of Jacob K. and Mariah II. Carper, aged 10 years, months and 20 days. Funera services were held on the bull of or little liess meeting, but of the many riends and nighbors assembled. Ser-yriends and nighbors assembled. Ser-With her in eternity. triends and neighbors assembled. Services were conducted by John K. Hess, in German, and John K. Brubaker, in English. Text, Psa. 103: 15 and John She was sick about three month and, young as she was, felt the need of prayer. She asked her parents and others to sing and pray in her presence, and also herself called to her heavenly others to sing and pied in the heavenly and also hersel and the recy. She was a pour lin the Sunday school and also enjoyed the instruction of Christian parents; she was a good, obedient child. A few days before she died she said, "I am afraid to go into the cold grady the nature of the same and the said of the said and by the writer,

LANDIS.-On the 5th of July, 1898. LANDIS.—On the 5th of July, near Elv's meeting house, landester Co., Pa., Barbara B. Landester Co., Pa., Landester Co., Lan

going home to die no more;" ", in Jesus," and "Weep not for me.

BIENNEMAN.—On the 16th of February, 1888, near Lancaster City, Pa., Pra. Adam Breuneman, aged 63 years, 4 months and 13 days. Ills funeral was held on the 19th. Text, 1 Thes. 5: 12, 13. Services and interment at Landis Vaise, measurabled in token of respect for the dear brother, and to sympathize with the bereaved widow and her family, who deeply mourn his departure. Bro. Brenneman was a faithful laborer in the Lord's vineyard additional to the Lord's vineyard dates. May the good Lord comfort the bereaved family. REFERENAN.-On the 16th of Feb-

East On the 20th of June, 1898. nite Church, a devoted whe, a limbounder, and was beloved by all who knew her. She was bnried on July 1st in the Wingard graveyard. Services in the Miller meeting house by Moses B. Miller, Jonathan Hershberger, Jonas Blouch and Samuel G. Shetler.

Mother, thou wast mild and lovely, Gentle as the summer breeze, Pleasant as the air of evening, When it floats among the trees.

How many were the silent prayers, My mother offered up for me, ow many were the bitter cares She felt, when none but God could see.

Oh, let me think of what she said And of the kind advice she gave; Oh, let me do it, as she is dead, And sleeping in her lowly grave.

Mother, thou art sweetly resting, Here thy toil and cares are o'er, l'ain and sickness, death and sorrow, Never can distress thee more.

Dear father, you are lonely nov Since she has gone and left you le

NAFFZIGER.—At Chicago, June 26th, 1595, after undergoing a surgical opera-tion, Katharina, wife of Valentine Naff rion, katharma, wite of valentine Sain-ziger, at the age of 55 years and 1 month. She was married Feb. 7, 1861, and this union was blessed with three sons and five daughters. She leaves her husband, one son, three daughters, one grandchild, one sister and many relalives and friends to mourn her departure. She was a taituru companion, a loving mother and grandmother and a consistent member of the Mennonite church. Funeral services were held by Pre's John Schmitt, Metamora, Ill.: Joseph II. Kinsinger, Meadows, Ill.: Valentine Strubbar, Washington, Ill.,

MICHAEL KINSINGER.

ROPP. On July 7th, 1828, near Tre-mont, Tazewell Co., III., of throat trou-ble. Katie M., daughter of Joseph P., and Jacobina Ropp, at the age of 14 and Jacobina Ropp, at the age of 14 years, 2 months and 24 days. She leaves her parents, two brothers and one sister to mourn her early death. She was buried on the 8th of July, Funeral services were held by the Methdist preacher of Tremont in English and by Joseph Stucky, of Danvers, Ill. dent that young people also may die; therefore we should be prepared at all therefore we shound times to meet Jesus.

JOSEPH STUCKY.

CULT.—On July 18th, 1898, in Columbiana, O., of cancer, Mary Jane, wife of William Culp. in the 42nd year of her age. Funeral at the Zion Hill (Dunkard) church, of which deceased was a consistent member. Services by consistent member. Services by Troyer and A. W. Harrold.

WEAVER .- On the 25th of June, 1898, Sister Anna, wife of D. W. Weaver, aged 65 years, 7 months and 29 days. Her maiden name was Ruth. She was Her maiden name was Ruth. She was born October 29th, 1852, in Lancaster Co., Pa., and moved with her parents to Ohlo in her childhood days. She was married to Bro. Weaver in Wayne Co., othlo, in December, 1853, and moved to Missouri in 1870. She was the mother of nine children, two of whom precoded her to the spirit world in infancy. She united with the Mennonite Church in 1883.

"And when the storms of sorrow come To teach bereaved hearts, Let faith glance upward to the throne, Where we shall never part.

Where one awaits with loving eyes
To see her children come,
As one by one we cross the silent tide
And reach our heavenly home."

WANNER.—On the 27th of May, 1988, near Lapps, Lancaster Co., Pa., Bro. Jacob Wanner, aged SI years, 9 months and 3 days, after a short illness of four days, of cramp and old age. He was a faithful member of the old Mennonite Church for a number of years. He will be greatly missed as he was active in charitable work also a pood counselor. charitable work; also a good counselo in the church. He leaves two daugh in the church. He leaves two daughters, one son, one brother, twenty-one grandchildren and two grest-grand children. A wife, two daughters, and one world. He was buried on the 31st of May, at the Old Road Mennonite meeting house, where a large concourse of relatives and friends assembled. Services were conducted by Bro. Iesac Eby and Christian Brackbild.

"Our father has gone to his rest, From regions of sorrow and pain; To the glorious land of the blest, Where he never shall suffer again

While in the tomb our father lies, His spirit is resting above: In that happy and sweet paradise, Where nothing can enter but love.

Sleep on, then, dear father! thy soul Has gone to that hetter abode; And while ceaseless ages shall roll, Thou art resting in peace with thy God.

SIEBER.—On the I4th of August, 1897, near East Salem, Juniata Co., Pa., of the infirmities of old age, Nancy, wife of Wm. Sieber, deceased, aged M years, 5 months and 3 days. For about two years and eight months she had not been able to walk without assistance with the exception of a few times. Her helplessness was caused by paralysis. Her mind and speech were also affected at times. She bore her afflictions with remarkable patience. She often ex-pressed a desire to depart. She was for many years a member of the Mennonite Church. Her seat at the house of wor-ship was seldom vacant when health permitted. When almost helpless she would express a desire to be at church would express a desire to be at thatta, she seemed to enjoy being there. She leaves one son and eight grandchildren. Her remains were interred in the Lost Creek burying ground.

ESHBACH.-On the 16th of May, 1859 near Millersville, Lancaster Co., Pa., of the infirmities of old age, John B. Esh-bach, aged 82 years, 7 months and 26 days. He leaves two sons and four daugh-ters to mourn the loss of a kind father, but they need not mourn as those who have no hope. He was buried on the 19th at the Millersville meeting house.
B. H. Hertzler, J. K. Brubaker and A.

"Two more hands are gently folded On a faithful father's breast; Two more feet have ceased to wander Through life's stormy wilderness.

Dearest father, how we miss thee. Since thy face we see no more, Yet we hope ere long to greet thee. On the fair, celestial shore.

Yes we miss thee, oh, so sadly, When we see thy vacant chair And our home is sad and lonely For there is no father there

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OVER AND OVER AGAIN.

No matter which way I turn I always find in the Book of Life

Some lesson I have to learn.
I must take my turn at the mill,

I must grind out the golden grain

We cannot measure the need Of even the tiniest flower, Nor check the flow of the golden sands

That run through a single hour

And the sun and the summer rain

Must do their part, and perform it all Over and over again.

Over and over again
The brook through the meadow flows;
And over and over again
The ponderone mill-wheel goes.

And a blessing, failing us once or twice, May come if we try again.

And the heart to its depth be driven With storm and tempest, we need them all To render us meet for heaven.

But the morning dews must fall,

Once doing will not suffice,

Though doing be not in vain,

The path that has once been trod

Though sorrowful tears may fall,

is never so hard to repeat,

I must work at my task with a resolute will

Over and over again

ASPIRATION.

BY MARGARET E. SANGSTER Dear Christ, whose sweet indwelling Makes mortal weakness strength, Whose presence on the journey Makes short its wearlest length Come Thou in the gathering darkness. Or come in the fullest light,
Oh? give me tryst, thrice blessed Christ,
And put my tears to light.

In the hour of sore disaster, The day of bitter strife. in the moment of deep an in the coh of falling life; ent of deep angulab, ('ume, Lord, when sln oppresses And fetters my heart and hand Oh! give me trysl, lirice blessed Christ, Ou my way to the siniess land.

l cannot trust in any Whose love is of earth alone, I needs must hear my weight upon The love which came to atone. Myscif, I am less than nolbing, But one with God, in Him! Ohl give me tryst, most blessed Christ, When the lamps of thue grow dim.

Mine be Thy dear shilling While the days go drifting past, Mine be Thy rich indwelling Till of days I reach the last. And ever more on the Journey, Whether I rest or roam. Still give me tryst oh' blessed Christ. Tili I bear Thee call me home

-Christian Intelligencer. THE BIBLE AMONG ROMAN

CATHOLICS. There is not a Roman Catholic church from the Rio Grande to l'atagonia in which the Bible is read in a language the people can understand, or where Rible instruction of any sort is ever imparted; very few, in fact, in which even the Roman Catholic religion is systematically explained and taught. While in Linares, I was sollcited by some ladies to make a contribution toward the building of the new "Chapel of the Sacred Heart of Jesus," I offered ten dollars for the purpose on condition that the priest would certlfy me that in that chapel one chapter of the Roman Catholic Bible would be read in Spanish at least once a week, that the people fessed his fault, and received forgive might learn to hear and know the voice ness." of the great Shepherd. But It was declined, the condition being inadmiss-

reason. In both cases the incident

reveals what place the Bible, the Roman

Catholic Bible, holds in the Catholic

religion. The people ought not to read

it at home, and the priest will not read

and explain it to them In the churches,

COME NEAR

There are some things which will do

little good far off. A man might

stand outside a house on a hitter night,

and, looking through the window, see

very plainly a glowing fire in the gener-

ous fireplace, without being any warmer

for it. To thaw his chilled fingers, he

A fountain of water may be spring

ing, clear and cool, at arm's length, but

what good will it do if a thirsty passer-

by does not come near enough to take

a drink? Then, too, no matter how

wholesome and inviting any food may

he the hungry hoy will not have the

good of it if he does not take and eat it.

portant than fire or food or drink, which

cannot be used at a distance. It will do

So there are other things, more im-

must come in and come near.

H R Prott

A THOUGHT

ible. In the city of Socorro, capital of The winds blow bigh, the winds bluw low, Santander, Colombia, S. A., under The mists rise up from out the sea; similar circumstances. Loffered in 1873. Some hearts are filled with hitter woe. twenty dollars in gold, on the same While others overflow with gice terms, which was declined for the same

A word dropped from some thoughtless iongue May break a heart, or mar a life; A word may prove a song, u.sung To quench the smonldering fire of strife.

A little thing sogreat may grow That nothing else shall have a piace;

A little thing may make a woe That nothing else can e'er efface.

The yellow mists that lie like gold. All burnished by the snn's bright rays, Like some grim pall from sigit tenfold The myrlad charms the field displays.

What's good for one works others Ill. And Ill for one means others' good: Our wisdom, bailled, wonders still

How these things may be understood. Our feeble light is all too dim

To fathom what we cannot know; 'Tis best to leave all things with lilm Who, wise and good, still rules below -William G. Haeselbarth, in Christian Work

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no good to read of the "water of life" ln the Bible, if one does not take it. Jesus calls "Come unto me." It is not easy to keep up a conversation with a friend at a distance; and especially if one is in trouble, it is impossible to tell one's griefs in a loud tone at a distance.

So, let all come near, come very close to the Saviour, so that His words can be heard in the heart, and His help may be felt each moment .- Happy Hours.

TARRING AN OLD MAN.

"A wicked reprohate sailor was engaged in tarring a vessel," said the late C. II. Spurgeon, "and while he was at his work, there came along an old man well known in the district as a Christlan. One of his sailor mates, standing by, said to him, 'Jack, you could not provoke that man; he is such a gentlespirited man that you could not put him out of temper.' Jack was quite sure he could put him out of temper, and it became the subject of a wager. The wicked fellow took his bucket of tar, with which he was tarring the keel, and dared to throw it right over the good old man. It was a most shameful assault and the fellow deserved the utmost penalty of the law.

"The old man turned round and calmly said to him, 'The Lord Jesus has said that he who offends one of His little ones will find that it were better for him that a mill-stone had heen tied about his neck, and that he were cast into the sea; now, if 1 am one of Christ's little

ones, it will be a had job for you.' "Jack slunk back, dreadfully ashamed of himself. What was more, the old man's quiet face haunted him. Night after night he woke up, and in his dreams he saw that old man; and those tremendous words, 'that it were better for him that a mill-stone were about his neck,' broke him down before the mercy seat of God. He asked and found pardon. He sought out the old man, con-

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 - Naaman the Syrian. Mackay. The Lost Crown. Chapman. Weighed and Wanting. Addresses
 - on the Ten Commandments. By Moody.
 - 61 The Crew of the Dolphin, Stretton 62 John Ploughman's Talk, Spurgeon,
 - 63 Meet for the Muster's Use. Meyer. 64 Our Bible: Where did it Come from? Leach.

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Semi-Monthly

ELKHART, IND., AUGUST 15, 1898.

VOL. XXXV. No. 16

wonderful works?" but the great Judge great house of God, the cause of peace

ABBAM R Korn Editor

* Entered at the Post Office at Elkhart, as

Contents of this number

Editorial Notes.
The Christian's Duty in Times of War and
to Spain,
God our Protection.
Fruit Bearing,
No Time for Foolishness.
Be Faithful. Afternath,
Your Gura.
The Missionary as a Translator,
Letter from India.
Ission Notes. Correspondence.
Ontario S. S. Conference.
Financial Report of the Mennonite Evangellaling and Benevolent Board.

gellaling and Benevolent Board.

Relief Commission.

Qualifications of a Sunday School Teacher. 2
The Excellency of the Holy Scriptures.

The Lord not in the Fire. Prayer.
"How Readest Thou?"

EDITORIAL NOTES

We can all rejoice when nothing can

Marriages. Deaths. A Mother's Prayer Positionity exaits the Mother

"Blessed are the peacemakers: for they shail be called the children of them and also aid in bringing the gos- paper in good time and send them to God." Matt. 5 : 9.

dear brother, Pre. J. K. Brubaker of wish them God speed. May they be in-Rohrerstown. Lancaster Co., Pa., is strumental in the salvation of many quite ill. We hope to hear soon that he souls. We hope that it will not be long is restored to usual health and able to before the Mennonite Church shall send attend to his ministerial duties.

When we are fully given up to God. and our whole desire is to please God ship is in the sea: but the world is not -the simplicity, plainness and manito be in him, as the sea is not in the festing humility are all right things

congregations in Columbiana and Mahoning Counties, Wayne and Medina. Allen, Putnam and others. In Indiana he had meetings at Clinton, Shore, Yellow Creek, Holdeman's, Saiem, Olive and Eikhart. He further expects to visit the congregations in Iilinois, Missouri and Kansas. The meetings were much appreciated and we trust that a kind heavenly Father may bless and prosper Bro. Eby in his journey and make him an instrument of much good unto many precious souis.

son Eber Zook and wife of the River and others interested, that in order to Brethren Congregation came to Eikhart on the 4th of August and heid a edifying some preparation will be necesmeeting in the Mennonite meeting sary. house there on the same evening. The meeting was well attended and deeply interesting. They presented to us plain and pointed truths, and all who heard them were edified and encouraged, Eber Zook and wife are on their way prevent us from doing what the Lord to India to enter upon the foreign mission field. His brother and wife are aiready there, and now the second son with his companion is going to join pel to these benighted people. They are trusting in the name of the Lord for We much regret to hear that our aid and support in their work. We a devoted inhorer to the same field

Boasting .- Many so-called Christians in our day have much to say about self in our walk and conversation we will denial and great things that they do separate ourselves from the world in for Christ, and many of these things such a manner that wherever we go are done only that they may have someand whatever we do, our light will thing to tell about themselves. This shine and it will be manifest that we kind of work involves in itself the have been with Jesus and learned of same principle as that which awakens Him. D. W. Whittle says of such a pride in one's humility-proud of your man, that he will be in the world as the simplicity; proud of your plain clothes and pleasing to God; but to be proud of them, and boast of our own goodness Bishop Isaac Eby of Kinzer, Lan- and the great and good things we caster Co., Pa., accompanied by his have done is one of the most ungodly wife and little daughter arrived in Eik- forms of hypocrisy, and will bring us blood, or those who in pulpit and press hart Co., Ind., on Wednesday, August under that class who will say, at the aroused others to slay their fellow men, 3d, On his way west he visited a num- Lord's coming: "Lord, Lord, have we even in a so-called righteous cause, be ber of congregations through the state not prophesied in thy name, in thy fellow-builders with the carpenter of

Conferences. - Our church conferences are important factors in our church work. The success and prosperity of the church depend in a jarge measure upon the manner in which the conferences are held, and the kind of work that is done there; and It is for this reason that we want to call attention to the fact that the time for holding the fail conferences is rapidly ap-Bro. Noah Zook and wife and his proaching, and remind all our ministers

from me ye workers of iniquity. F.

There are many important subjects that may be profitably discussed, and the people look for such subjects to be brought before the conference and considered. But in order to do this the subjects must be presented and the ministers should be prepared to discuss them from a scriptural standpoint.

have a conference that is profitable and

We would herewith ask all who have questions to present, to get them on the secretaries of their respective conferences, so that there may be more time for the proper consideration of the subject. For the state conference of Indiana, Bro. David Burkholder, Nappanee, is the secretary. Those belonging to other district conferences will send them to their respective secre-

By considering different subjects reiating to the welfare and prosperity of our church, we will be better prepared to discuss subjects of this kind in the conference and will in this way be better able to make the conference beneficiai and interesting.

David of old had stained his hands with human blood and therefore he was not permitted to build the house of God, the temple of l'eace. His wars were righteous wars, as people interpret righteousness to-day, but the penalty was the same. How then can those who to day stain their hands with human of Ohio; among those visited were the name cast out devils, and done many Nazareth, the Prince of Peace in the

will reply: "I never knew you; depart and good will? No matter with how much enthusiasm, eloquence and socalled patriotism men may glorify armed intervention in behalf of what they are pleased to call a righteous cause, God's word "Thou shait not kill" remains in fuil force, and the penalty wiil foilow. We are not to conquer, but by the power of love. "Love your enemies" is a command that has no exceptions attached "I've good upto them that hate you and pray for them that despitefully use you" is variously and ingeniously interpreted by exponents of war, but its real meaning and import remains the same, all the interpre tations of man to the contrary notwithstanding. Christianity is not a thing that can be put on in time of peace and discarded in time of war, or that can be adopted only so far as it suits the carnai mind. It is an experience, a possession, which will be prized more highly than ail worldly possessions or associations, that will hold the word of our Lord of greater value than all the words and commands of men, that will suffer persecution, yea the ioss of all things rather than to Injure others, that will "do violence to no man," that will "seek peace and ensue it," that will teach all men to put away all ungodiness and live soberly, righteously and peaceably in this world. In the face of all these facts, do not at least ninety-nine out of every hundred of the brave fellows who leave their homes for the seat of war go in the "Remember the Maine" spirit? When Dewey applhijated the Spanish squadron at Manila, instantly from press and pulpit the news was announced with joy that Dewey had "remembered the Maine." When the Spantsh squadron at Santiago was destroyed in its effort to escape, the same message was joyously proclaimed. Can a nation with such tendencies be ordained of God to build the temple of peace? There are notable exceptions in all the churches but the exceptions are in a grievous minority. May God speed the day when human life may be rightly valued and when the barbarity of war will not be known. But before war can be abol ished the churches in this and other iands will have to proclaim not a gospel of peace for times of peace, but the gospel of peace for a world that lieth

1898.

sent her force again but by this time

the child had almost grown up and

was now about as strong as the parent,

and thinking that she was old enough

to be given free she resisted the more.

Three years of war followed and the

whole world looked on. But when

Spain began to be cruel to women,

children and servents, and the sick and

helpless, the United States stepped in,

laid his hands on Spain's shoulders

and said: "See here, you have beaten

your child Cuba long enough; it is now

time for you to quit." Spsin promised

to do better, but it was not long till she

again beat Cuba more than ever. The

United States said the second time,

"Now it is high time to quit. We will

give you a few days to take away your

servants that have been beating Cuba

ures that will compel you to take them

home; we mean to set Cuba free.

She is old enough to govern herself,"

Spain said: "Come on if you will; we

will not give up Cuba, it is none of

your business how we treat her." The

United States called out his servants

and said to the rest of the world, "We

are making war with Spain for 'hu-

manitarian reasons.'" and the world

did not know what to think or make of

the United States and said, "We never

But the idea of war for "humanitar-

heard of the like before."

and if you do not we will take meas-

THE CHRISTIAN'S DUTY IN TIMES OF WAR AND TO SPAIN.

A SERMON BY M. S. STEINER. Delivered in part at Zion M. 11., near Bluffton, Ohio, July 10th, 1898.

Bindfton, Ohlo, July 10th, 1898.

"Recompose to no man evil for evil, Provide things housed in the sight of all myon, live peaseably with the sight of all myon, live peaseably with the pease that it is a strictly consolved, and rather give place unto warth: for it is written, Vengeance is mince! will receive july the place which was the pease who wants: for its written, Vengeance is mince! will receive july house, feed him; if he thirst, give him drink; for in so doing thou shall be peased of the on the head. We will good." Rom. 12: IT—21.

"How you grounds." Matt. 5: 44

"Love your enemies." Matt. 5: 44.

I keenly feel that I am entering into the discussion of a subject this morning that requires much grace and wisdom from God that the word of truth may he rightly dlyided. Much has been said from the pulpit as well as from the platform and by press that ought not have been said, and much more that ought to have been said has not been said. Some with an eye single to patriotism, so called, have argued a line of thought that hewildered and enraged others because of the fear of man, a lack of knowledge or a want of Holy Ghost power failed to speak the truth-the only road to permanent justice and lasting peace.

Then, too, I know many of you have been reading the daily reports of the progress of the war with Spain, and have formed your own opinions, or adopted the opinions of the Times, Star. Post, Enquirer, or Record, or it may be that your miud has been fixed on less authentic reports even than these. Some of you may have given very little attention to the war question aud so are not in a mood to consider It to day. Anything that I may say then on the subject at large will be interpreted more or less according to your sympathy or lack of sympathy in the present conflict. But I kindly ask you for once to lay aside auything that may have hiased your mind, and to follow me in a line of argument and statement of facts that have cost me much meditation, prayer and searching of God's word. I have been praying all week that the Lord may give me grace to say the very things I ought to say, and now in His strength I wish to say the very things I would say if the chief magistrate of our land and the Lord Jesus were both seated before me in the congregation. I mean to keep in bounds of the truth-the truth that will stand the test of time and eternity.

There are times when special subjects agitate the minds of a people, and nations, and in such times the minister of the gospel ought to speak very clearly and distinctly and forcibly the mind of God and His Son. We are in such a time now. The world is lilled with war cries and rumors of war: when we see these signs of the last days approach the word says, "He that bath ears to hear, let him hear." It is an awful thing to be deaf to

THE AWFULNESS OF WAR!

If I could speak with the tongue of men and angels I could not fully describe to you the horror that war brings with it, neither could you understand nor fully grasp their meaning. The Bible is full of war scenes. The first page on the record of man's doings is stained with blood. In that first conflict of brother with brother the winner was the loser. Samson wooed a girl and mar- dentlal material. So long as the shortried her against the will of his parents. est route to the White House is by way

She was a Phillstine woman who knew not the God of Israel. The bad company into which she led him provoked the Philistines to battle, and slthough Samson slew his thousand with the jaw-bone of sn sss-a crude weapon iudeed-years afterwards he paid the penalty of his sin by his own life, David met a war giaut with sling and stones and gave him over to death; he used the sword freely, killed his tens of thousands, but when the Lord selected a msn to build His temple Davld was passed by because he was a man of blood. In each case notice the effect of

war on the leaders of the winning party.

I say nothing of the loss of the losers.

another point. God places war in the

But let us approach the subject from

catalogue of calamities by which He visits s nation or nations that have sinned sud been much polluted with sin. Pestilence, famine, war are the symptoms of a national disease. Like an ulcer or hoil war is the culmination of great disorder that would otherwise have manifested itself in fever or death. It is the destroyer of property, virtue, morals and life, and the avenue of sin, disease sud death. I shall quote Dr. Channing. He is a Unitarian, wesk in the faith of Christ, but right to the point in this one thing. He says, "War is the concentration of all human crimes. Here is its distinguishing accursed brand. Under its standard gather violence, malignity, rage, fraud, perfidy, rapacity, and lust. It turns man into a beast of prey. Here is the evil of war, that man, made to be the brother becomes the deadly foe of his kind; that man, whose duty it is to mitigate suffering, makes the infliction of suffering his study and end; that man, whose office it is to avert and heal the wounds which come from nature's power, makes researches into nature's laws and arms himself with her most awful forces, that he may become the destroyer of his race. The field of hattle is a theatre got np at immense cost, for the exhibition of crime on a grand scale. There the hell within the human hreast blazes out fiercely and without

disguise." General Sherman on one occasion in a monosyllabic expression gave a wonderfully accurate and graphic description of the horrors of war. Said he, "War is hell!" General Grant in a soher and serious moment, after his blood had been cooled and his mind acted with freedom, also denounced the expense and the savagery of war. He told the people that he never knew a quarrel that could not have been better by resort to arms.

Why then resort to arms? Because men who crave distinction and honor, men who wish to ride to fame and honor, if necessary over the bodies of thousands slain, clamour and fret and talk and urge and threat until a whole nation, intoxicated with the war fever, demand it at any cost. There is a false honor held out by war that blinds the senses and dulls the consciences of thousands. I say a false honor, because that is what it is. Any honor that hesven does not recognize is false. Not many years since a Chicago daily made the expression that it is about time for the United States to wage war since we are about getting out of presi-

war is going to be popular in America and finds its advocates in the pulpit as well as in the Senste.

War has its attractions, aside from the offers of honor which wins for it many thoughtless advocates. I refer to the glitter, show and display of marching armies, manoeuvering vessels, beating drums, waving flags, roar ing cannon, prancing horses, commanding officers, the fife, the bugle, and the charm of excitement. A battleship fully manned and equipped, proudly riding the waves of the sea, with heavy guns, well protected armor, and large machinery you say "looks grand, suhlime, magnificent," and forget that she ls rlding out proudly, great in the eyes of the world, but an ahomination in the eyes of God who thinks of what she does, not of how she looks; for God seeth not as man seeth, for man look eth on the outward appearance, hut God looketh at the heart. We forget that the glitter and display of large and well equipped armies means death to "half a million of beings, sharers of the same nature, warmed with the same hopes and as fondly attached to life as ourselves," may he prematurely swept into the grave, esch of whose desth will pierce the heart of a parent, of a wife, of a brother or of a sister. An ancient historian has well said "in times of peace children bury their parents, but in times of war parents bury their children." But it seems I hear some one remark.

IS WAR NEVER RIGHT?

Can we not do evil that good may come, would we not be justifiable to tell a lie for a good purpose, should we not steal sooner than starve? As a last resort then could war not be justifiable, is the question and it is a serious oue. Granted that war is sin, can we not sin that good may be done? The Bible is a book of experiences. There are represented all classes of human beings with all kinds of experiences imaginable. In it are given cases where men sinned a sin to accomplish a good. Jacob cheated Esau out of his birthright and his mother helped him to the act, he accomplished his end by false pretense, but before he was through with his experience he received a mark of displeasure from God that crippled him for life. Israel wanted a king, because other nations had kings. The ldea was popular. They kept on teasing God until "he granted them their requests, but sent leanness into their soul." Sow sin and you will reap a sinful harvest. That is a law of heaven composed by friendly adjustment than that cannot be ridden down nor argued away "Be not deceived. God is no mocked; whatsoever a man soweth that shall he also reap."

It is my conviction that God never wanted war. "Thou shalt not kill," has always been God's command. It was just as much of a sin for David, the man of God's own heart, to wage war as it is for President McKinley, hut because the people would have it, because of the stuhhornness of the people He permitted it for the time being, but the Lord Jesus has emphasized the fact that we must learn the art of war no more. He repeatedly reminded us of fact that God wants no war. In tender appeals in commands, in argument and hy practical lessons of experiment. "Love your enemies," "Do good to all men," "Dearly beloved, avenge

of the blood of fellow-beings, just so long not yourselves," "My kingdom is not of this world," "Feed thine enemy," "Be not overcome of evil, but overcome evil with good," "Be ve perfect (in love) as your Father in heaven is perfect," are some of the many apostolic instruc tions given us, not by the will of man, but by the will of God.

The law of force governs the world, but the law of sacrifice and the cross has been given from heaven to take its place. Dr. Robert Hall recognized this fact when he said, "The morality of peaceful times is directly opposed to maxims of war. The fundsmental rule of the first is to do good: of the latter. to inflict injuries. The former commands us to succor the oppressed, the latter to overwhelm the defenceless. The former teaches men to love their enemies, the latter to make themselves terrible even to strangers."

I must refer you to another man of God for evidence on this point. I have been astonished of late to find so many learned men defend the doctrine of non resistance once delivered to the saints.

1 was somewhat overcome by an Elijah mood thinking myself almost alone, but on looking about me I learned of many who had not bowed their knee to the demands of a bloodthirsty passion. Professor Herron of Iowa College in spesking of the late rebellion said, "There was a better wsy to have preserved the Union, freed the slave, and purified the nation, if we had only known the day of our visitation in But we would not. So God walked in the path our nation made for His feet, because we would not walk in the path He made for us. War is not God's best way of progress for man-God's chosen channel for increase of divine life in nations through the blind ness and obstinacy of man make channels of blood for the river of life to flow in and mingle.. God has shown us a botter way than revolution by forcethe eternal way of sacrifice by which all progress sooner or later has to climb,

Not the men who have brought down other lives with the sword, but the men who have laid down their own lives through an unresisting faith in the triumph of right through moral process have prepared the way for the advance of man."

What shall we say then? shall we sin that grace may abound? God forbid! The world will never be saved by armies-armies themselves need to be saved. Except men of war he converted and become obedient to the death of the cross they shall never see the kingdom of Christ

One word yet on the

CAUSE OF OUR CONFLICT WITH SPAIN and then we shall look for an applica tion, and speak of our duties in times of war and to Spain. Many people do not know the real cause of the Spanish-American War. Spain is not in the strict sense of the word "our enemy." She has not particularly injured us. She has left us severely alone, and would have been very well satisfied to have us let her alone. Let me illustrate, so we may all clearly understand.

Spain has a daughter, Cuba, and the daughter is neighbor to ns. Cuha has had a hard time making a living. She has been sick a great deal, had failure of crops, and worked hard to clear up the forests and till the soil, but Spain has mismanaged affsirs at home, could

ago. It is to do good, to love, to feed scarcely make a living, so she called on her children, among them Cuba, to help and to bring to Spain the gospel of peace and bread of life. To win by the her make ends meet. Cuha psid up and helped what she could for a season, law of sacrifice, not by force. Spain Is but the parent demanded more and a self-willed proud, boastful, ignorant, more until the child sald I can do no haughty nation, a nation saturated with an adulterated Christisnity and more and rebelled: that was a number religion, and ruled over by pharisaical of years ago. Spain sent over her agents and compelled Cuba to give up priest-crafts and godless monks. after much beating. This lasted for a This has been her condition for censesson until the child gained strength turies. Paul, the spostle, lesrned of and the parent made heavier demands. Then the child rebelled again, Spain

heathen Spain's need of salvation in his day and his heart was stirred and his soul moved to bring them the gosnel of Christ, the power of God, and on hls journey stop off at Rome to psy that congregation a visit. He dld get as far as Rome, but there is nothing definite to show that he ever completed his journey to Spsin. The gospel he presched would have saved them from recent corruptions. And right here I wish to emphasize the fact that I can not condemn our government so much for waging this war with Spain as I feel like rebuking the Christian church and people for not doing more, and not having done more to preach the gospel to Spain and her islands. You say they have the gospel. No; I deny the state ment. They have a set of teachers who have a form of godliness, but deny the power thereof, and we have looked on these centuries, folded our hands and have done nothing to bring them to the true light. It is time, and high time, that we not only preach to the heather a salvation that saves, but that we also preach as Christ did to such as say, Lord, Lord, have we not built great churches, magnificent institutions, gorgeous temples and cast out devils? These, I say, need to be told their forlorn condition as well. Not all that say Lord, Lord, but they that do the will of God are saved. When you and I read of the hundreds and thousands slain, we cannot, we dare not, wash our hands and say, "I am clean from this innocent blood." We cannot wash our hands clean with water! We have been entirely too negligent to go, presch the gospel, and do the will of Christ. Our hands and souls are stained with blood, and the blood of Cuba and much of Spain's sin lieth at our door. Nothing short of repentance, confession, and change of method on our part will sat-

the Lord. Look at the millions spent

to rescue Cuba by way of the war snd

force of arms besides the thousands

that will likely he slain in battle and by

fever before the war is ended, when one

tenth of that amount would have been

sufficient to purchase Cuba of Spain

and set her free without the shedding

of blood! But we would not take God's

way of love and sacrifice, so He walks

us over our own and we psy for it in

hard cash and in the blood of our na-

leanness into our soul. Is it not a won-

ian causes" can easily be carried to a dangerous crisis in the history of the world. Suppose jealous Germany looks on for a while with an envious eye, and in case the Americans give some occasion for interference—the blockades would cause famine and distress for months. She would make her demands for "humanitarian reasons," America does not accept, then proud France lays isfy the will of God. in her claim, ambitious Russia wants to Look at it from another point. We do her part of the good work, and lastly huild ourselves pleasant homes, help England feels it her duty to come to our children to nice homes, hoard up the rescue of her blood relation, the money, keep a tight grip on our pocket-United States .- what might the end books and have as a Christian people be? The greatest world war, the most and nation done comparatively nothing destructive war ever waged in the history of the world! This is no child's for the cause of Christ in foreign lands. I accuse myself for not having done play we are in. It is a world crisis and more, and now God has permitted this may result in the fulfillment of one of war to be and we pay into the treasury the sad prophecies of the Bible. of the United States in taxes, revenue, tariff and stamps what we ought long ago to have given into the treasury of

I have given you a plain statement of facts. The question now is what is our duty as Christians in a war of this kind?

President McKinley in his last message to the people requested among other things that wherever people meet for worship on this Lord's day they send a petition to the throne of grace in behalf of the war that the end may speedily come. I am glad for that and for the President's attitude all along not to desire war. He has done more than many would have done for the cause of peace. But I say again, what ls our duty if not to fight? And the tion's dear boys. God has been grantanswer may be fairly gleaned from the ing us our requests, but He has sent arguments presented a few moments

der that He can own us as His in these latter days? The world can be conquered by the power of the Holy Ghost and Christ brought to all crestures if we only give ourselves, and our sons and our daughters and our talents and our money-lay all on the altar of consecration, wait for the promise of the Father, in deep meditation, expectation and prayer, and we shall receive the power and be witnesses for Him unto the uttermost parts of the earth. Take courage, my brother, my sister, sll believers in Christ and His kingdom, and

He will be with us to the end of the world. I sm preaching to you not my own notion or the opinions of men. It is the word of God. But I sm not alone to believe in the ultimate triumph of the Christ cause. Prof. Herron, whom I have quoted before, speaks distinctly on this point. Says he, "Christianity more vitally and speedily conquered the world and that against Roman organizations and legions, in the century of sacrifice, than in all the succeeding centuries of ecclesiastics lalliances with the force of war and diplomacy. The failure of the faith of Christian Institu tions in the law and conquering power of sacrifice has been the calamity and sorrow of modern history-the secret of all social woe and perplexity. The revival of this compromised decadent faith, the gathering of the forces of sscrifice upon the field of the social conflict is the present hope and deliverance of the world."

I hold up to you the great opportun ity of modern times, the opportunity that Cuba the Philippines, the Latin nations of South Americs, yea Spain and even continental Europe afford for the messengers of the gospel of the Prince of peace. The 8,000,000 be nighted, priest-ridden, oppressed souls of the l'hilippine Islands are tired of Spaln's misrule, they will listen to messengers from our land. The same is true of Cuba at our door. We hear it said that continental Europe is at neace that the Christian faith is in practice there but what kind of peace s that which requires a standing army of 4.000.000 to keep the peace, "An while women and children are not half clothed and half fed, men have to toil to feed useless armies, drilling, march ing and counter marching, and training themselves only to kill and destroy.

Do not tell me there is peace, peace when there is no peace! but let us look at things and see them as they are, and strive with all our heart, miud, soul and being to set them right. The time ought soon to be here when some of the prophecies may be looked upon as being fulfilled. I loug to see the hour when "the llon and the lamb" shall lie down together without the lamb being inside the lion, the strong and the weak dwell together without necessitating monopoly nor a strike, when wars and rumors of wars shall be no more and the time come when "lle maketh wars to cesse unto the end of the earth; he breaketh the sword and cutteth the spear in sunder; he burneth the chariot in lire. Be still and know that I am God. I will be exalted among the nations: I will be exalted in the earth."

To bring all this to pass may require self-deulals and sacrifices that the church of the 19th century knows nothing of. But the self-sacriticing disposition of our soldiers is demoustrating to

us a fact that we will do well to adopt in the Christ cause. If they can live on cold beans, a cup of coffee and "hard tack," sleep in the open sir, or under rude tents, and expose themselves to the weather of a tropical climate, all for the love of country, of adventure honor and a little pay, I say, what might he done if the missionaries of the cross, preschers and laymen, would get out of their "ceiled houses," mend their "pockets with holes," deny themselves luxury, ease and self-and for once offer their life a living sacrifice to God, and by the thousand go forth conquering and to conquer-ln His strength! by His command! In love to Him, for His coming kingdom, and our everlasting happiness.

To this end let us pray, for this pur-pose let us live, for this precious result let us, if need be, die! "For though we walk in the flesh, we do not war after the flesh. for the weapons of our war fare are not carnal, but mighty through God to the pulling down of strong holds: casting down Imaginations, and every high thing that exsiteth itself sgainst the knowledge of God, and bringeth into captivity every thought to the obedience of Christ."

For the Herald of Truth GOD OUR PROTECTION.

BY CLARA M. BRUBAKER. It was recently my privilege to listen to a sermon preached in compliance with the request of the president of the United States, in which the minister earnestly taught that God deserves the honor and praise of our nation for our victories in the present struggle with Spain. This was all well, but the glory of war was held out to the people in glowing terms while the evil it brings was kent in the background. After the sermon the cougregation joined heart ily in singing "America." The seutiment of that song was sweeter to me than ever before, and I for the first time realized how often it is perverted in the minds of the people in general.

While they were singing the last stanza

"Our fathers' God to Thee, Author of liberty, To Thee we sing: Long may our land be bright With freedom's holy light; Protect us by Thy might, Great God our King.

was made to think how contrary to these lines runs the popular mind. Our nation sings "Protect us by Thy might," then goes on taxing its strength and skill to protect itself. God will protect Ilis people by llis might, not by "rapid liring guns and modern equipped armor."

If only every professed Christian would stand boldly in defence of the gospel and hold forth the peace principle, the money that is being used to equip the navy and drill and sustain the army would have been used to secure ('nba's freedom in a better way, Then war would not have darkened so many homes both in America and in Spain, and our land might Indeed "be bright with freedom's holy light," firmly believe the hand of the Lord is in the war, as 111s haud is in all things temporal and eternal, even to overrule for man's good, the mistakes that men make; but the question for Christians to cousider is, Was war the right and best way to settle the trouble? Was the Lord consulted in the matter? He permits many things to be done even

though we refuse to use His way. I fear, too, that the leaders of the army receive more praise than does the "Author of Liberty." Cuba's freedom from lts terrible oppression was worthy of our efforts to help, but the spirit of the "Good Samaritan" is not so prominent as the spirit of vengeance. "Remember the Maine" has inspired quite as many to enter the fighting ranks as has the sympathy for the suffering ones ln

God speed the day when our nation shall cease to learn war. The accomplishment of this desired end lies with the Christian people-those who should be a conquering host for the Lord. What could not be done if every Christian professor in the United States. to say nothing of other nations, would go forth clad in the armor of God, using only the weapons He provides and remembering the watchword. "The sword of the Lord and of Gideon," Not God alone or man alone, but man the instrument and God the power can overcome the hosts of sin and gain glorious victories. Achievements won n this way would be a powerful means for spreading the gospel and evangellzing the world, while cruel war dulls the minds of the people and causes the heathen to have less confidence in our praise offered to the Most High for His Christianity. Rirch Tree. Mo.

For the Herald of Truth

FRUIT BEARING. BY A. K. KURTZ,

Christ says: "I am the true vine, and every vine ln me bearing fruit, he (the Father) purgeth it that it bring forth more fruit," and "by their fruits shall ve know them." Paul, in writing about fruit to the Romans, says: "What fruit had ye then of which ye are now ashamed."

This was the fruit of unrighteousness But now being made free from sin, and become the servants of God. ve have your fruit unto holiness, and the end everlasting life. The fruit is only the result or effect produced by some princinle previously existing. In the spiritual kingdom there are but two different kinds of fruit, good and evil.

In order to yield good fruit that underlying principle that causes fruit to grow and develop must be good. A fruit tree is planted because we expect it to bear good fruit. But if it were not for the principle in the soil that pro duces growth, it never would bear fruit. So the tree cannot bear fruit of itself: it receives its proper nourlshment from the soil. And it is so with a person in the spiritual kingdom. The spirit that is within him causes him to act, and he will bring forth either good or evil fruit. We are allowed to judge by the fruit whether it be good or bad. Our guide in this is the Word and an enlightened conscience.

It is in the proper discrimination between right and wrong that men differ, and professing Christiana allow themselves to be led into questionable company or frequent places or resorts not becoming a Christian and yet defend themselves, and make themselves believe that it is not wrong, yet the world sees the fruit and has a right to pass judgment on such, because "by their fruits shall ve know them " the world only speaka the truth concerning us If our fruit is evil. They have a perfect right to say, "we are as good as they."

not help us if we are guilty.

Professing Christians should be true representatives of Christ, and this is expected of them by the world. Whether we really are is our privilege to know if we care to study the life of our Master. Let us suppose we were walking along the streets of some of our towns and cities with our Lord, personally, as He was here upon earth, and we should come opposite one of those places where there is a screen Inside the door in order to hide from view what is done inside, would He accept an invitation to step in and take a glass with us? Or do you suppose He would accept that proffered cigar, offered Him after taking a meal at some of our modern hotels, and go along the streets puffing a cigar and filling the air with the perfumes of tobacco? Judge for yourselves. Do not these things (and many more) practiced by some professors rather belong to the class of which Paul speaks as "now being ashamed of"?

We cannot honor our Lord and Mas ter as such and bear fruit so contrary to His nature, and we will not if we are His. But suppose we pass along the street and come to where we hear sung the sweet songs of Zlon, and prayer and mercies, and hear of His wonderful works and His mighty power to save and His great name glorified. Would our blessed Master pass by such a place? Oh no: there would not be a mission, a Christlan home, a humble worker, or a father, mother, or daughter in the city that He would not visit were He in vited, and no doubt would greet all present with the "peace be unto you" that fell from His holy lips when He met His disciples after the resurrection.

Why is it that the church and the world are so closely allied? It is because we do not possess enough of Jesus in the soul the fruit is not perfect, not receiving enough nourishment from the true vine, consequently the fruit is stunted. We seem to be willing to have Jesus save us and some time take us to heaven, but not willing enough to have Him lord it over us and take Him as our Master, that we might bear fruit to His honor and glory.

Smithnille, Ohio.

For the Herald of Truth. NO TIME FOR FOOLISHNESS.

BY LIZZIE LAPP. "Neither filthiness, nor foolish talk-ing, nor jesting, which are not convenient: but rather giving of thanks. Eph. 5: 4.

The people of to-day find much time for things and words that are of no good whatever. There is so much foolich talking and laughing and repeating of foolish conversations that some other has carried on, no matter what form of language was used. I have heard persons repeat things that would make one shiver.

Let us ever guard against alang and disrespectful conversation. We may be a light to the world ln this way. The following Scripture has reference to the church "Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience."

"Be not ye therefore partakers with them," for ye were sometimes darkness, but now are ye light in the Lord, walk as children of the light. "For the fruit

Their not being right themselves will of the Spirit is all goodness and righteousness and truth." "Proving what is acceptable unto the Lord." Do we think, from these words, that it matters not if we do spend our Sunday after noons in foolish talking and jesting? We went to church this morning, but that will not cover what we do this evening. Some may say, I never engage in such talking. Do we ever sanction it ln our family?

Some young people have the idea that to be young one must laugh and talk, and have a so-called "good time." Dear young brothers and sisters, we have a higher calling: we have no time for foolish and unnecessary things when there is so much work in the Master's vineyard that is undone while souls are dving and time is flying.

Take time to be holy, The world rushes on; Spend much time In secret. With Jesus alone.

By looking to Jesus. Like Him thou shalt be: Thy friends in thy conduct, His likeness shall see. Birch Tree, Mo.

> For the Herald of Trnth. BE FAITHFUL.

BY CLARA BRUBAKER.

"Re thou faithful unto death and l will give thee a crown of life," Rev

It is not the earnest confession in the beginning, but the faithful following through life that wins the crown.

Many persons who think It a serious wrong to break a promise made to their fellowmen do not think it of much import if they are unfaithful to the yows made to God. Perjury is counted an awful sin, but there are people who, without thinking much of it, stand per jured before their Maker. 'Tls sad to see souls standing ln open rebellion to the God who does all things for them: but it is still sadder to see those who come out and profess before men and angels that they will live for Him, so soon grow cold and live carelessly, Nothing fills me with more sorrow than to see precious young souls who accept Christ and for a time seem to enjoy the Christian life, gradually grow careless and finally fall back into the beggarly elements of sin. My dear young read ers, if perchance any of you belong to the careless class, I beg you think upon these few words given in love for the souls of men. If you find you are losing interest in the work of the Lord, fly to Him for grace and strength to over come before Satan drags you into the bondage of sin. Think of the awful consequences if you break your vows to Through the Psalmist He says, "If thou vowest a vow to God defer not to pay it." He has authority to demand our obedience. Not only our aalvation but our lives are in His hands. In the Christian life you are called upon to deny yourselves of many things the carnal nature desires, but we are not required to give up anything that will give real or lasting pleasure. If we ask Him ln faith believing He will give a new heart to enjoy the things that belong to the Christian life and will take away the desire to indulge in those things which are ainful.

Is not a crown of life ln the end worth any agerifice? Do not be content to be only a little careless and go earth .- J. R. Miller.

just far enough that you can be in the church. That is one of Satan's ways to mislead you. He is very well satisfied to see you in the church if you just live careless enough to be a hindrance to the cause. He wants your influence, and the influence of cold or unconverted church members sends thousands of souls to destruction every year. Think of that. Can you be one of them and not tremble at the consequence? Dear readers, old and young, let us be true lights, Christians not only In name but In deed. While these few words have been addressed mainly to those who may be faltering by the way, they will apply to every professed follower of Christ. Have we been true to our vows and encouraged and helped the young converts and the back-sliding? Have our prayers ascended freely in their behalf? How prone we are to turn a cold shoulder to the erring ones They claim our warmest love.

We should leave nothing undone that might bring them to see their error and help them to take a firmer stand for the right.

"Kind to the erring one, Faithful is He. He the great example is, And pattern for me.' Birch Tree, Mo.

AFTERMATH.

I am back in the past with my dead to-night, h my loved and loving dead; I the old, sweet faces smile on me again, The clouds and the darkness that gathered s

When they drifted out of my sight, Are lifted and gone, as they come back again, Come, bringing the faded light.

I dream 'he old dreams as they sit by my side, With their laughler, their forg, and their tears, wa's the old paths with them, hand-in-hand, As we talk o'er our hopes and onr fears. We plau as of yore for the future unknown, We sigh o'er an unfulfilled task; We smile o'er some falinre and press on

In hope's blessed sunlight to bask.

t am far in the future with loved ones to-night. Their haven of rest I have found;

And I gaze with a vision grown used to the

On the glorified faces around. We waich for the coming of others to join.

Our circle completing again.
We talk o'er the scenes of earth's pilgrimage

Offis mysteries, now all so plain. But a dream? But a fancy? Ab, which is the

real— This life, with its swift-changing tide Or the union, communion, of sonis bound by

That not time nor space can divide? So I bow my knee to the Giver of life,
To the Giver of love, life's best gift,
And thank Him that though earth holds part

ings and pain, Through the clonds there is ever a rift; And that memory can cling to the blessings

now past,
While through faith and through hope there

Sweet visions of nnion with loved ones and

A foretaste of blest paradise. Kate M. Hunt, in Christian Observer

ONE who accustoms himself, to think of pure and holy things, who sets his affections on things above, and strives to reach whatsoever things are lovely. will grow upward toward the thinga he loves and thinks upon: but one who leta his mind turn habitually to debasing things, things unholy, unclean, sen sual, will find his whole soul bending downwards and growing towards the

MISSIONS.

YOUR OWN

1898.

What if your own were starving, Fainting with famine pain, And you should know Where golden grow Rich fruit and golden grain; Would you hear their wali As a thrice-told tale, And turn to your feast again?

What if your own were thirsting, And never a drop could gain, And could you tell Where a sparkling well red forth melodious rain: While they gasped and died, And leave them to their pain What If your own were darkened, And you alone Could show where shor

The pure, sweet light of day; Would you leave them ther And sing on your sunlit way? What if your own were prisoned And the only key
To set them free
Was held in your command;

Would you breathe free air While they stifled there. And wait and hold your hand? Yet what else are we doing Dear ones, by Christ made free, If we will not tell

What we know so well To those across the sea Who have never heard One tender word Of the Lamb of Calvary?

"They are not onr own," you answer? "They are neither kith nor kin"?
They are God's own,— His love alone Can save them from their sin; They are Christ's own,— He left His throne And died, their souls to win.

THE MISSIONARY AS A TRANS-I ATOR.

THE DIFFICULTIES INVOLVED.

The story of the labor involved in the translation of the Bible into more than three hundred languages, and its revision in many cases over and over again, can probably never be fully told. It lies buried in the records of the various missionary societies. Nay, much of it is not even there. For missionaries, as a class do not complain of their toil nor recount its details. Their periodical reports seldom reflect with any adequacy the weariness, the monotony, or, at times, the drudgery of their daily life. Hence the difficulties that have been encountered and surmounted must be largely left to our imagination, working upon certain general facts and mul iplying these into the effort and silent endurance of months and years and decades.

The great work of Bible translation and distribution is going on everywhere continually. The laborers are well-nigh innumerable, their toil incalculable. None of them is paid in cash according to the commercial value of his work. They all do this work out of the depths of a passionate love. They may be utterly wrong, their love indefensible, their toll a atupendous blunder. But there it is, atupendous at any rate, and covering the earth more and more completely year by year. These untiring homes, among all peoples, without any Scriptures. Henry Martyn was wisely and the natives are receiving in their discrimination whatsoever, the pages of advised by a well known Orientalist of

this unique book, the silent witness of his day not to begin translating till he the origin of the Christian man's faith and the grounds of his eternal hope.

The difficulties have varied, of course, in kind and degree, according to circumstances. Sometimes the work of translation has been undertaken by men of comparatively high scholarship, men who, like Henry Martyn, enjoyed the advantages of a thorough university education. At other times it has been entered upon by men like William Carey, who, without a thorough prepa ration, yet possessed a native genius for the acquisition of languages. But in a large number, perhaps the majority of cases, the labor of translation has been undertaken by men who neither had a high training nor natural genius for linguistic work. They were men of good natural ability who never would have entered upon any such effort in their homelands, but having given themselves to the task of converting heathen into Christian peoples, and finding a translated Bible quite essential, set themselves with a stubbornness born of their central aim and deepest passion to the mastery of a native language, and oftentimes to the acquisition of deeper study of Hebrew and Greek. For example, can anything be more pathetic than the position of the first missionaries to Greenland, who found themselves unable to reach the people without the Scriptures, and yet unable to translate them because they were uneducated men without a knowledge of the grammar of their own language! Yet these men did surmount even these frowning mountains of difficulty by the exercise of a humble and patient courage, and began to reduce the Esquimaux language to writing. They and their successors toiled at the work until the entire Scriptures were translated.

Or even consider the case of a man like Robert Moffat. He went out to South Africa with only the most meager and hurried education. 11e was a man, first and last, of outward activity, who made con amore long journeys, planted and cultivated large and beautiful gardens, loved in fact the open air and physical activity. Yet that man persisted for many years in the task of translation, studied various versions of the Scriptures, spent hours and even days over one verse or clause to find the exact shade of meaning and put it lnto an equivalent native idiom. The result was that he performed the rare task of translating the whole Bible with his own hand, completing the New Testament in 1838 and the entire book in

Yet, again, the difficulties which have been overcome must be estimated by a glance at the variety of languages into which these translations have been made. In some cases, those, for example, of Chinese, Hindustani, Sanskrit, Persian, etc., missionaries found a more or less elaborate literature. For centuries literary idioms and fashions had been formed and very extensive vocabularies developed. The man who desired to see the Scriptures take rank at once at the head of an already abundant native literature must master those vocabularies, and whether he employ them all or not, he must be familiar enough with the idioms and literary forms that he may choose which would best suit the varied portions of the

had "resided some years in the country. He said that It was the rock on which missions had split; that they had attempted to write and preach before they knew the language." William Carey, in many ways the greatest missionary of them all, found himself under necessity to master Sanskrit, which he calls "perhaps the hardest language in the world;" but he set himself to it with his invincible powers of application. The life work of Carey is one of the most wonderful which our world has seen, not less for its difficulty, its amount, lts enthusiasm, and its influence on the history of the race, than for the humility, the gentleness, the patience of the

great heart that undertook and carried it forward without weariness until the close of his arduous and brilliant career. When we turn to the unwritten languages of the simpler peoples we find the missionary facing problems of another but no less puzzling kind. The learning of the language must be derived wholly from conversation, and the grammar mastered very slowly and painfully, as the inflections and constructions grow familiar. Then follows the task of finding letters to represent the various sounds. When these difficulties have been surmounted, the preacher and translator finds himself confronted by the fact that the natives, having very poor ideas of a spiritual world, have no words to express the central facts contained in the message of the gospel. It is only with extreme labor, care, and patience that words are gradually found which can be used without misunderstanding, or with a minimum of danger. Then these words have to be explained with new shades of meaning, so that a gradual transfer mation is effected, such as took place in many Greek words when they came to be used for the purpose of Christian experience and Christian thought at the beginning of our era. No one who has not attempted this task, or heard much about it and pondered it sympathetically, can easily conceive of the work it has implied and implies to-day throughout the world. Some cases of difficulty have occasioned considerable controversy, as in China, where there has been serious difference of opinion regarding the word which should be employed for the name of God. In a certain part of India difficulty has been found with the word "flesh." The nearest native equivalent which could be found meant "tlesh-meat" in distinction from bone or blood. It is easy to see what ludicrous misunderstandings this word would suggest in many parts of Scripture. For example, one native, on the text, "I will not fear what tlesh can do unto me," said: "It is plain enough, but it is a very curious thing to say. It means, of course, I will not fear even though the eating of flesh causes me indiges tion." In Japanese, the translators finding no word for "kiss" had to manufacture one, and then, 1 suppose, had to explain its meaning. In a certain West Africa language the missionaries found that in translating the word "heaven" they had employed a native word signifying only "at the top of a tree," or "of a pole." But nowhere has there been serious failure of perseverance and faithfulness. Everywhere

these and many other difficulties have

been or are being gradually overcome,

THE VALUE OF THE RESULTS. Thus far I have attempted to de-

scribe the extent and nature of the work of translating the Bible, which has proceeded at so rapid a rate during this century of foreign missions. Let me now attempt to describe something of the value of this kind of labor to the church and to mankind at large. It may be assumed that there must be some deep significance attaching to this volume which has made it seem not only worth while, but morally impera tive, to so many men in so many parta of the world to engage in its transla-

First of all, it is obvious that, judged even from the scientific point of view, these achievementa must have a grea value. One of the many fields in which our century has seen scientific advance of an almost incalculable extent is that of language. Comparative philology and comparative grammar are children of only a recent generation, and yet no man is now able to follow out all thei ramifications for himself at first hand. The languages of all races are being subjected to the closest scrutiny, and the results are being used to throw light upon other most important departments of investigation. For example, ethnology, while it owes much to the study of the anatomy of the races, especially to craniology, and much also to archaeology, with its investigation of the relics of antiquity and comparison of these with utensils and weapons in use to-day, yet derives a larger mass of its material, sometimes the most certain and trustworthy, from the labors which have been spent upon the comparative study of languages. The same is true of the science of comparative re ligion. Professor Max Muller has made us familiar with some of the invaluable results which accrue to that science from a careful study of the history of significant words. Now it is perfectly safe to say that no one body of men has done so much to make the widest and most thorough study of languages possible as the missionaries of the nine teenth century. This is a glory, which like those of the pioneer and the obser ver of natural life, can only belong in a much less degree to the men who go out into the field in the next or any later century. Through all history the nineteenth century will be remembered for this. Many of its other scientific attainments will be surpassed and remembered only by the most minute student of the history of physics and biology. But no student of language will ever be able to forget that it was in the nineteenth century when all the principal languages of the world were and for the translation of this one book. and thus a universal basis of linguistic comparison was established. In that future time many languages and dialects will have disappeared, of which no record would or could have been kept, other than these translations of Scripture which have been made by missionaries of our own and three preceding generations.

Professor Max Muller has empha sized the importance of missionaries in elucidating the problems of the dialect life of a language. He says that "what ever is known of the dialects of savage tribes is chiefly or entirely due to the missionary." It is easy to see many reasons why this should be the case Not only are missionaries in the very

them and held the lantern, for lf we

would have left they would have only

made a shallow hole, and, like we saw

before, their bodies would have been

taken out and eaten up by the jsckals;

so we were out until nearly nine o'clock

and we left her body where it will re-

main until Jesus comes. Yes, only a

little India girl, but washed and re-

deemed by the blood of the Lamb. Be-

loved, the lot of the woman is so hard

here in India, and surely by your dear

people sending their precious gifts it

means helping these poor girls. Most

all of them are entire orphans. Many

How much they need our prayers! We

have been much burdened concerning

might speak to some hearts in the

bomelsnd snd show them what a prec-

ious work they can do, even stsying

just where they are. Oh, how our hearts

are touched when we look into their

faces and see the change in all their

doings, and hear them lisp the name of

Jesus in prayer-those lips that before

prayed to gods of wood and stone. The

other night a little girl of about eight

years was beard praying for ber moth-

er-in-law, as the little girls are married

at the age of eight years and younger.

The mother-in-law often treats them

very cruelly, so this little girl asked the

Lord to save her mother-in-law. Oh,

The girls here are taught to read and

write and do sll kinds of work, so that

when they leave the school they will be

able to go among their own people and

tell them the story of Jesus. Pray that

they may become a mighty power in

this dark and needy land. Do you not

praise God that you, too, can have a

pel in this dark land? These girls grind

their own flour and bake their own

bread. They get up at 4 o'clock and

then you can hear the grinding song.

By seeing this you can understand the

verse much better, "Two women shall

be grinding at the mill; the one shall be

taken, the other left." Matt. 24:41.

That which has been sent has gone

toward the support of these girls. And

now may God bless you and all that put

in their gift. Pray much for these girls.

MISSION NOTES.

love to His own.

further work.

with such gifts.

How beautifully God manifests His

Many times when we begin to feel

that we accomplish so little and our

work seems so small, some little msni-

fastation of love from some of our

children or an expression of kindly sym-

who have been helped and blessed here,

Many times in different ways do

some of our friends here tell us that the

work here is a help and a blessing and

little tokens are often brought to us, to

show this. Mrs. Gutzmer often remem

bers us with a loaf of bread or cake,

Mrs. Flanagan too sometimes comes

Even such little expressions of in-

terest and sympathy lighten and bright-

en the work because after all human

sympathy and loving interest are a help.

give us new zeal and encouragement for

Your sister in Jesus,

ALICE L. YODER.

share in this work of spreading the gos-

may her prayer be answered.

them and have asked the Lord that He

have lost their brothers and sisters, too

peans or Americans of education who make prolonged residence among savage peoples, and so have fullest opportunitles for mastery of native langusges; but they are also bound by the most solemn motives of their lives to give the closest attention to the study of these languages. They know that with imperfect idioms and inaccurate pronunciation they serlously hamper their work, while the more completely they speak as the natives do the more deep and persussive the spiritual influence which they may hope to exert. Hence we have the spectacle of literally thousands of men and women all over the world who have obtained a fsmiliarlty with msny scores of languages such as few scholars would or could have attained in the mere interests of philological research. Moreover, these missignaries have done more than merely translate the Scriptures. In nesrly all cases it has been found necessary, in order to teach the natives, to write and publish lesson books, grsmmars, and ln many cases even dictionaries of the native languages. Some of these works have proved to be of immense importance to scholarship in the most imporant oriental languages. For example, there is the great Chinese dictionary of Robert Morrison, in six large, quarto volumes, which he compiled through sixteen years of lncessant labors, and which cost the East Indis Company over fifty thousand dollsrs to print. This work had compelled Morrison to gather a library of ten thousand Chinese books, and it contained fifty thousand words printed in Chinese charscters. That work has been the basis of all future progress in the scientific study

of that language. Surely no higher service can be rendered to a people than that which Dante did for Itsly, and Luther for Germany, and the translators of the English Bible for the English-speaking race, when to these lands and races books were given which once for all made each of these languages a literary vehicle and through it gradually penetrated the great masses of the people with the glory of new and inspiring ideas. Yet this has been done over and over again in our own day for various peoples by these missionaries of

the Christian religion, It is only necessary to exert our imsgination to see this kind of work being done in varying measure throughout the world. Wherever these more than three hundred and fifty languages and dialects are spoken, the missionary is at work translating the Bible verse by verse, writing the lesson books, the grammsrs, the vocabularles and diction sries, the hymn books, the prayer books the evangelistic tracts and the school geographies, histories, and so on. Then we may grasp, but even then only faintly, the enormous service to the science of language which has been rendered by the spread of Christian mis-

It is time now to approach this mat ter from a more intimate point, from that, namely, of the Christian religion itself. It is a natural question to ask Why has all this labor been undertaken? It is obvious that no merely scientific interest could have led to such self-denial. No man ever thought of translating the Bible into a barbarian tongue for the sake of philology. Many great oriental scholars have been interested in the languages of India and Cbina and

bave cared much about the provision of denying that there is any light or peace s higher or better literature for the people who spesk those languages. It is the religious motive alone which can account for this work. To the Christisn man one of the most solemn and indisputable obligations of life is to seek the sslvatlon of the world. His loysity to Jesus Christ includes loyalty to the sublime purpose of Jesus Christ. His acceptance of that which he believes and feels to be the supreme grace of God makes him a debtor to the world. He is recresnt to the noblest instincts of the new heart and new life if be cherishes no desire and makes no effort to see this divine experience pass to other men and women. Hence the willingness of hundreds of missions ries to undertske the kind of work which we have been trying to measure and

understand. What, then, has been the result in this one regard of the wide extended translation of the Scriptures during this century? In a word, it msy be said that abundant testimony comes from all the regions where these four hundred modern versions are being circulated, and the testimony combines to show that it is beyond human language to express the influence of this unique

No story of missions during the last quarter of a century is more inspiring, more thrilling, almost over-awing, than the story of Uganda. Here again we find that from the very first the missionsries simed at translating and circulating the Scriptures. The consequence is seen to day in the intense interest of those people so recently savsge, in every sense of the term, in this book. They buy it as fast as it can be supplied. They read it in their homes, discuss its histories, lts teschlngs, ln twos and threes, in families and cssual groups. They borrow English reference Bibles from the missionaries to sid them in their study. To them this book has brought light and purity, the awak ening of mind and heart to the noblest ideals and highest hopes.

Go throughout the world and the result is the same. In Bolivis a colporteur entering a mere hovel of the poorest description finds a man reading a book which he hurriedly tries to bide. It is the Spanish Protestant Bible. Inquiry proves that he thoroughly enjoys lt, and that more than twenty of his companions are reading the same copy. In Itsly, where Romanism has done ber best to keep this book from the people. it can be kept no longer. Educated people, whether passionstely skeptical or Romanist, are one after another conquered by it. An army officer sternly prohibits the sale of the book among his soldiers. One of his own attendants secretly buys a copy which the officer begins to read. It conquers bim and he becomes a man of the book. These are mere specimens brought from here and there among various classes and races of men. They are bits of evidence which we must multiply by thousands and tens of thousands if we would give them their scientific value. The two hundred and fifty mlllions of copies of the Bible circulated in four hundred versions throughout the world are doing this kind of work throughout all nations. The educated and the savage, the hardened cannibal and the bardened Romanist, the eager beathen seeking light and peace for his

large majority of cases the only Euro- their literatures, but very few of them conscience, and the cynical skeptic, or any need of either for the conscience, are all being overcome by this book, and brought to the experience of the Christian faith.

We are here presented, then, with the fact that this book is laving the deepest foundation for the unification of the human race. Its adaptation to all casts of mind and all conditions of civilization is being demonstrated beyond the possibility of intelligent denial. It is not peculiar in making European history, it is now making history all over the world. Of all facts upon the earth it literally contains the deepest and strongest force which is at work among mankind It is evident, then, that if any man of purely scientific interest wishes to estimate the factors which are at work in the social evolution of to-day, he must name the Bible among the very highest. It must be the substance of the book

and not its form, its substance and not the mere method of its inditement. which accounts for its place and function in that progress of msn which is proceeding at so unpsralleled a rate today. The Christian explains it, as we have seen, by saying that the Bible Is that book which describes the revelation of God and the redemption of the world, it is that book which more clearly, more convincingly, and more powerfully than any other that could be written, presents the figure and reveals the spirit of Jesus Christ, the Lord and Savior of the race. There is its power, there is the secret of its fascination. says the Christian man. It is the book through which God now speaks to men, because it describes God's own acts among men, for mankind. These acts are its substance. It is as men find these acts bearing down upon their own consciences, their own affections, their own ideals, their own wills, that transformation begins.

A LETTER FROM INDIA

MORAVIAN AVE., LITITZ, PA., July 17 1898

I herewith send you a copy of Miss Alice Yoder's letter from Kbsmgson, Berar Indla. She wishes to thank the dear ones that have contributed toward their orphsnage of 88 girls, and as 1 can not conveniently send her letter to each contributor, may they avail themselves of this privilege and accept her thanks. There has been sent \$181,25 from Lancaster on four different times during the famine and since.

Names of the contributors:-Dea. Ephraim Eby, Dea. Benj. Hess, Dea. David Lehman, John Hess, Peter Iess, Barbsra Bomberger, Jonas sud Hess, Barbera Bomberger, Jonas snd Leah Brubsker, Jacob Stehman, Lydia and Salinda Hess, Mrs. Wollie and daughter, Anna Huber, Arbram and Lydia Huber, Nathanlel K, Brubaker, Benj L, Hess, Maria L, Hess, Ellas and Catharine Reist, Isaac and Sara Mum-ma, Levi K. Brubaker, Barbara L. Brubaker, Clement K. Brubaker, Mary R. Eth. Henry Hors University Henry Her. Brübaker, Clement K. Brübaker, Mary R. Erb, Henry Her-shey, Martin K. Brübaker, Abram R. Forney, Harry Brübaker, Abram R. Forney, Harry Brübaker, David Her-shey, Jacob Reist, John Reist, Cephas Hostetter, Caroline Baker, David L. Garber, Hebron Herr, Simon Hershey, Henry Frank, Erra and Amanda Brü-baker, Simon Hess, Amos Hershey.

The Lord willing, another offering will be sent in November. We have \$34 toward it. Now if the Holy Spirit leads any one to take part in this work

of resculng these little ones, any offering will be very gratefully accepted and enclosed. As I was seeking to learn what the mind of the Lord is as to whether I should continue in sending support for this work, I was much encoursged a few weeks ago, on the 10th of July, after a powerful sermon at Erb's church, near Lititz, Lanc. Co., Pa., on the natural and spiritual harvest. The spiritual barvest is the end of the world. Matt. 13:39. After the service closed a brother handed me two bills for Alice Yoder. I wish to thank every one that has given for this work, and especially those that have sent aid indirectly, not having even been asked to do so. Now this is a general invitation to all who desire to aid this cause. Will you daily pray that these dear souls will be gathered into the heavenly garner What will the harvest be for you and me? The word says, "Behold I come quickly and my reward is with me, to give every man according as his work shall be." Rev. 22:12. A poet says. "Oh, the glorious sight will gladden each watchful, wakeful eye, in the crowning day that's coming by and by." Contributions for November should be sent in October, then we get a draft for India

Yours in the blessed hope of His coming. LIZZIE K. BRUBAKER.

NOTE.-We would also remind our readers that the Home and Foreign Relief Commission, of Elkhart, Ind., which has so far received and sent to India nesrly \$30,000 for relief and orphan work, is still receiving funds for India, and will send it wherever the contribu tor may desire.- Ed.

Baracha Orphanage. KHAMGAON, BERAR, INDIA, May 26th, 1898. Miss Lizzie K. Brubaker.

Dear Sister:-Your letter with the check of \$55,00 for this Orphansge was received a few weeks ago. Many thanks to every heart and hand that sent their offerings to this place, or rather to this precious work, for it is truly very precions to us and we know the Lord has been blessing it right along. He said when on earth "Suffer little children to come unto me." He is just the very same Jesus and still loves little chil dren, and especially those who have no one to love them. We have in the Orphanage 88 girls. We took in last year during the famine 122, some left after the famine and some fell asleep in Jesus, so we bave 88 left. We especially worked and prayed for their salvation as we saw they could not stay long. Last evening we laid away the precious dust of one of our little girls, that was here for over a year but was frail right along. She suffered much. So many of these famine children suffer with catarrh of the stomach, they ate all kinds of dirt during the famine and many have a sore stomach, and finally they droop and fade away. This little girl suffered long, but soon believed that Jesus had died to save her, and she really did love Jesus; in all her suffering there was such peace and rest, not a murmur. All she asked for was "Sing for me and pray," and "I want to go to Jesus." She fell asleep last evening at half past 5, and as it is the hot season and in the coldest time we can not keep the dead, so at once we sent men to dig her grave, but the soil is very hard to dig, so we went and sat alongside of percent of those who want to come) come to us on Friday P. M. for an bour's

HERALD OF TRUTH.

The time is usually spent in sewing or learning something useful, besides of course some teaching from the Bible,

The sewing school is still bright and interesting. Last Saturday there were 27 workers in the large room while the primary department numbered 50.

It makes our heart ache to think of lesving, even for a sbort time, these dear little workers.

The work to-day (Sunday) was about as ususl, the warm weather makes the work perhaps a little harder, but God bss been very near to help and bless, and we have realized His blessing

through all this day. The street meetings are interesting and large crowds hear God's word on the street corners from three to seven times a week. Thus the seed is sown over and over and we can only pray that He may bless so there may be a harvest, and we believe the harvest will come, for has He not said "My word shall not return unto me void." Edith Leaman who spent several weeks with us left for her home in Pa. last Friday. She remembered each one of the workers with a personal gift of one dollar. We thank her. Her visit was much appreciated and helpful, as she was willing to help wherever needed. Sometimes people wonder in what

ways they could help in the work here. Just now there is a scarcity of papers for distribution, our paper drawers are nesrly empty; so if you have any nice clesn pspers that you have read, send them in and we will see that those that wish for reading matter will get them. Of course we want only papers that are bright, pure and helpful.

Last Thursday we had over a hun dred of our people to a grove in the suburbs of Chicago for a day's outing.

The children, confined as they are the close, filthy atmosphere of the city, were fairly wild when turned loose in a field of God's own beautiful country, and their joy knew no bounds when they realized that they could find berries and real flowers in the woods.

One little group of tots came to the door to tell "Sister Lina" that msmma had no money to get breakfast for them so would she give them a piece of bread? It was a pleasure to see their enjoyment, and how they did devour the generous slices of nice buttered bresd out in the beautiful pure sir and amid the trees. One little fellow we noticed was out slone amusing himself most of the day. We did not know what he worked at until evening, Sister Mary told us of a bargain she overheard between him and another little fellow, to trade a dozen pathy or sppreciation of the mothers grasshoppers for a lunch box .' We had an ides then what all his work was

> One little one told me to-day of a grasshopper she was keeping in the ice-box at home.

Those who know nature all their lives, know nothing of what it means to these dear little ones to see nature as she is. "God's carpet," grass and moss, was very beautiful to them.

Sister Melinda, Bro. Leamsn and Sister Edith spent a week in Sterling. They took with them three little girl and report a very pleasant time We have recently organized a new class of boys, about ten (only a small friends.

I am beginning to look forward to my rest, and visit at home, with considerable eagerness

We want to be used in God's service wherever we are In His service. SISTER LINA

For the Herald of Truth.

CONFESSION. BY JOS. METZLER. There is a way of confession, though not new, yet up to date I suppose, sgsinst which we wish to caution the Christian. It runs something like this: I transgress a church rule and offend some of the brethren and sisters, but 1 sm too stubborn to mske confession. If any one of the offended members tells me of my fault. I just fly up and tell him kindly to mind his own business. The church officisls will let me pass, I suppose, because I am too smart for them, or because I have much zeal in the good cause, though my zeal is sometimes mixed with blindness. Now I find myself in trouble, and the question is how to get out of it. If I do not confess, I will lose some of my power and influence in the church. If I do confess my weakness will be seen. So I go to work and write an article with my name signed to it for our church paper, defending the doctrine which I transgressed and despised, and denouncing the things which I indulged in and persistently advocated. This will set me all right again in the eyes of the church, and the bishops and deacons will put their confidence in me as before. It will also somewhat appease the righteous indignation of the offended members until it wears off, and I suppose God is satisfied with me. So 1 can go on bossing the church and making myself popular, besides doing much service for the Master. If any of the members sreout of place like 1 was, I will tell them of their fault, or will apprize the church officials of it, and they will be taken through disciplinary corrections. This way of confession has the advant age of doing sway with the inconvenent and humiliating task respecially if it happens on a busy day) of confessing to my offended brother seventy timeseven in a day if need be. Now let the reader notice the con-

trast between this and the Bible way of confession. David confessed, "I have sinned against the Lord." James says, "Confess your faults one to another Jesus says, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Notice also the humble childlike, manly spirit of one who confesses that he was out of place without being asked, or when no one is offend ed at him. It is human to err, but manly and scriptural to confess an error and Christlike to forgive. The Chris tlan always has a forgiving heart, is al ways ready to forgive. But when an offending brother is not disposed to bother with confession, or is too "heady" to confess, how will the offended mem bers know when he has repented and God has forgiven him, so that they may also forgive him?

Part Lewistown thin.

WE hand folks over to God's mercy and show none ourselves .- Geo. Kliot.

THE MAKING OF A VERSION OF THE BIBLE A LONG PROCESS.

The true proof-reading of a Scripture translation is not done simply by scholar going over the text to see if the words are all written right, and the sentences all duly in a good style. The real testing is when the book comes to be used by missionaries and converts reading for spiritual instruction and improvement. Often has it happened when the missionary is exponnding that some one will ask, Is that what is meant? The answer is Yes; and the rejoinder comes. Well, then, if that is the meaning, that is not the way to say it. Many of the most important changes made in subsequent revisions have been made in this way. Years of time are required for work of that kind. Consummation is not yet reached, and yet all that prelude was an indispensa ble prerequisite to the more satisfactory achievements of to-day. Names of plants, names of animals, specific terms, and the immense lists of proper names of persons and places required a deal of consultation and comparison before something of unity could be reached and thus the way be opened for the exten sive dissemination of the word of God in a way that would not involve confus ion and seeming contravention. Of far greater importance is the fixing of the significance of doctrinal terms. The Christian ideas as contained in New Testament designations do not exist in Chinese theology, to call it by that name. Such terms have to be used as the thought and language of the people afford. Christian wine has to be served in a heathen cup. Accordingly, explanations have to be appended. It must carefully be expounded that all such terms as Iloly, Repentance, Faith, Atonement, Justification, Sanctification, Sin, Ransom, Regeneration, Spirit, God, and a multitude of others, as used in our Christian nomenclature, are to have a new significance attached to them. A series of amended definitions is indispensable. A moment's thought will show that many years' time is re quired for the successful achievement of a Christian etymology, and also that evangelical work on any vast scale hardly to be expected until it is achieved. Dr. William Ashmore, ir the Chines Recorder.

THE PROFIT.

A strange story is told of an Indiana grocer, who is said to have addressed a circular letter to his customers as fol lows: "Notice is hereby given that if you come to my store three times a day during the next year, and purchase a drink of whiskey, each time paying ten cents a drink, at the end of the year 1 will donate five barrels of my best flour one hundred pounds of tine granulated sugar, one hundred pounds of rice, ten bounds of coffee, ten gallons of syrup, lifty yards of calico, three pairs of shoes, Shaho clock for your wife: and then I will have \$20 left to pay for the liquor you drank." If this proposition of the Indiana grocer is based upon the profits of the saloon keeper, then it follows, that out of every \$20 the sa loon keeper invests in his liquors, he is able to bring into his own home the articles named by the grocer. And yet there are thousands of men in our land who are handing over their hving to the lavy seller of liquor.

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A New Book, on Bible Doctrines. by Bro. Daniel Kauffman, of Versailles,

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CONFERENCES.

ANNUAL

The Annual Sunday School Confer-

ence for the York Co., Ont., District

will be held, the Lord willing, in the

Weidman M. H., Markham on Thurs-

day, Sept. 29. A cordial invitation is

herewith extended to all Sunday school

station is Markham on the Grand

workers to be present. The nearest

The Annual Sunday School Confer-

ence for the conference district of Indi-

ana and Michigan will be held (D. V.)

at the Maple Grove (Hawpatch) M. II.

near Topeka, Ind., on Aug. 25 and 26.

Those coming by railway will please

notify Bro. R. A. Hartzler, Topeka, Ind.,

stating the date they will come, the

number coming and the expected time

of arrival. 'Those coming over the Lake

Shore Ry. will stop off at Ligonier;

those coming via the Wabash will stop

off at Topeka. We would prefer to

meet the people at Topeka if it is just

as convenient for them to come via the

Wabash Rv. Bring Gospel Hymns Nos.

COMMITTEE ON ARRANGEMENTS.

at the Sugar Creek M. H., near Way-

land, Henry Co., Iowa, Ministers, breth-

ren and sisters are earnestly invited to

be present. Also at the same place, on

the 1st of Oct., 1898, a Sunday School

Conference will be held. Sunday school

teachers and pupils are all invited to be

present. The nearest R. R. stations are

at Wayland, Iowa, on the Iowa Central

R. R. and at Noble, Iowa, on the B.

The Snnday School Conference for

Ohio will be held, the Lord willing, in

the Chapel M. H. at New Stark, Han-

cock Co., Aug. 31 and Sept. 1 and 2.

Sunday school workers and all inter-

ested in the work are cordially invited

All who come via the Pittsburg, Ft.

Wayne & Chicago R. R. will please

stop off at Ada Ohio, where arrange-

ments have been made to take care

of all. For further particulars inquire

AMOS A. GEIGER, Bluffton, O.

EPHRIN ZOOK, Smithville, O.

cannot afford to neglect our salvation,

simply because others neglect theirs.

NOAH O. BLOSSER, New Stark, O.

S. GERIG.

& W. R. R.

to attend.

of committee.

DTARR

Sufficient.

Trunk Ry.

LESSON VIII .- AUGUST 21.

NAAMAN HEALED .- 2 Kings 5:1 -14.

IRead the Chanter Memory Verses 13, 14.1

GOLDEN TEXT.-Heal me, O Lord, and I shall be healed; save me, and I shall be saved .- Jer. 17: 14.

INTRODUCTION.

Time.-Between B, C, 890 and 884.

PLACE.-(1) Damascus, the capital of Syria, (2) Samaria, the capital of Is-

RULERS,-Jehoram, son of Ahab, king of Israel, Jehoram, son of Jehos haphat, king of Judah, Ben-hadad II. king of Syria.

DAMASCHS. - This capital city is about one hundred and ten miles northeast of Samarla, and is believed to be the oldest city in the world, existing in the time of Abraham (Gen. 14: 15), "In modern times it has been celebrated for its swords-'Damascus hlades'-and for Its silks-'Damask.' It has always been a manufacturing place, as its name signifies-'Activity'-and at times very wealthy."—Todd.

NAAMAN'S LEPROSY .- Naaman appears to have been a kind-hearted soldier, commander-in-chief of a mighty army, and holding the gratitude and honor of his king and people. He was a leper, and had resigned himself to the fate which no human skill could avert His healing came through a most-unthought-of channel, and furnishes one of the most interesting and best known incidents of the Bible.

DAILY READINGS.

M. (Aug. 15.) Naaman healed, 2 Kings 5: 1-44

T. Ten lepers healed. Luke 17: 11-19 W. Christ's healing touch.

Mark 1: 35-45 T. Cure for uncleanness, Zech, 13: 1-9 The Lord willing, we intend to hold F. Obedient faith. John 9: 1-11 the Western Amish Mennonite Con-S. Grace abounding. Rom. 5: 12-21 ference, September 29 and 30, 1898, S Source of cleansing. 1 John 1:1-10

LESSON IX.-AUGUST 28.

ELISHA AT DOTHAN.-2 Kings 6: 8-18.

15-17.1

GOLDEN TEXT.-The angel of the Lord encampeth round about them that fear him, and delivereth them. -Psa. 34:7.

INTRODUCTION. TIME.-Prohably between 890 and

884, not long after the last lesson. PLACE.-(1) Samaria, the capital of Israel. (2) Dothan, a city about twelve miles north of Samaria. Here Joseph visited his brethren, was put into the pit, and sold by his brethren (Gen. 37:

RULERS.-Jehoshaphat or Jehoram. king of Judah; Jehoram, son of Ahab, king of Israel; Ben-hadad II., king of Syria; Shalmaneser, king of Assyria.

THE SYRIAN KING .- "The second Ben hadad inherited his father's enmity to Israel. He was very powerful, SALVATION is a personal matter. We bringing thirty-two vassal kings with him to his first siege of Samaria (1 Kings 20:1). Ahab at first submitted

to him as a vassal, but afterward under prophetic direction fought and detroyed the Syrian army, and was censured for sparing the life of the merciless Syrian king. Soon after the death of Ahab Ben-hadad II, renewed the war. Eight years later he was killed by Hazsel, whose son, Ben-hadad III., reigned disastrously."

DAILY READINGS.

M. (Aug. 22.) Elisha at Dothan. 2 Klngs 6:8-18 T. Good for evil. 2 Kings 6: 19-23 W. Safety. Psalm 125

Psalm 27 T. Faith gives courage. 2 Chron. 32: 1-8 S. Who against us? Rom. 8: 24-32 S. Trust in God. Psalm 37: 1-10

LESSON X.—SEPTEMBER 4. THE DEATH OF ELISHA -2 Kings

13:14-25. [Read the Chapter, Memory Verses, 20, 21,1

GOLDEN TEXT.-Precious in the sight of the Lord is the death of his saints.-Psalm 116:15. INTRODUCTION.

TIME.-Probably B. C. 838. PLACE.—The interview took place in Samaria. Aphek was six miles east of the Sea of Galilee, on the main road to

Damascus. RULERS.-Joash, grandson of Jehu, twelfth king of Israel. Amaziah, ninth king of Judah Ben hadad III. king of Damascus. Shalmaneser II., king of

INTERVENING EVENTS.—The revolution in Israel wrought by Jehu did not at first result in prosperity. Jehu was robbed of some of his provinces, and Jehoahaz became a vassal to Damascus. He in some measure humbled himself and becought God but the tide turned only under the able rule of Joash. We can believe that in the event of that age, the breaking of the Syrian voke and the advancement of Israel, the aged prophet Elisha was closely associated, and that he wrought hand in hand with the king, as we look on the scene that took place in his chamber of death.

DAILY READINGS. M. (Aug. 29.) Syrian oppression.

2 Kings 13:1-9 Read 2 Kings 6: 1-23. Memory Vs., T. The death of Elishs.

2 Kings 13: 14-25 W. Death of Moses. T. Reward to the upright.

Isa, 33: 13-17 F. Christ in life or death.

Phil 1 · 19_14 S. Fear of death removed.

2 Cor. 5 : 1-10 S. A peaceful end. Psa. 37: 23-37

Tue so-called church has provided for a "cultured," college trained ministry, and everything now is in fine order. Fine churches, cushioned pews, and costly organs and choirs fill the land. Millions meet weekly and "go through" the motions of Christian worship, hut all is dead and is as devoid of God as if He had abandoned the world to its fate. Like the prophets of Baal, they cry out, and call and contort themselves, but no response. Why? Things are too nice, and heartless, and human for the Holy Ghost. When He comes things are shaken up, and human pride and

CORRESPONDENCE.

MURRELL, LANCASTER Co., PA., JULY 25, 1898.—Yesterday, July 24, Bro. John Souder of Weaverland came among us and preached an earnest sermon for us at Groffdale M. H. The brother spoke very earnestly to us from St. John 14:15. "If ye love me keep my commandments." He pointed out to us many very important commandments and impressed very forcibly upon our minds the necessity of keeping all the commandments, for, "whosoever lacketh in the least commandment is guilty of all." We also have Bible reading regularly every Saturday evening and are getting along nicely. meet at the houses of the hrethren who take part in these meetings and we feel that the Lord has ahundantly blessed our efforts to study His word, and we pray that our coming together may not be in vain, but that we may grow ln grace and become perfect men and women in Christ Jesus. We ask an interest in the prayers of all the brethren and sisters. We also have a secretary and treasurer in our Bible class to receive any free will offerings any one may feel like giving to any benevolent cause. You will please find enclosed \$3.25 from this class for the India orphan children. May the Lord ever keep us humble and faithful and send laborers into His vineyard, for the harvest is truly grest, but the laborers are A. A. L.

McALISTERVILLE, PA., JULY 18TH, 1898.—A new meeting house was built at Mexico, and opened for services on Saturday, July 2nd. Bro. Isaac Eby and Bro. Herr from Lancaster County were present. Bro. Eby preached the first sermon in the new house and also filled a number of other appointments in the vicinity. Bro. Herr gave a talk to the Rockland Sunday school on Sunday afternoon which was very edifying to all present. May God bless the brethren in their efforts to build up the cause of Christ.

FROM GARDEN CITY, Mo. - Bro. Jacob B. Smith, formerly of Waterloo County, Ont. came here as we hope to make his home with us. We pray that God may bless him in his work and that he may be an instrument in God's hands by which many souls may he called from darkness unto light and converted from the power of Satan unto God.

FROM SHANNON Co., Mo .- With the help of God we have been enabled to have an evergreen Sunday school at this place. The attendance is good this summer and good interest is manifested. The workers, we are sure, begun the present quarter with the intention of doing better service for the Lord than ever before. Arrangements are being made for the huilding of a church house this fall. A meeting was held July 9th and a secretary and the following committee were appointed: J. L. Brubaker, H. Neuschwanger and Ahr. Unruh. It was decided to begin work Oct. 1st, if possible. We depend on assistance and we kindly ask the congregations of various localities to will be thankfully received. Some Fruit not so plentiful as usual. COR.

are thankful. Hoping that others will become equally interested we are his way to the West, preached at the Resp., ABRAHAM UNRUH, Secy.

HERALD OF TRUTH.

Birch Tree, Mo. FROM JOHNSTOWN, PA .- On the 16th of July, 1898, Bro. Metzler and wife from Scottdale, Westmoreland County, came to us and on Sunday he was with us ln our meeting in the Blauch M. H. In the evening he had an appointment in the Stahl M. H., but on account of a heavy rain he was not there. On Monday, July 18th, he went to Martinsburg, where he intends to stay a few days, after which he expects to go to Lancaster. May the blessings of God ever remain with the dear brother and prosper him in his LEVI BLAUCH. work.

FROM BRUTUS, EMMET Co., MICH.-Bro. J. F. Funk of Elkhart Co., Ind., and Bro. John Kulp of Gratiot County, Mich., came to Brutus and spent Saturday and Sunday, June 26th and 27th, with us. Communion services were held on Sunday forenoon and in the afternoon a descon was chosen and ordained. The lot fell on Bro. John Reinhold, May God strengthen him in his solemn duties. It was a time of refreshing for us, especially at the communion, to see that peace and unity prevailed in the church. Twenty two members partook of the emblems of the broken body and the shed blood of our Lord. May God add His blessing to D. B. S. the work.

HINTON, VA., AUG. 3RD, 1898.—Last Sunday, the 30th of July, at the Bank church two persons who had become willing to join the people of God were received by water baptism. After services in the church, conducted by L. J. Heatwole, we repaired to a shady streamlet near hy where the impressive J. A. H. rite was performed.

FROM BIRCH TREE, MO, - A few

lines from this place may be of interest to at least a few of the HERALD read-Though few in number we are still contending for the faith once delivered to the saints as well as we can or know how. We have our Sabbath school every Sabhath morning with a goodly attendance and seemingly good interest. Preaching services the second and fourth Sunday in each mouth and Young l'eople's Meeting every two weeks on Sunday afternoon. We have decided to build a meeting house this fall if the means can he collected. We have already been kindly remembered by a number of congregations and individuals for which we feel very grateful. Should any of the brethren and sisters from other places pass near us we should be very glad to have them stop with us if they cannot make a special trip to visit us. We are still very desirous that other families move in here and help us huild up Zion. I believe there are families who could improve their financial condition by getting a cheap home here, but to get near the church they will have to come soon as the land around the site selected for the church and in the immediate neighborald us in this work, if they can, hy hood of the brethren already located is collecting and sending contributions to selling fast. Corn promises a good the secretary by October 1, which yield. Oats and wheat were light. are placed in rather unfavorable condi-

have made efforts to help for which we FROM WAYNE Co., OHIO.—Bishop straining influence upon those whose Isaac Eby of Lancaster County, Pa., on following places of worship. On Monday evening, July 25th, at Pleasant Vlew, on Tuesday forenoon at Martin's, on Tuesday evening at Salem, on Wednesday forenoon at Oak Grove and on Wednesday evening at Chippewa. Considering the busy time these meetings were very well attended. The Lord blessed the brother so that he could show forth the oracles of God in a way that should touch the most wayward and careless. From here he went to Medina County. May the Lord bless him and his companion on their journey and may the saints be refreshed and encouraged, and sinners be warned to flee from the wrath to come. Con.

ONTADIO SUNDAY SCHOOL CON-FERENCE.

The ninth annual Sunday School Conference for Waterloo Co., Ontarlo, convened in the C. Eby church, Berlin, on Whit Monday, May 30, 1898.

After devotional exercises the conference was organized by electing David Bergey as moderator, and Samuel S. Herner and A. C. Kolb were appointed secretaries.

1st. Topic,-"The true ()bject of a Sunday School." To become acquainted with God's

Word is the primary object of the Sunday school. We all must learn of Jesus. The teachers ought to be prompted by the Holy Spirit to engage in their work. Whilst they are teaching they are also learning. Let God's will be done, not ours. The young require careful training not only at home but also in Suuday school. The one aids the other. It is evident that the standard of morality and of Christianity should be raised. The formation of character requires the earnest consideration of parents. Where the home fails, the Sunday school can, to a certain extent, assist the young minds in becoming acquainted with the object of our existence. Let the truths of Deut. 6:5-7 be unceasingly brought to their attention. All this requires study and tact. The plan of salvation is to be held forth. Some young minds receive early convictions, but through a lack of acquaintauce with Holy Writ, do not yield that a converted person. obedience which they would probably yield had their knowledge been more extensive. The pupils of the Sunday school shall be good soldiers for the heavenly kingdom. They are to be trained to use the spiritual weapons in the daily conflicts of life according to Eph. 6:11-17. The Sunday school offers special opportunities to break the "Bread of Life" to the little ones. Many

tion required to teach a lesson with any degree of zeal. 2nd. Topic.-"Why is Disorder in a

Sunday School." Home influences and home training have much to do with disorder. Some parents go with their children to Sunday school, assist in the work, and aid in the preparation of lessons at home. From such come the strong support needed properly to maintain order in the school. Some allow their children to go to Sunday school. It is but reasonable to suppose that such children tion. The presence of parents has a re- is no danger of drifting. The church

sportive humor is not easily controlled. Some do not seemingly care where their children pass the Sunday. This often leads to the selection of companions whose moral tone is low. It is but natural to expect that the road to ruln is wide open for them. Such pupils have generally a poor conception of what con duct ought to be in the house of worship. To promote order it is well if teachers are seated with their classes. A gentle reminder may be sufficient to check the erring one. But the superintendent should be punctual, prompt, brief and explicit in his explanations. The teach ers ought to be well prepared with their lessons, possess tact to enlist the attention of their classes and be filled with the Holy Spirit so as in a measure to feel what it means to assist the young in their trials and difficulties we all meet with in a cold world. Visitors sometimes have their mlnds running on other things and eugage in conversa tion at an inopportune time. Sometimes there may be a want of harmony between the superintendent and teach ers. Even jealousy occasionally manifeets itself on account of not being one of the officers, which feeling reacts upon the school, weakens the interest and is prominent cause of disorder. Let all the exercises of the school be conducted systematically, prayerfully and zeal-

3rd Topic.—"Proper Methods and

true Spirit of Singing." To have good singing in our Sunday schools it is necessary to impart instruction. During the winter season many singing schools are organized and conducted by qualified teachers. The theory of music is being taught. Singing by note is essential. A taste for sacred music should be cultivated Suitable text-boods are sometimes hard to obtain. Discord is not to be tolerated The enunciation of words should be clear and distinct. The selection of hymns should be adapted to the lesson. Some hymns never grow old. Where do we find a more inspiring hymn than "Nearer, my God, to Thee." The sense of the words should be carefully pon dered. The older people should not be overlooked. They have some favorite hymns which they like to have sung by young and old. The leader ought to be

4th Topic. "The Danger of our Sunday Schools Drifting from the true Gospel l'rinciples.'

When there is a principle worthy to stand by it is always beset with danger. Individuals noted for their upright character sometimes drift to unright eousness. Communities may drift as well. Even churches have been found to drift. Solomon fell into unrighteous of the adults owe a good part of their ness. The Israelites drifted away from Scriptural knowledge to the preparathe true God into idolatry. It is also possible for Sunday schools to drift. societies are drifting gradually into worldliness which the eye can see. A drifting into formalism is also at times observable. The Bible is the only true guide By observing the following principles drifting will hardly take place "(a) Saved by grace through faith. (b) Love to God and man, (c) Implicit obedience to God. (d) Separation from the world. (e) Spirit-filled life. (f) Nonresistance. (g) Liberty of conscience. When the leaders of the Sunday school are filled with the Spirit of God, there S. F. Coffman.

Work in Neb.

J F Funk

J. C. Driver

Rent Misslon Hall.

Rent. Rvan Hall.

Living Expenses

Medical Dispensary,

Shannon Co., Mo.,

Evangelizing,

T A Blough

Chicago Mission

Church Building,

Song Sheets.

Domestic.

DISBURSEMENTS.

Evangelizing.

Chicago Mission.

Church Ruilding

SUMMARY.

Gratefully acknowledged

FINANCIAL DEPORT OF THE

HOME AND FOREIGN RE-

FROM JUNE 23, 1898 TO AUG. 8, 1898.

LIEF COMMISSION

Total

Total

C. K. HOSTETLER, Treas.

8198.75

.25

5.00

dents, should become converted up to

the level of our reduced Christianity,

the elevation will not be due to war.

Wars have but perpetuated the earth's

barbarism hitherto, and it is in spite of

their spirit that Christianity has thus

far made all its advance in men. And

so it will be notwitstanding the spirit

of war, and overruling it, that the good

seed sown by Christ over the burnt

ground shall germinate to bear any

fruits of the Spirit. But oh that the

wild ground had been burned over by

the "consuming fire" of love, instead of

Not for the crimes of victors nor of

vanguished, but for the Father's love to

the generations following, will He com-

mand His loving kindness to hless and

war as good will He repair the desola-

tions of war; not to endorse sin as

righteous will He save sinners. "It is

of the Lord's mercies that we," as na-

tions, "are not consumed. They are

The verdict remains for a nation,

"They that take the sword shall perish

with the sword," This was said by

Christ to one who drew the sword in

defence of Christ, the holiest of causes

So lt hefell Rome, aspiring for a world

power which lost to her the republic,

and crumbled her empire. The only co-

herent world-power is the Prince of

Peace, of the increase of whose "gov-

ernment and peace there shall be no

end." Who, now, will be in alliance

with Him to whom "is given all author-

ity in heaven and in earth?" Him to

whom is due the kingdom of the world

to "hecome the kingdom of our Lord,

aud of His Christ: and He shall reign

forever and ever." That kingdom is

open to every disciple now:-"Ye shall

receive power when the Holy Spirit is

After the fire, may the "still small

voice" come more abundantly into do-

PRAYER.

When is the time for prayer?

With the first beams that light the more

Will the first occurs that that it was the host-ing sky.
Ere for the tolks of day thou dost prepare,
Lift up thy thoughts on high;
Commend try lovel ones to. His watchful

Morn is the time for prayer

and in the noonlide hour.

Noon is the time for prayer

When the bright sun bath set,

Whilst yet eve's gleaming colors deck the

When with the loved at home again thou'st

For those who in thy Joys and sorrows share; Eye is the time for prayer.

When to the trusling hearl sweet hopes are

given, And the deep stillness of the hour gives birth

Then let the prayer arise

And in the nontrive dour,
If worn by lail, or by sail eares oppressed,
Then unto God thy spirit's sorrow pour,
And He will give thee rest.
Thy value will reach Him through the fields

prosper them. Not to stamp past

the blasting from the pit!

new every morning."

come upon you."

minion. The Friend.

will not drift without the Sunday school and the Sunday school not without the church. Occasionally there is a desire for a large attendance and an endeavor made to secure it by undue influences. In conduct, in appearance, everywhere we are to manifest to the world that we obey God's commandments. We are to be a royal priesthood consecrated to every good work.

5th Tonic -"Infant Teaching."

The infant class requires the most skillful teacher. Ilis language must be simple. The little ones have a very limited vocabulary. Their minds are very retentive. Their curiosity is easily aroused. They ask many questions. Their reasoning faculties are undeveloped. They are eager to hear stories. Their imagination is very vivid. The teacher has therefore a difficult task to enlist and retain the attention of such a class. The language employed should member that they have not yet been clearly set forth the leading ideas of the lesson. Picture cards would be an aid to the teacher. Instruction could be given not only through the ear but also through of Faith is based upon, and conforms the eye. Monotonous teaching must be avoided. Variety in the order of exercises increases the interest in the work. Lord's Day."

(a) "In the House of Worship."

The welfare of the church, the Sunday school and the nation is involved in this question. The fourth commandment explicitly sets forth man's duty with respect to the Sabbath. In entering the House of Worship we should bear in mind that we appear there for a particular object. We are to come be fore our Maker to honor, to praise and to glorify Him. Our thoughts must therefore he fixed upon heavenly things. Temporal affairs have no place in our hearts if we desire to worship God in spirit and in truth.

(b) "At Home? In praise and thanksgiving we should begin the day. There is no better time than the early hours of the holy Sabbath morning to hold sweet communion with our heavenly Father. When we lay aside all our earthly cares, when we remember that the Sabbath is made for man, when we avail ourselves of the blessed privilege of family worship, and when we apply the teachings contained in 1 l'eter 3:1-12, we know that we shall be partakers of His promises. It is painful to observe the desecration of the Lord's day by ungodly people through sports, games and amusements of divers kinds, some of which are an open violation of the laws of the

country. "In Visiting."

Much of the visiting done at the present time does not promote the upbuilding of our spiritual life. Those who most need Christian sympathy and encouragement are frequently passed by. The unconverted require our attention Our conversation should be edifying The Christian has neither time nor in clination for gossip, lle knows that time is precious, and that he has to be about his Father's work. It might be profitable to strong Sunday schools occasionally to send a few of their work ers to the weaker schools to encourage them, and, if need be, assist them, Let us strive to receive blessings from all our visiting.

7th Topic. "Why I am a Mennonite. Christ is our salvation. Only through Chicago Mission Him can we be saved. We have to Orphans' Home

wrestle with spiritual wickedness in Foreign Missions high places. To do this lt seems to he necessary to unite the Christian forces. Each church has its own discipline. Every convert before uniting with church would do well to examine its discipline and compare it with God's word, Some denominations insist strongly upon immersion. Others discard altogether the ordinance of feet a l'hilip Nice, washing, whilst others have no use for the prayer-head-covering. The swearing of oaths causes no scruples to some. Wars, whether intestine or for eign, are justified by many. It is the duty of every Christian to study the Bible carefully and prayerfully. Matt. 5, 6, 7; James 5:12; and 1 Cor. 11:1-16, clearly indicate the Christian's duty upon those points. The world may point the finger of scorn at the humble followers of Jesus but they are to recalled upon to suffer persecution on ac count of endeavoring to follow in His footstens. The Mennonite Confession to, the word of God. Hence, every true Mennonite is such because he believes that the doctrine taught by the church 6th Topic.—"The Ohservance of the and the ordinances enjoined upon its members are in entire accord with the Scriptures, and that it becomes every true disciple of Christ to observe all things commanded by Him.

FINANCIAL REPORT OF THE MEN-NONITE EVANGELZING AND BENEVOLENT BOARD FOR

S. L. Leatherman.

Cedar Grove, Ont., S. S.

Foreign Missions.

C. S. Shertz,

Evangelizing

BENEVULENT BUAKU F		L. A. Blough,	\$1.00
THE MONTH OF JULY		Annie Barkley,	1.00
1898.		J. A. Willems,	5.00
FREEWILL OFFERINGS RECEI	VED.	David Stoesz,	7.00
Evangelizing,		Winkler, Manitoba, S. S.,	8.65
		A Friend, Winkler, Man.,	1.35
Bowne Cong., Kent Co., Mich.,	\$5.00	Jos. Springer,	15.00
Mary M. McAllister,	3.00	Collected by Rachel Eyman,	3,35
Mary E. Greider,	1.00	G. Seeberger,	1.00
Mrs. Henry Funk,	2.00	Anton J. Heppner,	1.50
C. S. Shertz,	5,00	Eva and Liesa Wasemueller,	15.00
A Brother, Elkhart,	.75	Sister from Newark, Mich.,	5.00
B. E. Stauffer,	2.00	Emanuel Harshherger,	10,00
Total	818,75	Mrs. Melinda Peachy,	3.75
Total	010,10	J. S. Hartzler,	3.75
Chicago Mission.		J. B. Kanagy,	3.75
1 0	82.00	Joshua B. Zook,	3.75
Jos. Springer,	6.25	J. G. Stauffer,	2.00
Y. P. M., Martin's Creek, Ohio, Elkhart S. S.	12.19	Jacob Bergmann,	15.00
		David Moser,	3.75
Friends, Lancaster Co., Pa., West Liberty, Kans., S. S.,	8.00 14.11	Oak Grove S. S., Champaign Co.,	
Mrs. Henry Funk.	2.00	F. R. Kauffman,	.15
		Ger, Menn, Cong., at Washington	1.
C. S. Shertz,	5.00	Ill.,	32,25
Friends,	.95	Menn. Cong., at Vineland, Ont.,	35.87
"II," Manheim, Pa.,	1.75	S. P. Koester,	.10
Roseland, Neh., Y. P. M.,	2,00	Anthony Moyer,	.05
Nancy Miller,	5.00	S. S., Leetonia, O.,	33.75
Roanoke, Ill., S. S.,	3.75	J. C. Birkey,	2.50
Kalona, 1a., Y. P. M.,	8.25	Katie L. Zehr,	2.00
J. T. Nice,	3,00	Chas. D. Yoder,	5.75
A. L. Buzzard,	1,00	Peter Zimmerman,	6.00
S. King,	1,00	Stony Brook Cong., Tilden, Pa.,	20.36
Simon Smucker,	1.00	Boys' Primary S. S. Class, N.	
Total	877.25	Danvers Menn. S. S.,	1.00
		West Liberty, Menn. Cong.,	
Orphans' Home,		McPherson, Kan.,	25.00
M. L.	.25	Menn. Cong., Lehigh, Ks.,	40.00
2 I. Leatherman	- 50	Tabe to Wanter	

-50

15.00

815.75

814.75

77.25

John D. Hershey, A Friend, Lancaster, Pa.,

David V. Springer,

15.75 Sam'l V Shantz

Metzler's District Bible Class,

Friends in Franconia Co., Pa.,

C. Eby's Cong., Waterloo Co.

Detweller's Cong., Waterloo Co.

Lancaster Co., Pa.,

Ont..

			,
	14.75	A Friend, Berlin, Ont.,	5,00
		C. W. Raber,	15,00
	\$126.50	P. W. Dueck,	10,00
			\$409.98
	87.50	Received for Specific Purposes-	-
	30.00	Payments on agreements is support one or more orphan	0
	1.30	for five years and over.	IB
	21.02	l'eter Lehman:	15.00
	14.10	Enos Zook,	15,00
	20.00	Hein, Buller,	15,00
	15.00	Peter Lehman,	15,00
	8108.92	Danlel Orendorff,	15.00
	\$108.92		75.00
	\$28.00	Total.	\$484.98
	3.00	Balance previously acknowl-	
	4.00	edged,	3382,01
	18.70	Total,	\$3866,99
	6.00	DISRURSEMENTS:	Ø9000101
	5.00	l'aid Geo. Lambert to forward	
	5.13	to India,	2000.00
	869.83	Paid for Printing and Stationer	y, 6.80
	don.09	" Postage,	5.25
	200.00	" " Sundry Expenses,	65.15
	\$20.00		2077,20
	\$108.92	Balance on hand,	\$1789.79
	69,83	Gratefully acknowledged,	
	20,00	Home & Foreign Relief Con	mission

QUALIFICATIONS OF A SUNDAY SCHOOL TEACHER.

A. C. KOLB, Treas.

ESSAY DELIVERED AT THE IOWA S. S. CONFERENCE BY SALOME YODER.

Him whose nativity was at Bethle hem on the plains of Judea, I desire to present to you as "the Divine Teacher." He is the perfect example for us all to \$1.00 follow, the one to whom we must look 1.00 for guidance and light in this important 5.00

fied for this great work must be a true follower of Jesus Christ. We must be consecrated to His service, willing to obey the command He has given us, "Go ye therefore and teach the gospel to every creature." These are the words of our Savior that were spoken almost two thousand years ago. but they still come echoing and re-echoing down to the present time with just as much emphasis as on the day in which they were uttered. Dear Christian friends, are we obeying this one great command? Do we teach the glad tidings of the gospel whenever the opportunity is given? We need not he ministers or S. S. teachers to carry on this work of teaching the gospel, but it 29.95 is the teacher in the S. S. that we are especially speaking to now. If we 35.87 want to be followers and disciples of Christ we must follow Him in His foot-33.75 steps in every way possible and learn of His simple and plain ways, willing to sit at the feet of Jesus. Christ says. "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest for your souls." To be successful we must be in earnest ahout our work, be active, practical and praying Christians, for God can use none other in His vineyard. We must put into practice those things which we 40.00 teach our pupils or we will only be as a tinkling cymbal or as sounding brass. Remember, as the sheep will follow the 3.25 shepherd, so the pupils in S. S. are apt to follow the teacher. Do we then, as teachers, fully realize the great respon-10.00 sibility resting upon ns? Are we not training souls for eternity? How very careful we should then be that we teach them only such things that will help

them to a higher sphere in life.

We should seize every opportunity for contributing to the good of others. Sometimes only a smile or a kind word will make somebody's life happier and brighter. Every good deed done through love to God has its reward, if not in this life, we will receive it in

heaven. Let us think about this and

The purpose of all teachers should be to lead their pupils to a better life, teach them the great plan of salvation, Let this be our highest aim to save the souls of our pupils. Let none feel guiltless before a class unless they are really lahoring for God and souls with true devotion. We must teach them the word of God in its purity, instruct their tender minds in the truth that they may apply it to their hearts and thus fit them for a noble Christian life. Although we may not be able to convert the whole class, yet this should be our aim. Prayer is an important element in teaching, first, last and all times we should look to God for help. Jesus says, "Without me ye can do nothing." Prayer is the life of the soul. Therefore it is very essential that we come often before the throne of grace and ask Him in a childlike and trusting spirit to give us wisdom and understanding from above, that we may more fully realize what we shall bring before our class. We need to be filled with the Spirit of God that we may he able to simplify the words of truth and life while those minds are young and impressions are easily made, before sin and Satan get a hold on their hearts. "Let him know that he which convert eth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins," James 5 20.

THE EXCELLENCY OF THE HOLY SCRIPTURES.

Usefulness of the Bible and its spir-Itual and divine Superiority.

Kalona, Iowa.

(Continued.)

IV. Here we find also some of the most notable instances of all those virtues and graces which adorn the life of man. Here is an example of Abel's sincere and acceptable offering: of Enoch's walking with God; of Noah's untainted faithfulness amidst the temptations of the corrupt world; of Abraham's faith and self-denial when he offered his only son on the altar; of Joseph's firm resistance against the lustful solicitations of his mistress. Here is an example of the public spirit of Moses, who desired that his name might be hlotted out of the hook of life, rather than that his nation should perish. Have you read of Aaron's suhmissive silence; of Reuben's fraternal commisseration; of Rahah's seasonable wisdom which was the result of her faith in concealing the spies that were searched for? Here we may observe Phineas' active zeal; Eli's entire suhmission to the divine pleasure; Joh's invincible patience; Josiah's early piety; his and Jehoshaphat's care to reform the church; Jonathan's devoted friendship; Manasses' and Peter's repentance; John the Baptist's austerity; the Centurian's faith; Stephen's charity for his enemies at his death. Briefly, here is commemorated the religious and holy demeanor of all ranks and degrees

of persons, whether in youth, manhood, or old age, or in whatsoever condition of life they are placed.

HERALD OF TRUTH.

Where can we find such glorious achievements as this Sacred History recounts to us? Where are there such perfect patterns of virtue? Where do we meet with such holy acts as some of the holy partiarchs, prophets, and apostles are celebrated for?

The great heroes spoken of in the writings of the pagans are generally ideas of virtue, or a kind of harmless romances to preach goodness to men. Virgil's Aeneas, Xenophon's Cyrus, Curtius's Alexander, Pliny's Trajan, are rather ingenius portraits and Images of worthy princes, than real character They represent rather what they should be, than what they are. They imitate some limners who study not to portray the face exactly like that of the person they are to portray, hut to make it fair: they think that is enough.

But the sacred writers have not done this. They have not ln any wise flattered or misrepresented the originals. They have set them before us in their proper features, and their lineaments, and genuine colors. What we read of the worthy characters recorded in the Bible is certainly true. Such was their incomparable spirit that they did braver and greater actions than others ever thought of. In proof of this we have the matchless valour, fortitude, and conduct of Joshua, Jephtha, and Gideon, and of those masculine women, Deborah and Jael, and likewise other eminent instances of heroic achievements handed down to us in Sacred Writings.

ben and Judas' incest, l'haraoh's im-

gadding, Amnon's rape, Achitophel's

revengeful pride, Rabshakeh's blas-

phemy, Belshazzar's sacriligious de-

and Solomon of undue love of women;

and in the New Testament the hypoc-

risy of the Pharisees, the treachery of

Judas, the timorous compliance of

Pilate, the malice of the Jews against

our Saviour, the apostasy of Demas,

We likewise have innumerable other

and the ambition of Diotrephes are

notorious.

blessed Book.

us hy those exact patterns of virtue, truth, and righteousness presented to lower kingdom. us in the entire history of God's dealings with the children of men. The word of God, however, is not partial in setting forth the virtues of the righteous alone, Sin, disohedience, and unfaithful living and dealings are presented to us in unmistakable language, showing to us likewise the vices, and .imperfections, and follies, the insincerity and the unholy life of many who have departed from God, and gave winds" themselves up to an unholy, unrighteous, and impure life. We have the periidous murder of Cain destroying his brother, Laban's fraud and ingratitude, Esau's unruly appetite, Reu-

pious ohstinacy, Abimelech's unnatural barbarize ourselves. cruelty to his hrethren, Dinah's wanton How can we he promoters of Christianity, that reject it professedly to evil policy, Shimei's railing, Haman's promote it?-that tell to Turkey that the policy of Mohammedanism is right, hauchery, Potiphar's wife is an example the carnal sword must prepare the way for the spread of religion? For many of the impudence and outrageousness seem now in their hearts to be pushing of lust when it is repulsed; Eli is an a war for imperialism under cover of a instance of fond indulgence to his chilmissionary intent, to get more land for dren; Absalom, Achitophel, Sheba, and Zimri of treason and rehellion; Samson

Granting such gospel power follows in the hearts of new peoples coming under our blood-bought emplre, it would be a result that has not been conspicuously apparent in any new. provinces thus far added to our do main. Whiskey and the lust of gain have asserted their first claim over the natives, and our pro-cousuls are still likely to be creatures of the corrupt

examples of all manner of immorality and weaknesses written for our warnrings. But granting that the barbarism of ing and instruction throughout God's natives, or the seml-civilization of resi-

THE LORD NOT IN THE FIRE.

Tarrying in the summer near a woodland country, we find neighbors some times passing in wagons with bushels of blueberries which they have gathered in the "burnt woods." "If it hadn't been for that fire," say they "which the locomotive or the clgarsmoker started a year or two ago over miles of some folks' wood-lots, the people wouldn't have had this harvest of herries. 'Tis an ill wind that blows nobody any good. Maybe lt's a good thing to have the woods fired now and then!" And so the sight of public blueberries blinds our sense of the rights of wood-owners in their property, and of the forest households in their homes.

Sometimes the public sees men also as trees walking, upright columns to be mown down by fire and shot, irrespective of their sacred right to their lives. And people attempt to appease their conscience of the national murders, by anticipations of some ultimate good to spring up in the wake of man's desolations. Of course good is to ap pear, for God is love, and overrules the wrath of man to praise Him. But does He countenauce the wrath which His gospel tells us to "lay aside"? Would not the love of man praise Him more than the wrath of man, if consequences were the measure of virtue? The spirit of Mohammedanism might have said for its professed gospel, "Go ye into all the world and shoot my gospel into every creature." But the true gospel shows a more excellent way. For these many centuries it has shown the way of love and of the Spirit of Christ for This same truth is also confirmed to the conquest of nations. But the heart of man preferred the processes of the

Now, if Divine love afterwards plants good fruits where men spread fire, the world blindly says: "See how God blesses the means! War is blessed with such good consequences that fol fow!" Even as villagers might say, "Let us keep up the supply of blueber ries hy burning our neighbors' woodland! Providence blesses the means Rights of private property to the

Is Christianity thus to grow by a hlunting of the moral sense in profess edly Christian nations? Spread the sway of the United States by fire and sword over the isles of the sea and nations beyond, and we do worse than lose the republic in the empire-we re

the gospel and a Christian civilization

To pure bright dreams of heaven, Kneel to thy God, ask strength life's ilis to Night is the time for prayer.

skies.

When is the time for prayer? In every hour while life is spared to thee; in crowds or solltude, in joy or care, thoughts should beavenward the At home, at morn and eve, with loved ones

Bend I hou the knee in prayer.

-Sel. by L. M. J.

A Sunday school teacher to be quali-

"HOW READEST THOU?"

BY II. M. SIMPSON. One day Matthew Arnold said to the late Charles Reade, "I wish, Reade, that you would take up the Old Testament and go through it as though every page of it were altogether new to you, as though you had never read a line of it before. I thluk it would astonish you. The old Bible is getting to be to us literary mep of England a sealed book. We may think we know it. We were taught it at home. We have heard it read in church. l'erhaps we can quote

some verse, or even a passage; but we

really know very little of it.' A distinguished clergyman, speaking to his congregation on the subject of Bible knowledge, stated that from his information of the scriptural knowledge of many Christians, he might safely say that there were probably not five persons in his intelligent audience who could name the books of the Bible in order, not ten who knew to what tribe of Israel Moses belonged, not twenty who knew when and by whom the subjects of the kingdoms of Israel and Judah were carried into captivity. and not thirty-five who knew how the ministry of Jesus was divided between Judea and Galilee

Ringing words have been heard, and wholesome words, from such men as Charles D. Warner, Washington Gladden, and Dwight L. Moody, who tell us that we do not know our Bibles. The deficiency of college undergraduates iu Bible knowledge has been exploited with illustrations-though one might well be at a loss to see how college boys can be expected to be proficient in a knowledge of common Scripture events. when the Bible is excluded from the common school. It is equally a matter of astonishment that the Bible should be excluded from any educational institution, when the masterpieces of English prose and poetry so abound in biblical allusions as to make the text books unintelligible in the absence of a knowledge of Scripture.

There seems to have been a time when literary men did know something of their Bibles. Tennyson has three hundred direct references to the Rible in his poems, and Longfellow exceeds that number in his. Mrs. Browning has in one poem more than a hundred allusions to Scripture. And although Shakespeare died only four years after King James' version of the Scripture was published in full, yet he has used more than five hundred and fifty quotations and allusions to the Bible. Bacon refers to the Bible in almost every essay he wrote.

It is strongly intimated that this is the one religious condition of things in which the former times were better than ours. It is to be devoutly honed that the discussion of this subject will not cease until some remedy is found for the evil, even though it may require a generation to bring about the reform.

Our English Bible is of more conse quence than all the things which have been said about it. To be familiar with the contents of the Bible is of more importance than to know the facts of its history or the theory of its inspiration, if we cannot know both, which is the case with the majority of people. In order of importance, subjection to the moral precepts of the Holy Scriptures comes before criticism of their literary and artistic character. The literary crit

icism of the Rible is a diversion from its spiritual instruction.

Literary excellence in the Bible is not a late discovery; the finest minds have long ago recognized the artistic beauty and literary excellence of God's word, We hail with immense satisfaction the work of the reverent and devout critic of the human element in the divine revelation and the manswerable results of Palestine and Egyptian exploration, but plead for some wise device by which there may be secured a revival In Bible reading by the general public.

Were it necessary, it would not be difficult to assign reasons for a growing want of familiarity with the Bible. These are:

First. The sad declension in the observance of the old-fashioned custom of family prayer, which has been recently proved by extended inquiry as

Second Thoughtless insidious su spicion as to the real value of the Bible. resulting from public discussion upon

Third. Multiplied special aids in the study of the Bible or of parts of it. such as occupy the attention with what has been said about the Bible rather than what the Bible itself says.

Fourth, A confirmed spirit of indifference to the Bible as a book, which is more hopeless even than open hostility to it.

And last, but not least, an unwar ranted dependence upon purely spiritual influences for doing good, which loses sight of the fact that the very Spirit of God operates only through the word of God, which is "the sword of the Spirit."

What remedy can there be for this state of things? It might become the fashion to read the Bible, as it is the fashion for people to get together to read Browning or Emerson. But this requires the example of some strong, commanding personality to start with, It might be brought about by a great revival of genuine piety which would send people to their Bibles for salvation. Thus men would read the Bible for the very love of it, and this result will come, if it ever comes, only in answer to prayer,-Christian Work

THANK God every morning when you get up that you bave something to do that day which must be done whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will. cheerfulness and content, and a hundred virtues which the idle will never know -Charles Kingsley.

MARRIAGES.

SHROCK -ORENDORF.- On the 2nd of Jan., 1898, in the Cherry Glade Amish M. H., near Bittinger, Md., by Joel J. Miller, Christian M. Shrock and Sarah

BURNNESS AN ORENDORE - On the 30th of Jan., 1898, in the Cherry Glade Amish M. H. near Bittinger, Md., by Joel J. Miller, Noah J. Brenneman and Barbara Orendorf.

YODER-MAIST.—On the 1st of February, 1898, in the Oak Dale Amish M. H., near Keim, Pa., by Joel J. Mil-ler, Daniel C. Yoder of Green Centre, lowa and Annie J. Maust of Kelm, Pa.

MAUST-ORENDORE-On the 11th of March, 1898, in the Maple Dale Amish

M. H. near Grantsville, Md., by Joel J. Miller, Lewis J. Maust and Amelia

YODER—MILLER.—On the 1st of May, 1898, in the Oak Dale Amish M. H. near Keim, Pa., by Joel J. Miller, Christian J. Yoder aud Amanda J. Miller.

DEATHS.

WEAVER .- On the 24th of July, 1898, Harvey, son of Reuben and Salome Weaver, aged 1 year, 7 months and 8 days. Funeral services by J. Martin and D. Burkholder. The bereaved parents and friends have the deepest sym ents and triends have the deepest sympathy of the friends and neighbors. Buried on the 25th at Yellow Creek. May this dispensation of God's providence prompt the parents to prepare to meet their child in the world above.

THOMAS.-On the 10th of July, 1898 in Somerset Co., Pa., Mazie Ellen, daughter of Bro. Henry and Sister Mary Thomas, aged I year, 3 months and 29 days. She was buried on the 11th at the Thomas M. II. Funeral services by S. G. Shetler and L. A. Blough, May God ss the sorrowing parents.

CLYMER.-On the 13th of July, 1898, at Line Lexington, Bucks Co., Pa., after an illness of several weeks due to in an liness of old age, Abraham Clymer, aged 87 years. He was the oldest of a family of eleven children, of whom eight survive him. Funeral services and burial at Line Lexington on the

MAURER.-On the 20th of July, 1898. near Cowell, McLean Co., Ill., Christian' Maurer, aged 70 years, 3 months and 5 days. He was never married. He leaves four brothers and two sisters. Buria on the 22d at Danvers. Funeral services in the Preshyterian church hy Joseph Stucky and John Guengerich in Ger-man and by Pre, Haise in English.

ZIEBACII.-Maria Ziebach was born March 12th, 1822, died of infirmities of age, July 19th, 1838, aged 76 years, 4 months and 7 days. She was a member of the Amish Mennonite congregation near Grantsville, Md. May she rest in peace. Funeral services were held the 20th inst. at Maple Dale M. H. near Grantsville, by J. S. Miller, J. J. Miller and J. B. Miller, from John 5:24-29.

Fix.—Ou the 26th of July, 1898, in Richland Twp., Cambria Co., Pa., Em-ma Fry, aged 13 years, 20 days. Buried In the Berkey graveyard on the 28th. Funeral services in Scalp Level by J. F.

Dear Emma how we miss thee now When to Sunday school we come, For now thy seat is empty there

Since thou art in thy heavenly home. LEVI BLAUCH.

REAM.—On the 1st of August, 1898, in Johnstown, Pa., Harvey Ream, aged Il years, 29 days. Harvey, with two of his playmates, went to Stony Creek River to take a bath. At 3 o'clock the other boys said they would go home, but he preferred to stay. At 3.30 they rether between the preferred to stay. At 3.30 they rether between the seen. Search was made for him, and at 7.30 P. M. his body was found in the river. Deceased was the son of Andrew and Amelia Ream. His father died about 10 years ago. Harvy leaves his withdear boy so suddenly taken from her. er to take a bath. At 3 o'clock the dear boy so suddenly taken from he Funeral services and burial on the 3d. which Pre, Miller officiated. Mais call be a warning to all to prepare

YODER,-On the 17th of July, 1898, at 1 ODER.—On the 1th of July, 1888, at the family home near Bourbon, Mar-shall Co., Ind, Allce, youngest daugh-ter of Solomon B. and Mary Yoder, aged 15 years, I month and 5 days. She was fearfully burned May 25th while ridding the chicken house of lice, and for eight weeks she was an intense but patient sufferer. At the age of 11 years she united with the German Baptist or Brethren Church and from that time

lived a devoted Christian life. Th lived a devoted Christian life. The funeral was held at Mt. Pleasant M. H., July 19tb, conducted by J. H. Sellers, of Bourbon, Daniel Wysong, of Nappanee, delivering the discourse from Luke 8:52. "She is not lead, but sleepeth." The large concourse of friends who had assembled to perform the last sad rites to the departed was evidence of the high esteem in which she was held, esteem in which she was held. Of enemies she had none and all who knew her were devotedly attached to her. As a daughter she was most dutiful and loving, endeared to home by the strong-est filial affection. The remains were borne to their last resting place by her classmates. She had made her peace, calling and election sure, and He who wept over the world's woes and could not die his to the total but to for die his not die, but suffered death, received her at the heavenly portals, and thus we have the assurance that she is not dead, but sleepeth. She leaves a father, mother, one brother and one sister to

McElroy.— David Andrew Jackson McElroy was born in Columbiana Co., Ohio, Dec. 18th, 1832; came with his pa-rents to Hardin Co., Ohio, when four years old, his father locating on the farm now owned by him. He was mar-ried to Hester Ann Garlinger Feb. 17th, 1857. To this union were born eleven children, four boys and seven girls Brother McElroy was an energetic and prosperous farmer, looked after his home and its comforts, but in the even-ing of his time saw that life here should not be employed only in looking after temporal blessings, but that we have a higher calling. He gave his heart to the Lord and his hand to the Menno-nite Church with his wife, in which relation they lived zealous Christian lives until the summons came to Bro. McE roy June 14th, 1898, after he had suf fered with consumption for some time and called him to his reward. Funera and cared nim to his reward. Funeral services were conducted by N. O and John Blosser. Text, Luke 2: 20, 30. Services at the house of the deceased; interment in the McElroy cemetery. His wife rejoiced to think that she will soon receive a similar message, she becaused that with a cases [7] 10.289th ing afflicted with cancer. July 28th 1898, her desires were granted. Isis, her desires were granted. She passed quietly to the other shore to en-joy with her husband what heaven has in store for them. Funeral services at the home Friday, July 29th, 1898, by John and N. O. Blosser, from Mark 3:31 She was laid to rest by the side of her husband. Three sons and six daughters, twenty grandchildren, broth-ers and sisters are left to mourn their The earthly home is broken-ma terial things will pass away; home is nothing but a name without home friends. In one form or other this is the great object of life. Heaven is the home that awaits the faithful beyond the grave. There the friendships formed on earth, and which death has severed are never more to be broken; parted friends shall meet again never to be separated. At the best estate we are but pilgrims and strangers. Heaven is the eternal home for those who allowed themselves to be fitted for it; it is a prethat mansion, and in all that land there will not be a single grave. Here we re-joice to have birthday, Christmas day, or Thanksgiving day anniversaries, and have all the family represented, but oh, how our heavenly Father will rejoice in that long thanksglving day of heaven when He has all His children with Him in glory! How glad brothers and sisters will be to meet after so long a separation. Once they looked through a glass darkly, now face to face.

Two more preclous lives are ended. And the voices loved are stilled In our midst their place is vacan Which can never more be filled

Human hands have tried to save them, Tender care was all in vain Holy angels came and bore them From this weary world of pair

Tearfully we lowly laid them, 'Neath the grass that grew so green, And the forms of our dear parents In our midst no more are seen.

ARR. BY J. B

DAUGHERTY.—On July 16th, 1898, at her home near Cashtown, Adams Co., Pa., Laura, wife of Wm. Daugherty, and youngest daughter of Joseph Mussel-man, dec., in her 39th year. Deceased was in poor health for about four years with heart and throat trouble, and confined to her bed but one week befor a full assurance of a happy eternity. She leaves a husband, one daughter seven years old and many friends to mourn her departure. Funeral services at the house by Pre. Kaser. Buried in the Fairfield cemetery.

1898

Why should we weep for those who die, Those blessed ones who weep no more; Jesus has called them to the sky, And gladly have they gone before.

Far in the distant heaven they shine, But still with borrowed luster glow; Savior, the beams are only Thine, Of saints above or saints below.

For them no bitter tear we shed-Their night of pain and grief is o'er— But weep our lonely path to tread And see the forms we loved no more.

BEERY.—Mary Moyer, wife of Samuel Beery, was born January 14, 1807, died July 30th, 1898, aged 91 years, 6 months and 16 days. To this union were born two sons and ten daughters, were born two sons and ten daughters, fifty-four grandchildren and seventy great-grandchildren. Her husband and two children preceded her to the better world, leaving two sons and eight daughters, one brother and two sisters, besides many other relatives and friends to mourn her departure. She was a faithful member of the Mennonite Church for many years. She bore her suffering with the greatest of patience and when death came she aral services at the Turkey Run M H. by John Blosser. Text, Jer. 12:5.

Dearest mother, thy chair is vacant, And thy place can ne'er b And thy room is O, so lonely Since thy voice for ave is stilled.

Thy fond smile no more will greet us, But we know that all is well to meet thee. And in heaven we wish And with thee forever dwell

Fare thee well, our dearest mother gith thee we now must part: But in heaven thou art resting
With a glad and joyous heart.

BURKHOLDER,-On the 15th of July BURKHOLDER, "On the folial raday, 1888, at the residence of his parents in the city of Lancaster, Pa., Bro. Daniel H., son of Daniel D. and Annie Burkholder, aged 27 years, 4 months and 23 days. He leaves a father and mother and two brothers and two sisters to and two brothers and two sisters to mourn his departure. The deceased was born near Lititz, Pa. He learned the printing trade in the office of the Lititz Express, and for the last six years worked in the Philadelphia Express worked in the Timestand work last October on account of gradual decline from consumption, and went to the home of his parents at Lancaster, Pa., but his frail body became weaker from time to frail body became weaker from time to time. He took to his bed about two weeks before his departure. He was visited by the Mennonite members of that district during his illness and also admonished of the duties necessary to prepare for heaven, which duties the deceased fullilled a rew days to the deceased fullilled a rew days to the state of the deceased fullilled a rew days to the state of the deceased full district the d wno are outside of the ark of sately.

On the 18th the corpse was taken
ten miles north to its last resting place
beside several of his brothers in the
cemetery of the Hess Mennonite M. II,
where John LeFever and Benj. Hertzler officiated. Text, Eccl. 12:1, "Rempher now the Creator in the days of member now thy Creator in the days of thy youth."

HESS .- On the 16th of July, 1898, near HESS.—On the 16th of July, ISNs, near Oregon, Lancaster Co., Pa., of liver complaint, Fannie L. Hess, widow of Bro. Samuel H. Hess, who died in 1871. Her age was 64 years, 10 months and 20 days. Deceased leaves one son and three daughters to mourn her departure. Funeral services on the 19th from her late residence. Buried by the side of Buried by the side of

her late husband at the Hess M. H. Funeral services by Preachers Funk and Wilson. Text, John 14:2.

FREY .- On the 26th of June, near Archbold, Ohio, of dropsy, Bro. Christian Frey, aged 51 years, 7 months and 23 days. He was married to Magda-lena Frey, with whom he lived a happy life for 23 years, 2 months and 18 days. life for 23 years, 2 months and 18 days. He leaves a sorrowing companion, live children, a hrother and a sister to mourn their loss, but not as those who have no hope. Funeral services at the M. H. on the 25th, where a large con-course of relatives and friends met to pay their last tribute of respect. Serv-ices by D. J. Wase and Chr. Freyen-berger, Text, 2 Cor. 5:1 d-r.

KAINE.—July 17, 1898, at her home in Scottdale, Pa., of typhoid fever, atter an illness of three weeks, Sister Mis-souri Kaine. She bore her suffering patiently and caimly fell asleep in Je-sus. She leaves a husband, and three small children to mourn for a many consmall children to mourn for a mother's love. May they find homes, where they early will be taught of Jesus and Ilis love, and be prepared to meet their mother in the skies. May it be a loud call to the husband to prepar only gone on before to the low early land. Buried to be the Sculidale completer. on the 19th in the Scottdale cemetery.
Funeral services conducted by J. N.
Durr and Pre. Moorehead. Peace to her

HERR.-On the 13th of June, 1898, at HERR.—On the 18th of June, 1898, at her home in Millerwile, 1Pa, of cancer, Annie, wife of Aldus Herr, aged 38 years. For the state of away and be at rest. Sister from a co-came a child of God three years ago, before the disease had fully developed. She was an earnest Christian. It was her lot to be a great sufferer, having inner for to be a great suderer, naving in-tense pain at times, but she bore her sufferings very patiently, teaching forc-ible lessons to all around her. During ible lessons to all around her. During the last months of her sickuess her sufferings increased and she constantly prayed to be taken home to rest, but shessaid if she might be the means of leading her brothers and the longer. Christ she was willing to an electronger she did rejoicing in the A.H. K. A. H. K

KINDIG—July 21, 1898, at Milleraville, Lancaster Co., Pa., Christian Kindigaged S2 years, if months and 22 days. Funeral services on the 23d days. Funeral services on the 23d by Bish. Jacob N. Brubaker, Hen, Hertder and Amos D. Wenger from 18st. Jif the uproper services on the 23d by Bish. Jacob N. Brubaker, Hen, Hertder and Company of the charter of the charter for more than tifty years and within a few months of his death attended services rego the was a warm of the charter of th and would say, "As the Lord wills so let it be." He would sometimes request those around him to sing whereupon he would join in singing, even while lying in his bed, those hymns he loved so which bed, those bymns he loved so well. But he is gone we hope to that better world, there to sing with the redeemed, and we only look forward to the time when we may join him sgain upon the eternal shore to be reunited and join in singing the songs of eternal deliverance. Seven children and a number of grandchildren survive him.

FISHER.-On the 19th of July, 1898 FISHER.—On the 19th of July, 1898, of preparations, John Fisher, aged 73 wonths and 8 days. He leaves a sortwing widow, one son, and three daughters, a number of grandchildren month the loss of a dear one. He was highly respected by all who knew him. He was a faithful member of the Amish

Mennonite Church for many years Buried on the 22d in the Amish grave-yard near Ronks Station, followed by a large concourse of sympathizing friends and relatives to pay the last tribute of respect to a kind and loving friend. Fuservices were conducted by Ben-n Fisher of Ronks and Jonathan Kauffman of Intercourse

Farewell wife, farewell children Now I have gone to my bome above; Farewell sisters, farewell brother, Till we all shall meet above.

O children dear why do you weep, Since I a resting place have found; So calm and peaceful I shall sleep, Beneath my green and mossy mound.

Kind friends, to one and all I say, With Jesus come and walk this way; That we may all in heaven be, And meet in blest eternity.

BENDER.-Huldah, wife of John W.

Bender of near Grautsville, Md., was born Oct. 26, 1853, died July 6, 1858, aged 44 years, 8 months and 10 days. The deceased sister was ill about one week prior to her death. Several days week prior to her death. Severa days before her death she was taken to a hospital in Cumbertand to be operated upon for appendicitis, which the attending physicians pronounced her allment. She was carried upon a stretcheabout eleven miles of the distance to Cumberland, as the joilting from ridings Cumberland, as the jolding from rating in a carriage drawn by a team of steady horses caused her extructating suspensions are supported by the control of the carried and from there taken by train to Cumberland. She was a member of the Amish Mennonite congregation of this community. Owing to fainly circumstances life's cup held, the properties are considered to the control of the companion of the community of the control of the community of the control life's cup held for her many a bitter draught. Truly the inservitating cup brings sorrow, sadde where happiness, peace and enloyment might otherwise abound. How truly could the writer of Proverbs say that "White is a mocker, strong drink is raging; and white is a mocker, strong drink is raging; and when we will be the same that the same transparent with the same transparent withe

WENGER, On July 14, 1898, at her WENDER—On July 11, 1898, at her home in Millersville, Pa., of chronic Bright's disease, Mary, wife of Pre. A. D. Wenger, peacefully entered into rest, aged 30 years, 3 mouths and 11 days. The funeral was held at 2:30 P. M. July 17, at the Mennonite M. H. in Millerer Ville. The services were funder and Jacob N. Herr, July Abram Herr, John Text, Luke 10:12. A very large number of people assented on a bow their respect for the deserted one and to sympathize with the A very large number spect for the de-leted of shown and to sympathize with the bereft husband. In the removal of our beloved sister the church and com-munity lose one who had been a shin-ing light and a henefacterially an age, for was used to be a sum of the same and the was used to be a sum of the same and the reast of the same and the same and the germs of which had been sown more than ten years ago and which shows the but few symptoms. A little more than a year ago she was a happy bride, and she indeed was a true help mate for our young ministering brother, encouraging she indeed was a true help mate for our young ministering brother, encouraging him in his ministerial duties, and truly his traisa and dark hours were shared by her. Why God should enter this happy home and darken its brightness we cannot understand, but we do know that "whom the Lord loveth he chast-eneth." Sister Mary was a patient suf-

ferer. After the truth of her sickness ferer. After the truth of her sickness was revailed to her and she knew she would have to leave her husband whom she dearly to get her did not murmur, and the dearly to to do for help and soon because resigned to flis will. As she grey weaker she expressed a desire to go home and be at rest and her last audible words were "not my way, but Thine, O Lord." It is very hard to part with her, but we humbly bow under the chastening rod.

STRICKLER.—On the 27th of June, 1888, near Stony Brook, York Co., Pa., John Strickler, aged 70 years, I month aud 25 days. He was away from home, and on his return when near home he was a paralyzed and died without a strugwart Harse. Invisid at Story. Brook. He was buried at Stony Brook. Services by Theo. B. I Hursh. Text, Eccl. 9:10.

MARKS.—On the 6th of July, 1808, near Tilden, Pa., of dropsy, Bro. Jacob Marks, aged 81 years, 7 months and 7 days. On Ascension Day in the even-ing he was baptized and received into the Mennonite Church. The resistent MARKS,-On the 6th of July, 1898, the Mennonite Church. He rejoiced in the hope of meeting Jesus. He was patient and zealous to the end. Text, Rev. 14:13. Services by Theo. B. Forry and Eli Hursh.

SLOAT.—On the 18th of July, 1898, at 810ny Brook, Pa., of spasms, Hattie Luceeds bloat, aged 8 years, 6 months and 22 days. Services by Eli Hursh at the house, and by George Strickler and Theo. B. Forry at the meeting house. Texts, by the former, Acts 17:30, and by the latter, Isa. 11:30, latter clause, "And a little child shall lead them."

GAUTSGIRE.—Near Archbold, Ohio, very suddenly from supposed heart failure, Jacob Gautsche, aged 22 years, I month and 11 days. He had an attack of sore throat for a few days, but was better. On the 5th he went out to the barn, where his brother-in-law was called his mother than the called his mother had passed to eternity. His sudden and more neeted death cast a pall of sadness in his breast, o eternity. His andeen and and on event death cast a pall of sadness over his mother, his brother and five sisters who mourn his death. Oh dear young souls, get ready and prepare to meet your food in peace, for the hour of death in the control of the peace of the control of t 12:11. Funeral at the 31:71. Of the 10th where services were conducted by D. J. Wyse, C. S. Stucky and C. Freyenberger. Text, I Peter 1:24, 25. The funeral was very largely attended.

Houst. On the 24th of July, 1848, near Pinola, Franklin Co., Pa., of liver trouble, livo. Peter Horst, aged 73 years, 6 months and 3 days. He leaves a widow, four sons and two daughters to mourn his death. He died with the pipe and full is, also survived by apply hope and full assurance for a happy eternity. He is also survived by one brother and two sisters, besides a large-circle of warm friends to mourn the loss of one that was near and dear to me. Bro. Horst often remarked that was ready to go to the self-its massions where thrist has been that are willing to where Christ has prepared His manisons in glory for all those that are willing to come into Him and live. Fro. Horst was a consistent member of the Mennonite Church, and had been a deacon in the same for twenty-one years. His remains were followed to their laser years and the same of the same nds and relatives, and were laid to friends and relatives, and were min to rest in the home graveyard, after which the services were ably conducted at the church near by, by Bro. P. H. Parret of Chambersburg, and Bish, Michael Horst, of Maugansyille, Md., from 2 Tim 4:7, May God ever strengthen and com fort the berett family in their addictions.

"Asleep in Jesus! blessed sleep!
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."
J. H. P.

A WOMAN'S PRAYER.

O Lord, who knowest every need of mine, Help me to hear each cross, and not repine trant me fresh cournge every day; Heip me to do my work alway Without complaint.

O Lord, Thou knowest well how dark the way, Guide Thou my footsteps, lest they stray. Give me fresh faith for every hour, Lest I should ever doubt Thy power, And make complaint.

tive me a heart, O Lord, strong to endure; Make me unselfish, helpful, true in every set whate'er I do.

Aud keep content. Help me to do my woman's share Make me courageons, strong to bear Suushine or shadow in my life; Sustain me in the daily strife

- Anna R Raldmin

CHRISTIANITY EXALTS THE MOTHER.

It has been well said that till Christ came humanity lived in a hemisphere of our moral world. They knew only half the springs of all that we feel ex cellent. Before Christ the best men admired the beauty of womanly character quite as little as the worst men did, The Greek whose death will always be remembered besides that of Christ, snoke in his last hour contemptuously of his sorrowing wife, and his disciple framed an ideal world in which no mother should know her own child. Christianity glorified the mother. It exalted the mother's love as the focus of all that makes up womanhood,-British Weekly.

..... Agents Wauted to sell......

LEHMAN'S INDIAN COUGH RALSAM.

Silence that dreadful cough by using Lehman's Indian Cough Balsam, a new discovery for the healing of Throat, Chest and Lungs. A few doses of this Cough Balsam will alteriate the most distressing cough, cure croup, and if conlinued subdue any tendency lo consumption. I nas raised cases which doctors said would die: i will cure a cough by loosening it, assisting the lungs and throat to throw off ollending maller which causes the cough, thereby making a speedy

GUARANTEE:-If any person after using onhalf bollle of this Cough Balsam finds that it does not prove satisfactory the money will be cheer-fully refunded by our authorized agent. No cure, no pay. The largest bottle for the money. PRICE 25 and 50 CENTS.

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MENNONITE PUBLISHING CO, Elkhart, Ind. We have tried the above medicine and found it an excellent remedy.

HOMES IN THE SOUTH.

Every man aims at success, some more wisely than others. For business succore the wisest man seeks the best location. The Northern farmer will find fine opportunities, great advantages in the South along the Southern Railway. f'arming land is cheap, the soil is fertile and gives heavy yields. It is adapted for grains, grasses, stock, dairy or truck farming, or orchards. The climate is mild and equable, pleasaut all the year round. It is a land of health and prosperity. Garden, orchard and farm products bring good prices, and living is cheaper than in the North. Along the Southern Railway is the place for suc-cess, on the farm or in business. Infor-mation furnished, descriptive publica-tions sent. M. V. Richards, Land and Industrial Agent, Southern Railway, Wasbington, D. C.

A Warning to Users of Alum Baking Powders.

CASES OF POISONING IN INDIANA.

The following appeared in the Logansport, Indiana,

ing southwest of Logansport from gouthwest of Logansport. Four of the family were poisoned from cating dumplings. The father and one child, who had not partaken of the dumplings, were well, while the mother and three children were in a scrious condi-tion. It is probable that had not tion. It is probable that had not vomiting cusued, emptying the stomach, the four would have died from the effects. It is sup-posed the poison was caused from the baking powder used in making

Dr. Souder was summoned by telegraph last Sunday night to attend the family of Braden Harper, quantity proved a noxious poison. added a larger amount than she usually did, which in the greater quantity proved a noxious poison. The baking powder used was branded the """ manufac-tured by the "" " This should be a warning in used cheap baking powders, which flood the country. People buy them be-cause they are cheap, and the merchant buys them because becausell them for a profit. In many stores one can not purchase a standard brand. You have to purchase the cheap stuff or do without. We are of the opinion that most of the prize the dumplings. The wife probably baking powders belong to this class

The highest authorities in chemical science pronounce alum injurious to health and a destroyer of

Here is explicit evidence that it is a noxious poison. Alum baking powders likewise coagulate the blood rapidly, interfering with its ready course through the arteries and valves of the heart, predisposing to heart-

The laws of Minnesota and Wisconsin prohibit the sale of almii baking powders, unless they are branded as a warning to the public.

By the laws of England it is a crime to put alum in bread in any form.

NOTE. The Royal Baking Powder Co. publish the above facts because they are facts of great importance, and to say that while alum baking powders are sold cheap they have little strength, and are dear at half price, to say nothing of their effect upon the health, and the bitter taste they impart to the food,

The Royal Baking Powder is far above question as regards its quality and healthfulness, because it is made of cream of tartar derived only from grapes. No other article has ever received such high praise for its quality,

Consumers may use the Royal with full assurance that they not only get the worth of their money, but that they also get the best cream of tartar baking powder that

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Semi-Monthly

ELKHART, IND., SEPTEMBER 1, 1898.

VOL. XXXV. No. 17.

ABRAM B. KOLB, Editor.

Entered at the Post Office at Elkhart, as

Contents of this number

Editorial Notes.
The Place God gives me.
The Excellency of the Holy Scriptures.
The Holy Spirit.
Forgiveness of Sins through the Blood of FORTIVENESS OF SIRS through the Blood of John Age World Jan. Blay-Parties.

A Letter from Europe.

A Letter from Europe.

What is Self a Loyes-Service.

Loyes-Service.

Heipful Influences.

Strange Blink Facts.

No Cores, NO Cond. Blink Colgoriens.

Blink Societies and their Colgoriens.

Blink Societies and their Colgoriens.

Chicago Mission Notes.

Chicago Mission Notes.

Chicago Mission Notes.

Conferences. ferences. non for Fanit-Finders. Feet-washing.
The Christian's Rock-Fortress.
To tired Mothers.
My Mother. items. Pomp and Vaingiory.

EDITORIAL NOTES.

Woe is a small word, but it has an exceedingly great meaning when God

The heart and history of man unite in witnessing to a longing which nothing but Christ can satisfy.

Sinful indulgence of any kind dulls the conscience and hardens the heart so not regarded as they should be.

Christians have no right even to desire all the luxuries that money can purchase, while so many of their fellowbeings are without the necessaries of

of advanced age.

Toward evening on the 12th of August the whistles of the factories in our city began blowing, while from many lips was heard the significant word, "Peace!" We thank God that the war between Spain and the United States is practically at an end, and we long for universal "peace on earth, good will to men."

rest will enable him in a short time to resume his position.

To our extreme sorrow and regret we just learn by telegram that our beloved brother and fellow minister John K Brubaker of Robrerstown, Lancaster Co., Pa., passed away this morning, after an attack of nervous prostration from which he suffered some weeks. His funeral will be held on Thursday, that come to the Christian is the realiza-August 25th. We expect to be able to give an obituary notice in the next number

from our special correspondent, Bro. D. our comfort and led to unlooked for following resolutions were then adopted: M. Landis, M. D., who, with his wife, is blessings. spending some time abroad and has that his letters will be both encouragthat the miseries of the unfortunate are ing and edifying to all who read them. find that the very rocks of which the Bro. Landis is superintendent of the Blooming Glen Sunday school in Bucks

From the Chicago Mission,-()n Friday, Aug. 19th, Bro. J. F. Funk went to Chicago and in the evening a baptismal service was held at the Home appears to be a lion so near the path on Many old people have been called Mission, on which occasion two persons away from time into eternity in Elk- were received into church fellowship by hart County, during the past month or water haptism. A good congregation two. Among the more recent ones are was present and the best attention was is not long enough to reach to the Daniel Geisinger of Wakarusa, and given during the service. There are King's highway; hence those who stay Jacob Shaum of Olive township, both others who are deeply interested in their salvation and we have reason to believe that before long some others other way are sure to get into difficulty, will be ready to unite with the church. more definite form recently, notwithstanding the trials and discouragements with which the workers had to contend.

The prophet Amos warned the chil-

vacation, and is now with his family in offer any protection from "the wrath to probably spend some time visiting who are living in such a manner that deep interest in the work. friends, and getting acquainted with they will sometime be constrained to the brotherhood there. We hope the call upon rocks and mountains to fall at about 9 o'clock A. M. After devoupon them, and hide them from Him tional exercises, the minutes of the that sitteth upon the throne; but they last meeting, including a constituare no less foolish who put their trust tion and by-laws, were read. After in the mere outward forms of religion. some changes both the minutes and the There are outward forms of worship constitution and by-laws were adopted. which we are commanded to observe, A report of the treasurer was also read but no one should put his whole trust and accepted. in them. Wise people trust only in the

tion that "all things work together for good to them that love God." Rom, 8: 28. Even the little events of life con-From Amsterdam, Holland.-We often we see that things which we have

While riding in a mountainous region kindly consented to keep the readers of on a railroad train, if we look ahead our paper posted with regard to mat- into the distance it seems as if the ters of interest that he may meet mountains are right across the way to with on his trip. It is his purpose to bar all further progress in the direction visit a number of the Mennonite we are going. But when we reach what Churches in Europe, and we feel sure at first appeared to be barriers we find the track perfectly clear, and we also mountains are largely composed serve to make the track more solid than it would otherwise be; so what at first appeared to be obstacles to impede our progress prove to be just the opposite.

Travelers on the narrow way, when looking ahead, may sometimes see what which they are traveling that it does not appear at all safe for them to proceed much farther. But the lion's chain in the middle are safe, but they who seek to avoid the lion by going some and, unless they return, they will The work there seems to be taking a eventually be lost. The narrow way is the only way to eternal life.

meeting of the "llome and Foreign Re- the Executive Committee, and the dren of Israel not to trust in the moun-lief Commission" was held at Elkhart, meeting adjourned.

Bro. A. B. Kolb, on account of ill tain of Samaria (Amos 6:1). Neither on the 10th of August, and we were health, has been compelled to take a mountains nor any other material thing pleased to see representatives present from Pennsylvania, Minnesota, Illinois Bucks County, Pa., where they will come." Those people are very unwise and Indiana, all of whom manifested a

The meeting was called to order

The afternoon session began about half past one o'clock. A number of letters from parties interested in this One of the sweetest consolations work, who could not be present, were read, expressing many good wishes for the prosperity of the work.

A general discussion then took place on the subject of foreign missions, and tribute to the believer's happiness. And whether all the branches of the Mennonite Church could unite and carry on call attention to the interesting letter tried to evade have in the end added to the foreign mission work together. The

Whereas, The Home and Foreign

Relief Commission has done effective work in affording relief to the suffering people of India, and whereas, the work of supporting the orphans calls for a continuation of the same, therefore be it Revolved 1 That the work of the organization be continued in the interests of suffering humanity wherever occasion demands it, and that we who are present pray earnestly that the Lord of the harvest may send laborers that the bread of life may be brought to those who are in the darkness of hea

? That under existing circumstances it is not deemed advisable to attempt to organize a united mission work, but that we pray that the Lord may direct the work according to His will.

The desire was expressed that the Annual Meeting of the Home and Foreign Relief Commission should be held in the early part of November and that all interested should be invited to

A request was also made that we consider a request made by the Friends of England, for aid to assist the suffer ing and persecuted Dukhobortsi of Rus-The Home and Foreign Relief Com-sia to emigrate to the Island Cyprus. mission .- As previously announced, a The matter however was given over to

and devotion to God, and that excess

of pleasures is too fulsome and luscious,

and takes away that pure relish of spir-

itual and heavenly delights, yea, that

men generally find a worse effect of

them, for when they are gorged and

clogged with them, they revolt from

rebel against Heaven. So their worldly

plenty is turned into the worst of pun-

ishments, and this plethora is their

disease. On the other hand, we are

taught in these writings that crosses

and afflictions are not evil in themselves,

yea, that they are good and medicinal and

advance our spiritual health; that they

are so far from being a hindrance to our

happiness that they are a part of it, for

otherwise the afflicted could not so of

ten be pronounced biessed; that God's

afflicting man is magnifying him and

setting his heart upon God. It shows

that God is greatly concerned for his

good, and that the Almighty has more

care for him than he has himself. Here

we are instructed that we have reason

to suspect our condition; if we be

whoily exempted from sufferings in this

life, and be not chastened, it is a mark

of bastardy. Here we learn the true

use and end of all those adverse dis

pensations which we meet with, namely,

that they were designed to try us, to

make as know ourselves, to inform us

how evil and bitter a thing it is to of-

fend the divine Majesty, to awaken us

out of our sloth and security, to hold us

in action, to keep us in breath and exer

cise, as Carthage was useful to ronse the

valor of Rome; to abate our pride and

haughtiness, to check our immoderate

passions and pursuits after earthly

things; to disentangle us from the snares

of sin, to free as from the charms of vice,

and keep us from being drawn in and

swallowed up in the powerful circle

and eddy of this world. Who knows

not that it is true philosophy that the

world is made up of vortices? This

same word teaches us to look after bet-

ter things when the perishable things

of earth are taken from us: to turn

from our evil courses, and to direct us

to virtue and gooduess, and excite us to

renounce all trust and contidence in

ourselves together with the transitory

enjoyments of this world and depend

It is this book that makes us ac

quainted with our own sufferings, and

conforms us to Christ our Master, and

badges of a true Christianity. From

this book, likewise, we learn that the

tinually follow us, is taken away by our

Saviour's death; that the calamities of

the faithful are chastisements, rather

than punishments; that no adverse ac-

cident can do us any harm if we believe

in Jesus, trust Him, and turn away

from sin. That the burdens of this life

are serviceable to make us pity those

that are in misery, and to know and

realize the love of Christ in suffering

for us, to enhance the comforts of a

good conscience, to commend the favor

of God to us, to prepare us for heaven

and increase our happiness there. Thus

the Scriptures reconcile our minds to

those disappointments, dangers, and

calamities which are our allotment in

this world. Thus they allay the evil

spirit of discontent, effectually cast out

curse, the consequences of which con-

our sufferings are therefore honorable

upon (lod alone.

When they are waxen fat, they

For the Herald of Truth. THE PLACE GOD GIVES ME.

Some persons, even Christians, are never satisfied with their position. They always think they ought to occupy a better position in life. They want to be higher up, more respected and honored, more influential. In their own minds they are convinced that they should be higher up, while other people often differ on this subject. The fact however, that they are right in that position, proves that they are in their place, and God does not esteem them lit for a better one. As soon as they are fit for it, God will surely promote them.

A good many years ago, a man and his wife came over from Canada, and made it their special business to visit among our Mennonite people and test them to see if they were converted. These dear people may have meaut it well, but they had taken upon themseives a work that was entirely self-imposed. The Lord never sent out messengers to examine men whether or not they were converted. He sent out His servants to preach the Gospel and point them to Christ. But ile never gave His serv ants a commission to judge their brethren in this matter at all. We are to exhort, to admonish, to encourage, to warn, to reprove and even rebuke, but we are to do it with all iong suffering and doctrine, to do it in love, and in charity, and in meekness.

The overseers of the church must maintain a discipline and to this end the Savior says: "By their fruits ye shall know them. A good tree cannot bring forth evil fruit, neither can a corrunt tree bring forth good fruit." So when a member becomes disobedient and worldly, he needs to be corrected, but we can readily know what is the state of a man's mind with reference to religion when we converse with him and we can usually form a very good idea of his life as a Christian when we trade with him and see how he conducts himself among the people.

When a man is a child of God he will never set himself up above his fellows with a feeling that he is better than others. Meekness and humility will characterize him in all his ways.

He will not condemn others for that which he does himself. He will exer cise charity towards all men.

He will be like Enoch, of oid," "He walked with God"

He will be like Abraham, quietly, and with unfailing confidence in God. never flinch in duties which God gives him to do. He will be like Moses, ready to die for his people, and meekly take what God gives, and go where God commands, though it is to go up on the mountain to look over the land and then lie down and die in such seclusion that no one may ever know his grave.

We sometimes wonder why God lays out for us such a course of life as He does. We would judge it were better guide of his life, and adjusting bis for us to have things different, and to be differently circumstanced and have different surroundings. But when God places us in a position, such as He sees is best for us to occupy, He must certainly have a wise purpose in view, and neither should the person himself nor his friends, and especially not his enemies, complain, or condemn him for it, so long as he fills it well and his position is an honest, honorable and legiti-

mate one, and he is not given to worldliness or "greed of filthy Incre."

If God has placed me even in a hard position, in an unpleasant position, in a osition of great responsibility, If God so wills it, I should be satisfied. If God leads (and we should always let God lead us up into the monnain top, I ought to go willingly, because God leads me. If He leads me down into the deep valley of humiliation, I should go willingly; if He gives me trials and difficulties to endure. I must not rebei; I bear them and rejoice that I am accounted worthy to suffer for Ilis sake. Ves wherever He leads I go cheerfully. It may not please the tesh, but if I am a child of God I will please Ilim for He is my Father and knows what is best. "He leadeth me, O blessed thought! O words with heavenly comfort for

Still 'tis God's hand that leadeth me. discountings midel scenes of deepest gloom. etimes where Eden's bo By waters slill, o'er troubled sea,

Whate'er I do, where'er I be

Still 'tis His hand that leadeth m "Lord I would class Thy hand in mine. Since 'tis my God that leadeth me.

THE EXCELLENCY OF THE HOLY SCRIPTURES.

Usefulness of the Bible and its spiritual and divine Superiority.

(Continued.) 1.

These examples above given are mixed with the most signal instances of punishment of vice, and the reward of virtue. In this we have abundant proofs of God's severity and vengeance against profligate offenders; and here are fre quent tokens and assurances of the divine love and kindness toward those who lead a holy and consecrated life. Here are set before us the most conspicuous acts of God's l'rovidence in reference to both had men and good: that by the former we may be discouraged and deterred from continuing in the ways of vice, and that by the latter we may be encouraged to be virtuous and good.

We may also observe and admire God's wonderful care of Ilis servants in all ages of the world; and here we may take notice of the variety of the evils and miseries of those who wilfully decline His services and give themselves up to their Insts. There are no where such examples of this nature to be found as those we meet with in this Sacred Volume. No other writings can produce such remarkable discoveries of God's will towards men, and Ilis dealings with them; wherefore these must ueeds be the best guide to our lives and the best reformers of our ways and actions, which is the meaning of the Psalmist when he says, Ps. 119:9. "Wherewithal shall a young man cleanse his way? By taking heed thereto, according to thy word." That is, hy making the Holy Scriptures the rule and

actions to it. If the vonthful and passionate sinner may be reclaimed and reformed by attending to God's word, and that only the l'entateuch, or the laws of Moses, (which was in use at the time the Psalmist writes), then we cannot despair of the success and happy infinences of the whole body of the Scriptures upon all who accept it. It will thoroughly change and amend their

of their lusts and evil passions, by representing sin to them in its own native deformity, and setting before them the beauties and excellencies of the religious life, by being a faithfui monitor and guide to them whenever they untake anything, by showing them the true boundaries of good and evil and directing them how to accomplish the one, and avoid the other,

The sum of it ail is, that these inspired writings acquaint us with the whole will of God: whether it refers to our belief or our practice; and consequently that not only our faith but our nanners are to be regulated by this Holy Book, especially by the principles and laws of the New Testament they will be more conspicuously exalted; and ail righteousness and godliness more visibly promoted in our lives. Here is the most perfect and consummate ex ample of holiness in the evangelical writings: the biessed Jesus still speaks and lives; in these you may hear what He said, and see what He did; and how you are to conform your life according to His. Hence we infer that these writings are the complete foundation of our faith, and consequently the complete and adequate rule of all our actions.

Though we should suppose some mis takes in them by the fault of transcribers (which yet no man can certainly prove) it is not by any means to be allowed, and therefore it is not the proper thing in certain writers to be finding fault with the transcribers of the New Testament, which if we once grant, we bld fareweil to the Scriptures. If we should however admit that some slips did occur in transcribing, we must on the other hand admit also that they still retain the same character. The slight mistakes that have occurred are not at ail of moment and do not affect the general tenor of the principles or teachings. Neither does the obscurity, or difficulties that may present themselves hinder us from accepting them as our rule, becanse all matters relating to our salvation are clear and easily to be understood. Now, nothing is necessary but what is absolutely requisite to our salvation. This, then, is the thing which we maintain, that the Scriptures contain in them, either in express terms or by just consequence, all things to be asserted and done by us in order to be saved. The reason of which is evident. because, the end for which the Scriptures were written was this, to direct us how to be saved.

This is the grand design of the Scriptnres, and therefore there must be in them all things that are requisite to this great end and design, which is expressed in these words: "The Holy Scriptures contain all things necessary to our salvation, so that whatseever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought necessary or requisite to salvation."

This is sufficient and solid proof of a thing not being necessary to salvation that it is not contained in Scripture.

This, then, we assert, that these writings are plain and perfect as to all matters that are necessary, and accordingly are abie to put an end to ail controversies which relate to saivation. And if men will not end it with this rule, they will never do it with any. This is the chief perfection of Scriptures, that supply of riches and worldly possessions

lives by making a full discovery to them in them the whole will of God, as to those things which have a necessary tendency to our happiness, and consequently are the only necessary things to be known and done by us, is plainly revealed

September 1,

The New Testament, particularly, is the last reveiation of God's will and counsel, and nothing is to be added to or taken from it, which makes it a perfect standard of beilef, and a complete rule of our lives, in which there is nothing short and defective, nothing superfluous and redundant. Here are all the principles of true religion, and all the measures of holy living, so that while we proceed according to this perfect rule, we are infailibly certain of the truth of which we believe, and of the rectitute and lawfulness of what we act. On this sole account the Holy Writ excels all writings in the world.

We are to add this, that as it is a light to our understanding and a rule of our lives, so it is the great source of ail our comfort, joy, and tranquility The best counsels and instructions of moralists are indeed of little value as consolation to the sorrowing and distressed. When suffering and misery take hold upon us, and our inward spir itual sorrows increase upon us, Epicte tus and Seneca, with all their glittering expressions, are physicians that cannot help us. The great Cicero, when at the close of his life he was reduced to marveious difficulties, declared that bis learning and his books afforded him very little comfort: that the diseases of the mind under which he was suffering were too great and too strong to be cured by those ordinary medicines which philosophy administered to him He needed some greater remedy, some more powerful application to his wounds to accomplish a cure. This divine book is able to supply all men with this blessed panacea which cures all diseases. This alone can remove our pains and languor and restore us to perfect health. This, saith the i'saimist, "Is my comfort in my affliction. Thy word has quickened me." And again, "Unless thy law had been my delight, I should have perished in my affliction." It was this which unheid and cheered him in his greatest straits, and yielded him light and joy when all things about him iooked dismal. If but a small part of the Bible had this blessed effect, how powerful and successful will all of it prove if we duly consult it, seriously meditate upon it, and give it admittance into our hearts?

If the Apostle could say, "Whatso ever things were written afore time in this book were written for our learning that we through patience and comfort of the Scriptures might have hope. how much greater hope must be ad ministered to us in all conditions of life, but more especially in the day of trou ble and calamity! The New Testament especially, will be a never-failing spring of contentment and joy to us. In these books we have a true and perfect land scape and view of the world. Here is unmasked and laid open the vanity of it. Here we are assured that many of the gay things which it presents to us, and which fond minds so dote upon, are but empty bubbies, deceltfui phantoms and apparitions, conceits and castles in the air. Here, in the word of God, we are informed that a prosperous state is not really good, that an over-abundant

frequent attendants of adversity. They that we have the Spirit. In our life frequently proves a hindrance in piety assure us that these afflictions are intended for our good and indicate for us real advantage; that they are the greatest kindness and favor that can be shown us; that they are undeniable tokens of divine love, and in brief, that good men are happier in their worst circumstances than others are, or can be, in the greatest worldly felicities.

> For the Herald of Truth. THE HOLY SPIRIT.

(AN ESSAY.)

BY LIZZIE T DETWEILER. "if ye being evil know how to give good gifts, how much more shall your heavenly Father give the Holy Spirit to them that ask him."

If you should ask me to give you a definition of the Holy Spirit, I would be like the school teacher who was asked by a minister: "What causes one at times to see things of the past so clearly as though they were really before one's eves?" The teacher thought this an easy

question and replied quickly: "Mem-

"Yes." said the minister, "But what is memory?"

The young man looked down a while and then replied: "I know what it is but I cannot tell it."

Ah yes, it is something, but we can not fully explain it. We know what memory does, know how it acts; we can tell much about that, but what is it? We know the effect of the Holy Spirit, what He does, how He affects us, but that does not explain what He

The Saviour says: "The wind blow eth where it listeth and thou hearest the sound thereof, but thou canst not teli whence it cometh and whither it goeth." So is every one that is born o the Spirit. The Holy Spirit is that of which the Saviour spoke when He said: "If I go away, I will send the Com forter." It was that Spirit which gave power to the disciples on the day of Pentecost to speak with other tongues. It is that Divine Spirit which proceed eth from the Father and the Son, and it is this Spirit which leads the followers of Christ into all truth; which reproves the world of sin, and of righteous ness, and of judgment. It is that divine power of God which takes pos session of the human heart when we are made children of God. regenerated and born anew, and are brought into fellowship and communion with the eternal Father through Jesus Christ our Lord. This Spirit fills our heart with love, kiudness, and purity: He makes us cheerful and prayerful in all

that we do. How do we obtain this Spirit? We read that the Father gives the Holy Spirit to them that ask liim. We can obtain the Holy Spirit only by repenting of our sins, becoming converted unto God, accepting Christ as our Sav iour, and Ilis teachings as our rule of life, and so consecrate ourselves entirely unto the word of God. Without this Spirit we are not Christians, because every Christian has the Spirit of Christ or the Spirit of God, and that gives him the mind of Christ; the aposthe says that if we have not the Spirit of Christ we are none of His.

Making a profession does not prove and vanquish those legions of impatient that we have the Spirit; being a and tumultuous thoughts, which are the niember of the church does not prove

and character the fruits of the Spirit must manifest themselves, and this Holy Spirit, ruling in our hearts, changes our nature so that we can see clearly, with the apostie, and "ali things are become new." We are now new creatures in Christ Jesus. Things that we once enjoyed, we take no pleasure in now. We seek pleasure in doing the things that are pleasing to God; we live for Christ and His cause. If we were illied with prejudice and envy, we now manifest kindness and sympathy; we cultivate contentment and patience. and covet the best gifts: we use our talents, which also are gifts of God, to His honor and giory.

Another question arises here: "Why is it that we have so little of the Spirit? or why is It that we do not allow ourselves to be governed more fully by the Holy Spirit? I believe the reason why we do not have more of this Holy Spirit is that we have no desire for lt. We love too much the things of the world; we seek too much after self enjoyment and the pleasures and enjoyments of the world; we do not appreciate or understand the biessedness of the things which the Spirit bestows upon us. We are living too much in the world; we do not die unto sin; we do not sufficiently seek the things which are above, nei ther set our affection upon heavenly things.

I have recently been thinking a great deal about the coming Sunday School Conference which many of us expect to attend. While I am sitting here writing, the thought comes to me, liow many of us are going there with the fullness of the Spirit? and how many want to go, and are praying to be filled with Holy Spirit, and yet appreciate only in a very small measure the blessings of the fellowship with God in the Spirit. Perhaps a good many are think ing more about the kind of dress they shall wear, or what kind of ribbon or lace would look best. Or, would not a ruitte or some other ornament be the nicest, when the fact is that the true children of God will not desire to have any of these superfluities to adorn this perishing body. I'erhaps the brethren are thinking likewise a great deal about their personal appearance, their fancy neckties, their high standing collars, the combing of the hair in the latest style of fashion, and whether a mustache would make them look a little like some body, and also of their horses and buggies and things of that kind, which will only hinder them to a very large extent from working as they ought with the people of God to His glory, and will in large measure destroy all the good which they might otherwise do. I have reason to write about these things because of some conversation among the young people to which I have listened

I believe that it is perfectly right that we go neat and tidy and in a becoming manner. I also believe that the iloly Spirit directs us to wear such things as are necessary to the comfort of the body, and put away everything that is not in harmony with the teachings of the doctrine of the blessed word and would be unbecoming for the people professing plainness to wear.

It is no wonder that people that be long to other churches point with a fin ger of scorn at us and ask, Where are your plain people among the younger class, as one asked the question not

long ago. She said: "I see that every time the fashions make a change, the young people have something similar, if not altogether like it." She said: "Is it not a fact that when ribbons, iaces and ruffies and other ornamentations go out of fashlon we see nothing of it among the young people? but just as soon as these things come in style again among the people of the world, we see it creeping into the so-called "Plain churches." And this is the case at the present time! and is after all only lagging a little behind in following the fashions of the world

Does the Holy Spirit tell us to wear these things? Are you doing so to honor and glorlfy God? Are your consciences clear? We should obey Christ's teachings when lie says, through the apostle, we should not adorn ourselves in costly array, which means that we should avoid everything that is unnecessary and costly. Are we obeying father and mother? Are we obeying those who have the rule over us in the church? and most of all, are we obeying the Holy Spirit? The Bible teaches that to obey is better than sacrifice. I know that many do not consider these things as they should and oftentimes it is more thoughtlessness than design to be disobedient.

We have not a zeal for God in such a desire to obey His eternal word as we ought to have, or we would not allow ourselves to be led to the extent of worldiness that many do. I know am not what I ought to be; I am not where I would like to be: I know I am not where I once was Oh, let us get to be in earnest; let us look to God and, in faith, ask llim to fill us with the Holy Spirit so that we may be led into all truth, then we will be able to do what God wants us to do; go where He wants us to go, and seek what ile wants us to seek; theu we will be what God wants us to be, and what we pro fess to be. It grieves me to see that some who, I have reason to believe, possessed the Holy Spirit at one time and took much interest in the good work, have grown cold and indifferent; they can now enjoy foolish talking and jesting and take a back seat in the church when there is plenty of room further forward, and in other ways show coldness in the work of Christ.

But perhaps it is the fault of some of ng who have been longer in the work. I know I have not always lived as I should, possibly I have been a stum bling block to some. Perhaps, you who are still longer in the work were the cause of some one falling. While this does not excuse any one, we may after all have been the cause of some one falling. Did you ever think of it in this way? Oh, let us get filled with the Spirit and always say:

"Take my will and make it Thine It shall be no longer mine; Take my heart, it is Thine own, shall be Thy royal throne

For the Herold of Truth FORGIVENESS OF SINS THROUGH THE BLOOD OF JESUS.

BY HIRVALL SWARR.

The God of love, dear reader, in His written word, which gives an account of the rich mercy He has provided for the guilty, tells you that you may be saved.

His word assumes that you may be saved from guilt, sin and wrath. And that word also informs you that your salvation depends, not on anything you may do, but on what God has already

Good news about God has reached our world, and in believing these glad tidlugs you shall he saved. This is the good news: "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us," Rom. 5:8. "For God so loved the world that he gave his only begotten Son, that who soever believeth in him should not perigh but have everlasting life," John 3:16. "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor 5 - 21

If by simply believing the good news about what God through Christ hath done for sinners, we become "partakers of Christ." Heb. 3:14, and are "accept ed in the Beloved," Eph. 1:6, it will be come a matter of personal consciousness and spiritual joy that "we have redemption through his blood, the forgiveness of sins according to the riches of his grace," Eph. 1:7. "Be it known unto you, therefore, that through this man is preached unto you the forgivennss of sins, and by him all that helieve are justified from all things, Acts 13:38, 39.

1 beseech you to settle it in your mind that forgiveness of sins - Acts 13: 38-lies at the very threshold of the Christian life. It is a blessing needed and obtainable now. You must have forgiveness, or perish forever; you must have it now, or you cannot have peace. It is surely a most delightful thought that you may have the guilt of all your past sins blotted out at once and for ever! He does not inculcate any preparation in order to pardon. (the who knew the blessedness of enjoying llis pardoning mercy testifies this concerning it: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness, 1 John 1:9; and the same letter says, "the blood of Jesus Christ his Son cleanseth us from all sin." L John 1:7.

He does not say: After you have re pented more thoroughly, after you have spent days and weeks in agonizing prayer, after you become more thorough ly instructed in divine things, and after you pass through years of trouble and sorrow, then you may venture to hope for forgiveness No: but, knowing that Christ died to put away sin, you are warranted, on simply taking the place of a sinner, and accepting Jesus as your Savior, to believe that, through the all perfect merits of Christ, you are parploned that very moment, and enjoy perfect peace with God; for God "justi tieth the ungodly," Rom, 4:5.

Peace with God through the forgive ness of all your sins, may thus be ob tained at any moment, seeing that von do not have to atone for it, work for it or wait for it, but simply believe what God says regarding Christ having made peace by the blood of his cross," Col. 1:20. "And being justified freely by his grace, through the redemption that is in Christ Jesus," Rom, 3:24, and be ing fully satisfied that your sin has been forgiven you in a righteous way, being put away by "the precious blood of Christ," I Peter 1:19-God being "well pleased for his righteousness' sake. Isa, 42:21 "just, and the justilier of him that believeth in Jesus, Rom, 3:26, ' neace that passeth all understanding.

Phil. 4:7, will spring up spontaneously within your soul like the fresh flowing current of a perennial fountain. In reference to the pardon of your sins there is no time to be lost, for the

Holy Ghost saith, To-day," Heb. 3:7:

and were you now refusing to listen,

and dying in your sins ere tomorrow's

sun arose, you would inevitably perish

eternally, notwithstanding your con-

viction of sin and anxieties of soul, for

Jesus himself assures us that "he that

believeth not shall be damned," Mark

16 : 46, Besides, you can do nothing else

that will prove satisfactory to yourself,

or well pleasing to God, until you have

obtained the forgiveness of your sins

And as pardon of sin is the lirst thing

that you feel in need of, so it is the lirst

thing which is presented by the God of

love for your acceptance; for God Is

still to be found "in Christ reconciling

sinners unto himself, nor imputing

their trespasses unto them," 2 Cor, 5: 19

Moreover, you will have your whole life

and character affected in a most strik-

lug way by the scripturalness or uu

scripturalness of the views you now en

tertain of "the God of all grace," I l'et

5:10 and the heartiness or hesitance

with which you embrace His pardoning

mercy. As a man's position in the

world is very materially affected by the

character of his elementary education

and early training, so is the position of

even true believers in Christ materially

alfected not only in this world, but in

the world to come, by their being

grounded in the great elementary truths

of the gospel of the grace of God, which

preaches present pardon and immediate

peace "to every one that believeth, Rom.

; 16. Your position as well as destiny

for time and for eternity, is now to be

determined! It is therefore of the

last importance that you should have

telligent experience of the grace of God

as it is manifested to you, a sinner, in

the person and work of His Son Jesus

Christ. And again, the character of

your service for God, and your success

in winning souls, will very greatly de-

pend upon the clearness with which you

realize your own salvation through the

blood of Jesus Christ at the commence

ment of your Christian course; for how

could you labor faithfully to bring oth-

ers to feel the constraining power of the

love of Christ, unless you yourself felt

The most useful life, I believe, must

ever be that which is firmly based on a

knowledge of Christ crucified as the

sole ground of acceptance with God.

and on being justified, and having peace

"through our Lord Jesus Christ who

died for us." 1 Thess, 5:9, 10. It will

be found that those who do most for

God and their fellow men are such

who know themselves to be forgiven by

God and safe for eternity, and walk

calmiy in almost unbroken fellowship

Let us then who have the "Blessed

Hope" purify ourselves as He is pure

so that we may ever prize and rejoice

in the privilege of fellowship with Him.

and constantly seek to improve it, till,

through divine grace, we are raised

from prayer on earth to endless praise

East Petersburg, Lawaster Co., Pa.

HE hawardeth much who depends up

on learning for his experience

with the Father and the Son.

in heaven

assured that 11e had loved you person

ally and put away your sin?

thoroughly scriptural views and an ir

HERALD OF TRUTH.

For the Herald of Truth A FEW WORDS AROUT PLAY. PARTIES.

The question is often asked "What harm is there in a play-party"? When I was first converted I did not know it was wrong for a Christian to attend play parties, but after reading the word of God and praying for more light I can now see how wrong it is. So I will en deavor to write a few lines on the sub-

There are Christlans that do not think it is wrong for them to attend playnarties. I only ask them to read the word of God and pray for more light.

Col. 3: 1, 2. "If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." How can Christians attend play-parties without becoming worldly minded and without neglecting their

Do you speak a word or sing a song for Christ while there? No, that is not what you go for.

Are your affections on things above when you are there playing some game or singing some song that you would be ashamed to sing at church? I once asked a sister who attended parties if she didn't forget to pray when she went to a party, and she said that she did "Therefore, whether ye eat or drink, or whatsoever ve do, do all to the glory of God." How can a Christian think it is to the glory of God to sing such songs as "Old Dan Tucker"? Oh how car they keep from knowing that it is not to the glory of God to bring the name of Him who died for us in such an ur Christian song.

Last summer 1 went to a hirthday supper. After supper the young people asked Mr. H .-- if they could play and he told them he would not. He wanted them to sing Christian songs, but a professing sister told another sis ter that the boys wanted to "rag" a little and, by lamp light, a number of young people with the said sister as their leader went to the barn yard to play. My young unconverted sister was standing by looking on and I told my father. He weut and brought her away and soon after this Mrs II -

went and brought her two young daugh ters away. One of them told her mothe that the sister was playing. She thought it was all right because those who professed religion were playing. I stepped out on the porch and could hear them singing, "Old Dan Tucker clumb a tree. His Lord and Master for to see," Oh how can a Christian pos sibly enjoy such amusement and songs How can they set such a poor example to their young brothers, sisters, and friends 7

May God let those who have not seen the wrong yet see it, and give them strength to turn from all sin and enjoy all the blessings of a Christian life. For when Christians are seeking worldly amusement they miss God's blessings.

Again, "Let your lights so shine be fore men that they, seeing your good works, may glorify our Father which is in heaven.

Christiana do not let their lights shiue do not bring souls nearer to Christ, and do not encourage sinners to be Christians by attending play-parties.

September 1

Every Christian professor has an in fluence either for good or bad.

Oh may God help us as Christians to live, act and speak so that we will never discourage sinners or lead them farther

Let us all pray every day for more light, and let us read the blessed word

Summerville, Mo. NOTE .- The above, from a Baptist sis ter, is a plain talk to young people, but it comes to a point on a matter that must not be overlooked. Lightheartedness and lightheadedness with their attendant folly work spiritual ruin wherever these things come into vogue. If the "grace which hath appeared unto all men" dwells in us it will surely teach us that "denying all ungodliness and worldly lusts, we should live righteously and scherly and godly in this world. for the world and all its folly will pass away, but only he that abideth in the word of the Lord will be saved no matter what our profession may be

For the Herain of Truth LETTERS FROM FUROPE (No. 1)

AMSTERDAM, HOLLAND, Aug. 3, 1898. Greeting to the readers of the HER

ALD: We will endeavor to give some of the noticeable events of our trip in the Old World as far as we have gone up to this time. We left our home and friends at Perkasie, Pa., on June 28th 1898, in order to learn from travel and by contact with other minds, and also to have recreation from the work in which I was engaged (viz., that of a physician) for some time and had been onsiderably overworked; also to find out what may be learned in the medical line, as 1 hold my profession next to my religion. A change often is a useful and necessary reviving power.

On June 29th we, for the first time in our lives, hoarded a trans-Atlantic steamer

To those who have not been away from home much it certainly causes deep feeling of anguish and almost a desire to stay at home when the final farewel comes and the parting of friends has to take place. We overcame all that, bu it forcibly reminded us of the part ings of this world previous to entering the next. We often sing about that beautiful home over there, but when the time comes that we have to part from this world we tremble and are in feat and auguish and we weep and sigh to see any of our dear friends go.

We had an excellent voyage: the weather was delightful and tolerably cool on the ocean, and no winds of any account so that we did not get seasich as we had expected from the accounts we heard of others. But we encount ered some fogs and the whistles would be blowing every minute for hours. It was the same fog in which two large steam ships clashed against each other and caused the loss of about six hun dred lives. After we heard of that sac event we had to praize the Lord for pre serving us in preference to many oth ers, even though we were no hetter than they. We had a very quiet and restful time on the steamer, and plenty of good food, and we lost no sleep,

There was nobody to ring bells at night, calling us out; or delivering tele grams and exciting us about bad accl dents or that some one was very sich

and wanted the doctor to come at once. For once we were away form those events. Of our fellow passengers, some were teachers and business people away for a vacation trlp. We also had an excellent chance to study our Bihle, and we spent considerable time in doing so; but the moving of the boat and the study caused me to be a little dizzy so that I could not spend as much time

at study as I had desired. On first getting aboard the ship we saw two men (they were not in the commany of each other) who in a special manner attracted our attention; we thought we would like to get acquainted with them because they looked like Mennonites. They were clean shaven, their clothing was plain hut of fine material, and they were very reserve in their manners. But hehold! when we spoke with them we found them both to be Catholic priests, When Sunday came the captain de-

sired some one to hold divine services, but as there was, besides the priests, only one minister on ship, and he not willing, we had no services. What an opportunity for a real servant of the Lord lesus it would have been.

We landed at Southampton, England, July 11th, at one o'clock in the morning, and proceeded to London after day light. We felt strange indeed to be so far away from home and in a strange land, but we found the English people on the train and at the stations very kind. It made us feel after all that we were indeed in a Christian land,

The kindness and the Christian behavior of the people, high and low class, made us think of that noble Queen who, when it fell to her lot to be queen of so great a nation while yet only a young girl, fell on her knees and implored God to give her wisdom and guidance to rule so great a nation. Similar to what Solomon did, wasn't it? And where is a nation that can give a hetter example of good government and a purer throne than England? That queen has been ruling for more than fifty years and shows a model example of purity and family devotion up to the present day. Her subjects showed a similar example towards us while in England.

It was our good fortune to he in London during the World's Sunday School Convention where men who are interested in Sunday school work and the generations to come, met from all parts of the world. Being a Sunday school superintendent myself, we were also admitted and a grand spiritual feast it was. I learned many good points which may be of use to me in the future. The Lord Mayor of London, to show his appreciation of the Bible and Chris tlan workers, invited the convention to his mansion and gave them a hanqueti. e., a supper; so did some others of En gland's Nobles.

From England we went to Belgium and France, but as 1 am not well versed in the French language it was not so sat lsfactory. But we found out that the people are very worldly, and those that have any religion, as they call it, are Catholics: but most of the people seen to have no religion at all. l'aris is a beautiful city; it has nice, shady boule vards and public gardens besides mu seums and art galleries, and is a l'aradise for werldly people for a short time, but may prove a veritable Hades after they find themselves out; for the Lord

of the people there do not observe Sun- formed if we do it from the promptings day as they should, but regard it as a holiday. Stores and llquor saloons are open on this day. However, we had the good fortune to find an American church and heard a sermon in English by a Presbyterian minister.

From Paris we went to Brussels and from thence to Holland, where, through our correspondence with Bro. Funk, of Elkhart, we, for the first time on our trip, met Mennonites. The followers of Menno Simon are very numerous n Holland. It is only a small country: I think it is less than one half the size of Pennsylvania; hut the Mennonites here have about one hundred and thirty churches, and the largest is here in Am sterdam; it has three pastors and about forty-five hundred members. They also have a college here where they train men for the ministry. We intend to go from here to Hamburg, Germany, where they are also numerous. I Intend to find out all I can about them, and, if the Lord is willing, give it, verbally or by letter, to my brethren at home in Yours fraternally. America.

D. M. LANDIS AND WIFE.

For the Herald of Truth WHAT IS SELF. BY CHARLES B. WEAVER.

What is self? My auswer to this question is, One whom we should not consult when augry. How many times do we hear one say that self is the worst enemy. Moody says that the worst man he ever had to conteud with was D. L. Moody, the old man. Now we see that self belongs to that sinful nature that is within us, and we should keep it under control. How? By our own carnal mind? No. Paul told Simon the Sorrerer, that he had better get right with God and told him his condition, after which he was willing to leave self and take Christ at His word. We are to do the same. To indulge is to go into thiugs without considering the cost thereof. Belshazzar imhulged in that form of wickedness which we will call self or self indulgence. 11e sought pleasure for himself, gloried in him self, and in the midst of his joy, it became pain.

On the other hand, we have self denial which is exactly the opposite. To deny ourselves takes will power that is strengthened by the Holy Ghost, Wa cannot be Christians except we give ourselves into (iod's hands. When Elijah called Elisha, he left all and followed him. So did also the Apostles when they were called, they left their work and followed Jesus. Matthew

We are bought with a price; we are not our own; we know not when our end of life will be, and what will the things we indulge in profit us. Luke 12:16 21. May we lose sight of earthly things and look to Christ from whom all of our help cometh.

> For the Herald of Truth. LOVE-SERVICE.

BY R. S. ANGLEMEYER. I will endeavor to write on the above topic, "Love Service." The question presents itself to my mind, Why do 1 love the Savior? My auswer is because He tirst loved me.

Dear brethren and sisters, do we reallze that we all have a mission while

of love.

We frequently hear persons say that It is their duty to do thus and so. I find my own work in one sense, mission work. I go out visiting the poor and the sick and suffering. The word teaches me that If we do it to the least of one of these, the brethren of Christ, we do it unto Him.

Our teachers' meeting is well attended and we feel that God's Spirit is with us, We rejoice to see that our labor is not against us?

in vain. If God be for us, who may be If we take Jesus for our guide and Salvation, we will realize that all things work together for good to them that love God, and then we will certainly feel that the Lord is with us in the work; and if we are obedient, we will find that it is a great blessing to do the things that He has commanded us, because He says, Ye are my disciples, if ye do whatsoever I command you, and to His disciples He has given exceed ing great and precious promises. that if we abide in Him and He in us and our whole life is hid with Christ in God, we shall he able to labor to His glory while on earth, and to receive the critances which lle has prepared for all His children in the world to come.

THE LIFE MORE ABUNDANT.

BY V. D. DAVID, TAMIL EVANGELIST OF INDIA.

How RECEIVED THE FOUR PONDS TIONS REQUIRED. - I thank God for His wonderful Word, and let me ask you in the name of lesus, as you are going to hear the Word of God, Ilis Word, His only Word, to listen and accept the truth. Whether you believe it or not, you can't alter the fact. Whether you see it or not, you can't change His Word. God is true, God is faithful; and let me beseech you, whom the Loret speaks to you from His Word, to take Him at His Word. Don't put a private construction upon it. There is no courmentary needed. The Word of God needs no private interpretation; it is all plain and simple; even a rhild can unerstand it. Do take the place of a child and come with a heart to receive the message. May God help you, just He gives you the Word, to just tuke it.

Now, what are the conditions the Lord requires before you can receive the life more abundant? Four things separation, consecration, yielding, cleausing. Four points for all those who want to have this abundant life, as the Scripture tells us. I am going to give you chapter and verse for everything I say. This is the way to lead us to the Mount of Transligura tion, and if you take these surcessive steps, thank God, you will have a reat transfiguration.

1. WHAT IS SEPARATION? The Lord clearly tells us in His Word. There is no abundant life delivered to anybody unless separation takes place tirst. Please turn to your Bible, Num. 8:6, 7. First He says: "Take them from among the Israelites." All were Isra elites, but all were not Levites. The hord wanted to take them away from among them. And, again, Rom. 1:8. For God's glory the Lord took Paul and separated him for the Gospel.

says they have had their reward. Most here on earth, and how easily it is per- 2 Cor. 3:17. It is the Lord's Word. You must he separated. Separated from what? That is the point.

FROM WHAT SHOULD YOU BE SEPA-

RATED?

From the evil of the world. Oh, many people want the life more ahund ant and are praying for the Holy Ghost power, but they haven't come to the oint of God's condition. They think that they have done all, but they haven't done anything according to what God ans, according to His will. So the Lord clearly puts here, "You have to come out from the evil of the world." Rev. 18: 1. Come out from other people's sins. You know if you live in any known sin, if you go on sinning and living in sin, there is no life more abundant for you and there is no hlessing from God. Thousands of people are going against their consciences and do lots of crooked things. There are many shady actions about you, and you don't come out of the evil of the world, its sin and uncleanness of every kind. What are those evil actions? Not only sin, but something more. 1 Cor. 10:6-8. Spending oue's life in eating, drinking and card-playing. You have to come out of those things. They lusted after many things, and how many do that? John 2:16. As long as you are living in the evil of the world there is no separation. The Israelite's were God's people. The Lord brought them out of Egypt, but all the way thro the wilderness they sinned against God.

They didn't give up their sins, and the Lord brought this about to show you clearly that you should come out of those sins - the lust of the flesh, the lust of the eye, and the vainglory of your life. All these things must be put aside. All these things God says should go out of your life entirely. Unless you ome out of those sins you should not call yourself separated.

2. You have to come out of the fashiou of the world. Rom. 12:1, 2. There must be a real line drawn be tween you and the world. God calls His own a "prentiar people," "a chosen generation;" and if you just walk ac cording to the fashion of the world there is no separation.

Many people dress according to the fashion of the world, and they walk accornling to the fashion of the world; they mingle, they shake hands with the world; there is no line drawn. God can't see any difference between you and the world, and, while on Sunday they go to church, on the other days they are all in the world. You can see them on Sunday at church, on Monday at the theatre, on Tuesday at the ball, on Wednesday at the concert or some other nunsical. On Saturday they prepare for Sunday. What preparations do they make? They prepare their clothes, and they tell the washerwoman, "Bring all our things up on Saturday; we have to get them ready for Sunday." That is

the preparation. When I went to England I found there a clock in a church at Stroud. It would only go on Sundays. I asked one of the ladies, "What is the matter with this clock?" She sald, "This clock goes only on Sundays." I said it was a very good lesson for Sumlay Christians. 1 tell you many a worldling sees there is no line drawn between them and you. You walk as they walk, speak as they speak, dress as they dress. They can't believe in you. What is the life of Christianity? What is the life of Chris- young man and he is not a converted tians? They can't see it because you man. The Lord seemed to speak to walk as they do.

What do they see in your life? llaven't you got into the fashion of the world? Don't you follow the fashion of the world? Come out of it. It may be your hat, it may be your col!ar, it may be your button, it may be your wâtch; whatever it may be. I tell vou if you want the abundant life you must come out of it. Take your hat, for example. You know thousands of birds have been killed in Australia. What a cruel thing! When I went to Australia I found many of these ladies with birds on their hats, and I never thought about it until I came here to America, when I was told it was a cruel thing, and I really agree with you. They had the fashion of the world; they mingled with the world. O, may God show you auvthing that is in your life which is following the world! Out you come! There is no abundant life unless you clean out these things. It may be your hat, yes, or may be the brushing of your hair the fashion of the world. Many people go to the looking glass; they pend about an hour before it: they want to beautify themselves more than God intends. It is a nice thing to be neat and tidy and clean; but O, how many just spend their time vainly before the looking glass! You may be too careful about keeping yourself in the fashion of the world; many people are too careful about that. If you want to be a "peculiar" people you must be a real out and out nation for God. In these times there must be a clean-cut separation.

3. From the habits of the world, 11rb, 12:1. Weights are not sins, but weights check your course, you know. If you have got three weights-one in this porket, one in that and one hehind

how can you run your race? Weights are not sinful, but they will become sinful if you do not put them out. It begins with weights. Afterwards, when you go on indulging in weights, you are sure to fall into sin.

What weights have you? Some people are under the bondage of smoking. It is a weight, according to His word. 1 Cor. 6:12. Taking a glass of something isn't a sin in the Bible, but it is a weight likewise. Heb. 12:1, 2, 1 Cor. 6:12. It will alter your course in the wrong way. The Christian has no business with these things which God calls weights.

Unless you set aside these things you cannot run your race! Senaration means atting loose from all these things-the will of the world, the fushion of the model the bubits of the world

There was a lady in Australia who wanted to have this life more abundant. but couldn't get it. She had something in her heart that she didn't want to give up. She was praying, but never succeeded I said to her "You bayen't found this life more ahundant?" She said, "No, I haven't; I wish I could." "Why?" I said, "have you entirely separated yourself from all uncleanness as far as you know?" "Yes," she said, "I have." "O," I said, "be sure; be sure. The Lord is going to till you up if you are right with Him." She came to me the next day and said, "Brother, I want to tell you something." I said, "You need not tell me; go and tell God: but if you think I can help you, tell me." She said, "This is it: I am engaged to a

me over and over again. 'Give him up; give him up,' and there was a fight be tween me and God. I said, 'I can't give him up' and God said the is an unconverted man; you have no business with him,' So the fight went on day after day," and she said she had been made very miserable the previous night over the matter. She asked me, "What ought to be done?" I said to her, "Do you want Christ or that young man?"
"(), of course I want Christ." "Then let the young man go. If the Lord tells you to let him go, let him go. He can find you a good young man, and also a converted young man: let him go.' She just left it to the Lord, and when she came to me the following morning I could see her face beaming with joy, because the Lord had taken possession of her as soon as she came clean out. It is wonderful!

O. friends, if there is even one thing in your life, let it go. Make an entire senaration! Be a clean people, a peculiar people, a chosen generation. People will see, when you are really separated, a peculiarity about you, There will be a peculiarity ahout your look, about your dress, about your walk there will he a peculiarity in your face, a peculiarity everywhere in all points of your life.

HELPFUL INFLUENCES.

Essay by Sister Maggie Bontrager, and read at the lowa S. S. Conference.

The meaning of the word influence is to move or to affect by moral force: to lead or direct

There are two kinds of influences, good and bad, and we are constantly everting either a good or bad influence. Some may say they have no influence, hut this is impossible, for we realize the fact that our work in regard to inlluence does not stop when cold death shall claim us, for when our bodies shall moulder 'neath the clay our influence still exists. You cannot bury the influence of the person.

This is plainly shown by Jesus and the apostles; they did many good deeds while living, but since their departure they have done more work by the inluence they left behind. What a blessing that their influence

was good. But the question now is, how we may use our influence in a good way for the church and Sunday school. We should attend church and Sunday school every opportunity we have and take part in the services. In this way we can be a great help to our minister and superintendent, and if we always try to be there and lill our place we may thereby throw out a good influence for those away from the fold. Whenever we see a stranger in church, we should go and give him a hearty hand-shake and a "God bless you," even if it is some one we have never met. In this way we may be the means of bringing an unsaved soul to God. But instead of doing that we are to apt to stand and gaze at them. Dear friends, let us be more so-

ciable Many of us are apt to use our influ ence in a wrong way. We often tell things we think we know about our ministers that we had better keep to ourselves. We should be careful and not offend a brother. We should ever hold forth the good qualities of all. If we hear any one speaking evil of their

minister we may be sure they are not standing by him and helping to uphold the church. A minister may be doing as well as he can, but some inexper ienced brethren or sisters may be using their influence unguardedly against him. Out of the heart of man proceed evil thoughts, and by harboring and publishing them much evil can he done. We should quench those evil thoughts and firey darts of the wicked. In all our actions we should remember that we do not stand alone in this world. Every action has an influence beyond ourselves, and for that we are in some measure responsible. While it may be perfectly right for us to do a certain thing, it may not be in accordance with the spirit of love for us to do it. All our words and actions, all our thoughts are open to the eves of our Heavenly Father. God deals with us singly. Therefore let us live, and think, and

speak, and act, as if we and God were

alone; and as if the whole responsibility of His work upon earth lay upon us, as it does to the full reach of our power to bear it. Ah, dear Christian friends, what a different state the church and the world would be in, if every one who calls himself a Christian, had his heart filled with divine love, and would, like the Christians of Apostolic days, go everywhere preaching the word. I do not mean only speaking in public; this is the gift and calling of a few; hut I mean preaching by precept and example, and unaffected speech and actions thereby showing forth that the love of God is shed abroad in our hearts. Were every Christian thus to act, what an influence, what a power, would be exerted for good and what blessings might not be expected, and imparted to us from above. Does not God mean us to be and do what He puts in our power to be and do? Surely, the Creator, who created nothing in vain, has not given to man His noblest hand-work, created after His own image, time, talent, money and influence to be thrown away or waisted. Sisters and brethren, let us be very careful that our influence is good, for if we obey all of God's commands, then we can also claim all Ilis promises and will, if we are faithful to the end receive the victor's crown.

Let us take God at His word in all things, trusting Ilim fully, nothing wayering, then when the uneven journey of life is over, lle will take us safely home to glory.

STRANGE BIBLE FACTS.

The learned Prince of Granada, heir to the Spanish throne, imprisoned by order of the crown for fear he should aspire to the throne, was kept in solitary conlinement in the old prison at the Place of Skulls, Madrid, After thirtythree years in this living tomb death came to his release and the following remarkable researches, taken from the Bible and marked with an old nail on the rough walls of his cell, told how the brain sought employment through the weary years:

In the Bible the word "Lord" is found 1 852 times

The word "Jehovah" 6,855 times. The word "reverend" but once, and that in the ninth verse of the 111th Paalm.

The eighth verse of the 97th Psalm is the middle verse of the Bible.

The ninth verse of the eighth chapter of Esther is the longest.

The thirty fifth verse, eleventh chap ter of St. John is the shortest.

September 1,

In the 107th Psalm four verses are alike-the eighth, fifteenth, twenty-lirst, and thirty-first.

Each verse of the 136th Psalm ends olika No names or words with more than

slx syllables are found in the Bible. The thirty seventh chapter of Isaiah and nineteenth chapter of Second Kings

are alike. The word "girl" occurs hut once in the Bible, and that in the third verse, third chapter of Joel.

There are found in both books of the Bible, 3,538,483 letters; 773,693 words; 31,373 verses; 1,189 chapters, and 66 books

The twenty-sixth chapter of the Acts of the Apostles is the finest chapter to

The most beautiful chapter is the 93rd Pealm

The four most inspiring promises are John 14: 2; 7: 37; Matt. 9: 28, and Psalm 37: 4.

The first verse of the fiftieth chapter of Isaiah is the one for the new convert. All who flatter themselves with vain boasting should read the sixth chapter of Matthew

All humanity should learn the sixth chapter of St. Luke, from the tweutieth verse to its ending .- Our Sunday After

GOING TO CHURCH.

Some go to church just for a walk, Some to stare, laugh, and talk: Some go there to meet a friend, Some their idle time to spend, Some for general observation Some for private speculation, Some to seek or find a lover. Some a courtable to discover Some to show their own smart dress, Some their neighbors to access Some to scant a robe or bonnet, Some to price the trimming on it; Some to learn the latest news, That friends at home they may amuse Some to gosslp, false and true, Safe hid within a sheltering pew; Some go there to please the squir Some his danghter they may admire; Some the parson go to fawn, Some to lonnge and some to yawn, Some to claim the parvish doles, Some for bread and some for coal, Some because it is thought genieel, Some to vaunt their plons zeal. Some to show how sweet they sing. Some how loud their voices ring Some the preacher go to hear, His style and voice to praise, to jeer Some forgiveness to implore. Some their sins to varnish o'er.

NO CROSS, NO CROWN

Always bear the cross, my friend, And bear It with a smile; You'll find the burden easier-Getting lighter after awhile. Be cheerful in your sorrow, friend, It will not be for long: The clonds will soon be lifting— Then glad will be your song. No matter what your tropbles are How great may be your loss -You'll never win the crown, my friend, Unless you hear the cross, Always live above your task:

Whale'er that work may be Pisce your fallh in God above, Build for elernily. Cherish then the cross, my friend,

It's been most kindly given. To teach you how to wear with grace

Sel. by Mollie E. Wolf.

MISSIONS.

1898.

BIBLE SOCIETIES AND THEIR COLPORTEURS.

The vast distribution of the Scriptures which is going on day by day in many lands is effected by means of the ordinary missionary agencies, and by means also of colporteurs appointed and supported by the respective Bible Societies for the express work of distributing or selling the Scriptures and explaining their meaning whenever they can find opportunity. The latter are among the most efficient agencies at present working for the redemption of the world. They must be men of great devotion, of constant and ready wit, able to suit themselves to each emergency and to have an answer at once wise and attractive for all the abundant words of opposition or ridicule which are cast upon the book which they sell, and the work of selling it which they have undertaken. High among those who have done great things for the kingdom of God will stand the name of many a colporteur whose fame has not gone far the world. Concerning the Bible Societies two

facts of delightful significance ought to be recorded. In the first place they have co-operated with great magnanimity and unfailing courtesy with all kinds of missionary societies. Their connections with some of the societies have been peculiarly intimate and constant. Negotiations regarding the mak ing and printing of translations, regarding the payment of missionaries as translators, revisers, proof readers, etc., and regarding the supply of Bibles and portions to the various fields where they were needed and payment for the same, have often involved delicate personal and other matters. But the whole spirit of their ideal has entered into the hearts and minds of these directors, and informed their dealings with one another. In the second place the Bible Societies have offered to the world the spectacle of at least one platform on which all who are of the evangelical faith can stand together. The British and Foreign and the American Bible Societies both describe the aim of their existence in identical terms: "Its sole object shall be to encourage a wider circulation of the Holy Scriptures without note or comment." They are almost the only institutions of an interdenominational character which have survived the tendency to form denominational societies .- W. D. Mackenzie, in Christianity and the Progress of Man.

THE EVANGELIZATION OF THE WORLD IN THIS GENERATION.

An English clergyman read a paper at a missionary conference at Stockport, England. The writer referred to, estimates the unevangelized population of the earth at 1,030,000,000, and for convenience of argument offsets the unevangelized portion of America and Australasia by the Christian communities of Asia and Africa, thus concentrating the entire 1,030,000,000 on the two last named continents, whose combined area is 30,000,000 square miles. Again, for mere convenience of discussion, the writer assigns half this area (15,000,000) the children to the parks and the pleas square miles) and half of this popula-England, assuming that the rest of member the golden texts, and are little

up the apostle l'aul's sphere of missionary lahor, and shows that in thirteen years Paul "fully preached the Gospel" (Rom. 15:19) over an area (Acts 13-19) of 60,000 square miles, with a population of 1,000,000.

He next divides the 15,000,000 square miles that he has assigned to the Church of England into 500 districts of 30,000 square miles each, on the supposition that the population of the evangelized portion of the earth is now twice as dense as in Paul's day. To each of these 500 districts he assigns one layman and two ministers. Thus each of these little companies of 1,500 evangelists would have a parish of 30,000 square miles and the care of 1,0-0,000 souls. If I'aul and his companions, in thirteen years, "fully" evangelized an area of 60,-000 square miles, with a population of 1,000,000 souls, it would seem reasonable to suppose that a like company should now evangelize, in the same period of time, the same population covering only half the territory. As to the cost of sending out and maintaining these 1.500 laborers, filling the broken ranks, etc., the writer shows that \$150,000 (\$750,000) annually would be sufficient. This is only one-two-hundred and fortieth of what is spent by England for butter and cheese alone. If each family paying five dollars for butter and cheese would at the same time give two cents to missions, the £150,000 would be raised .- Herald of the Coming One.

For the Herald of Truth. CHICAGO MISSION NOTES.

We are glad to testify to our dear HERALD readers that God never forsakes those who trust and obey llim. We are very thankful to llim for the tender care and for the grave and strength He gives us to do His blessed will. Surely "He is a Friendthat sticketh closer than a brother." He is ever willing to bless and help those who ask

Though dark days may come, we must still cling to His guiding hand if we would be guided aright. We must remember that it is not the sunshine that brings the showers; but the dark clouds which hover over us and shut off the beautiful sunshine from our view

It is so in the mission field, or wherever we may be working in God's vineyard. It is the dark spiritual clouds that bring the showers of blessing, and the "Sun of Righteousness" with Ilis rays of love can be appreciated more and more, as the clouds roll back. We sometimes feel as if we have nothing new in our mission notes; but many are glad to read them. We must say, as we have said before, that God is ever present to help and bless at all times. He often manifests His love in many ways to us.

Our Sunday school is as good as can be expected. Our number is not so large, at present, as it was during the earlier part of the summer. But the interest is good, owing to the fact that we have a sufficient number of teachers. The Ryan Hall school is increasing as the weather is getting cooler. The warm weather has a tendency to draw ure places away from the warm and ion (515,000,000 souls), to the Church of dusty city. Many of the children re-

sible for the other half. He then takes of God's love to the homes where sin and misery rule. One little girl, who and ascendant in some parts of the found her way to the Sunday school, being a stranger to many, was used of God in bringing the whole family to the saving knowledge of Christ. They are now rejoicing in the Savior's love. How true the prophet's saying, "A little child

shall lead them." The Boys' Class is interesting. Knowing that our boys shall be our future men, we endeavor to teach them good moral principles; and above all to teach them the pure doctrines of the gospel: To love one another. The Sewing school is increasing both in number and interest. In the advanced class several quilts have just been finished and many garments which the children make for their own use. As needy as many of the children are, the spirit of charity and helpfulness to others is cultivated. They bave helped the little ones in India by sending money which they have received by selling some of the work, instead of reserving it for themselves.

The Primary Class has been doing mission work in the same line. They just finished a comforter and donated it to a llome for Boys in Harvey, Ill. The class has been under the instructions of Sister Lina Zook, and the spirit of giving and helping others has een well planted in the hearts of the little girls.

Sister Lina has gone home for a twomonth vacation. We miss her very much in the Sunday school, and espec ially in the German meetings. We think a rest will do her good. She has conlined herself closely to the work during the past year, and we hope that she may be an earnest worker for Jesus wherever she goes.

We are glad to tell our readers that God's Spirit is working in the hearts of the people with whom we have been working.

Friday evening, August 15th, Bro. spoke in German.

The following Friday evening Bro. Funk held baptismal services. Two precious souls were received into mem bership. We ask our readers to hold them up at the throne of grace, that they may be bright and shining lights wherever they go. The meetings last Sunday were unusually interesting. We were encouraged and assisted by Bros. Detweiler and Ebersole and Sis ters Sallie and Hettie Kulp of Bucks Co., Penna. Bro. Hostettler from Lonisiana also paid us a short visit.

We ask our readers to remember the work here, and that this Mission may be a light house to light many a ship wrecked soul to the haven of rest in Christ Jesus.

Continue to pray for us. Yours in Him A. H. LUAMAN

CONVERSION OF MOHAMME-DANS.

The vast number of the Mohamme dans makes a strong appeal to our in terest in their behalf, they constituting at least one teuth, and perhaps one eighth, of the human race. Their in thence in the world commends them to our notice. That influence is not neg only a possibility, but a duty, and ought ative, like that of the Brahmans and of to be a delight."

evangelical Christendom will be respontive, aggressive, and visibly effective world, and destructive always; but, if turned into the right channels, promising to be as conducive to the triumph of the Lord as it now is inlluential to hinder it.

They need the Gospel as much as others to enable them to bear the woes of life and to light them through the dark valley. The Gospel is as well adapted their needs as to those of others The commission, "Go teach all nations," extends to them. The success which has attended labors for them in individ ual cases shows that no impassable barriers lie in the way of their enlighten ment and conversion .- A Missionary.

A PRAYER FOR PEACE. SUNG AT THE MOHONK CONFERENCE,

JUNE 3. God give the nations peace Grant us from war release-

tiod give us peace! Guide Thou the helm of state. Still Thou the storm of hale, Bld waves of strife abate— God give us peace?

Touch Thou the human heart Bid imle and greed depart— God give us peace! Let men in every land Brother to brother stand God give us peace!

GOOD FOR EVIL.

A lady in one of the towns of Mas sachusetts had repeatedly treated a well disposed young man with marked contempt and unkindness. Neither of then moved in the upper circles of society; but the lady, without cause, took numerous occasions to cast re proachful reflections on the young man as beneath her notice, and unfit to be treated with common respect. This lady had the misfortune to meet with a considerable loss in the destruction of a valuable chaise, occasioned by the running away of an untied horse. She Isaac Eby of Lancaster Co., preached a had borrowed the horse and vehicle very helpful sermon to an attentive audience. Bro, Funk of Elkhart also audience. Bro, Funk of Elkhart also damage. This was a serious draft on damage. This was a serious draft on her pecuniary resources, and she felt much distressed by her ill fortune. The young man, being of a kind and generous disposition, and determined to re turn good for evil, instantly set himself about collecting money for her relief. Subscribing liberally himself, and actively soliciting others, he soon made up a generous sum, and before she be came aware of his movement, appeared before her and placed his collection modestly at her disposal. She was thunderstruck. He left her without waiting for thanks or commendation. She was entirely overcome, wept like a child, and declared she would never be guilty again of showing contempt, speaking reproachfully of, or treating with unkindness, him or any other fel low creature. Was there anything in all this contrary to nature?

> "Wi may, by the Lord's help, solive," says Dr. T. L. Cuyler, "that men may see in us the likeness of the Master Jesus demands of us more than a for mal confession of Him; He demands conduct. He demands character, He demands the copying of His example. If ye love mc, keep my command ments/ Is this possible? Yes, it is not

HERALD OF TRUTH.

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- western District. (Iasonri. (ansas and Nehraska. debraska German. dinnesota District. (*Amish Mennonite.)

Monthly Celender for September, 1898.

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CONFERENCES

ANNUAL

The Annual Sunday School Confer ence for the York Co., Ont., District will be held, the Lord willing, in the Weidman M. H., Markham on Thursday, Sept. 29. A cordial invitation is herewith extended to all Sunday school workers to be present. The nearest station is Markham on the Grand Trunk Rv.

The Lord willing, we intend to hold the Western Amish Mennonite Conference, September 29 and 30, 1898, at the Sugar Creek M. H., near Wayland, Henry Co., Iowa. Ministers, brethren and sisters are earnestly invited to for the HERALD, who will pay one year be present. Also at the same place, on the 1st of Oct., 1898, a Sunday School Conference will be held. Sunday school teachers and pupils are all invited to he present. The pearest R R stations are at Wayland, Iowa, on the Iowa Central R. R. and at Noble, Iowa, on the B.

> The Annual Church Conference for the state of Missouri will be held near Garden City, Cass Co., Mo., on Sept. 22 and 23, 1898,

& W. R. R.

The Sunday School Conference will he held at the same place on Sept. 26 and 27. All are cordially invited to be present and take part in both conferences. Nearest railroad station is Garden City on the K. C. C. & S. Ry.

I. B. KING.

S. GERIG.

The Annual Conference for Kansas, Nebraska and Oklahoma will be held at the Roseland Mennonite meeting house. near Roseland, Adams Co., Neb., on combine to make it one of considerable Thursday the 6th of October, Ministers,

importance to u8. A mild hint to the brethren and sisters are earnestly invited to he present.

Sunday School Conference for the same district will be held at the same place on the 5th of October. Sunday school workers and all interested in the work are cordially invited to attend. The nearest R. R. stations are Roseland on the St. Joe & Grand Island R. R., and Avr. on the B & M. R. R. Those who come to the former place will be met by A. Shiffler if due notice be given of their arrival.

If it will be more convenient for some to come to llastings, Neh. or to Pauline, Neb., or to Ayr arrangements will he made to meet them If due notice be given to the undersigned at Avr. Neb.

DANIEL BURKHARD.

The Conference for Indiana and Michigan will be held at Nappanee, Elkhart Co., Ind., beginning the second Thursday in October (13th) at 9 A. M. Nappanee is situated on the Baltimore and Ohio R. R. Bishops, ministers, deacons, brethren and sisters, from other parts of the country both east and west, are cordially invited to meet with us in conference.

SERMON FOR FAULT-FINDERS.

When a man has a particularly empty head, he generally sets up for a great judge, especially in religion. None so wise as the man who knows nothing. His ignorance is the mother of his im pudence, and the nurse of his obstinacy.

Now these are the bits of cheese which cavillers smell out and nibble at. This man is too slow, and another too fast. The first is too flowery, and the second is too dull. Dear me, if all God's creatures were judged in this way, we should wring the dove's neck for being too tame, shoot the robins for eating spiders, kill the cows for swinging their tails, and the hens for not giving us milk! When a man wants to beat a dog, he can soon find a stick and at this rate any fool may have something to say against the best min-

I believe that most people think it an uncommon easy thing to preach, and that they could do it amazingly well themselves. Every donkey thinks itself worthy to stand with the king's horses. Every girl thinks she could S. Love it not! keep house better than her mother. But thoughts are not facts: for the sprat thought itself a herring, but the fisherman knew better.

I have heard men find fault with a discourse for what was not in it. No matter how well the subject in hand was brought out, there was another subject about which nothing was said, and so all was wrong; which is as reasonable as finding fault with ploughing because it does not dibble the holes for the beans, or abusing a good cornfield because there are no turnips in it. Does any man look for every truth in one sermon? As well look for every dish in one meal, and rail at a joint of beef because there are neither bacon, nor veal, nor green peas, nor parsnips on the table. Suppose a sermon is not full of comfort to the saint, yet if it warn the sinner shall we despise it? A handsaw would be a poor tool to shave

SUNDAY SCHOOL LESSONS.

LESSON X1.-SEPTEMBER 11.

SINFUL INDULGENCE .- Amos 6: 1-8.

GOLDEN TEXT,-They also have erred through wine, and through strong drink are out of the way .-

September 1,

INTRODUCTION.

TIME.-Probably about B. C. 750.

PLACE.-Tekoa, slx miles south of Bethlehem, was the native town of Amos. The scene of his labors was Bethel, twelve miles north of Jerusa lem

RULERS.-Jeroboam II., king of Is rael 825 to 784. Uzzlah, king of Judah, 810 to 759. Tiglath Pileser ascended the throne of Assyria in B. C. 745.

CONTEMPORARY PROPRIETS.-Amos followed Jonah. Hosea prophesied chiefly after Amos during the same reign.

Amos.-The name means burden of burdensome, agreeing with his heavy message of coming calamity, called of ten "a burden" because it burdened and weighed down the soul of the prophet who was thus compelled to speak. Amos defended himself against the charge of being a hireling prophet. He says that he was never a prophet nor a prophet's son; that is, he was a layman not educated in the school of the prophets: "but I was an herdman, and a dresser of sycomore trees" (7:14 Re vised Version). He was what we would call a farmer Like the apostles, he was an unlettered man untaught in the schools, and like them, he had that best culture and training which comes from living close to God, and filling the mind with divine thoughts and feelings. How he learned that he was to speak God's word we do not know. "While he was musing the fire burned." By some vision he saw the future: by some divine impulse he was impelled to speak God's word. He spoke because he must.

DAILY READINGS.

M. (Sept. 5.) Sinful indulgence.

Amos 6: 1-8 Prov. 23: 15-23 W. Walk wisely. Eph. 5: 6:21 T. Punishment of sin. Isa. 24:1-12 Isa. 47:5-11 F. Given to pleasure. S. Sin of worldliness. James 4:1-10 1 John 2: 12-17

> LESSON X11,-SEPTEMBER 18, CAPTIVITY OF THE TEN

TRIBES.-2 Kings 17:9-18. GOLDEN TEXT.-If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever .- 1 Chron. 28:9.

INTRODUCTION.

Time.—In December of B. C. 722 or early in B. C. 721 the fall of Samaria took place.

PLACE Samaria. This capital city appears to have held out against the siege of the Assyrians for several years after its provinces had been depopu

RULERS.-Hoshea, king of Israel, eight years on the throne. Hezekish, with; shall we therefore throw it away? king of Judah, five years on the throne,

Sargon, king of Assyria. He had re cently succeeded Shalmaneser IV. KALONA, IOWA, AUG. 9TH, 1898.

PROPHETS.-Isalah and Micah were

prophesying in Judah at this time.

Hosea, the prophet of Israel, died

COURSE OF EVENTS .- During the

agony of Israel, the southern kingdom,,

Judah, passed through some notable

experiences. See 2 Chron. chapters 29,

30. For a long time the northern king-

dom had been hut slightly removed

from anarchy; one king rapidly suc-

and repeatedly terminated by murder.

The prophets had denounced the sins

of Israel and predicted its speedy

downfall. The time for the fulfillment

had come. The Assyrian power had

heen turned away, we may suppose by

dred years. Now, when the cup of the

iniquity of Israel was full, it came

once more and rolled over the land like

a resistless surge of the mighty ocean,

THE FATE OF THE TEN TRIBES .-

All we know of their fate is that they

were lost. God expressly said (Amos

9:9), "I will sift the house of Israel

among all nations, like as corn is sifted

in a sieve, yet shall not the last grain

fall upon the earth." Most of them

probably were lost in the mixed popu-

lations where they settled. Some re

turned and joined Judah. All attempts

to identify the black Jews of Malabar,

the North American Indians, the Tar-

tars, the modern English, the Nestori-

ans, or the Afghans with the remnants

of the lost tribes are purely fanciful.

DAILY READINGS

F. Consequences of sin. Isa. i:1-9

DISCONTENT.

2 Kings 17:1-5

M. (Sept. 12.) Fruit of obedieuce.

T. Captivity of the Ten Trihes.

T. Prophecy of captivity.

Hurlbut.

the hand of God, for more than a hun

shortly before the captivity.

Bro. D. D. Miller of Middlebury, Ind., came into our midst July 30th, and preached at the Union (Werey) M. H., until the following Tuesday eve, when he began holding services at the West Union M. II. which were continued till Saturday evening, Aug. 6th, at which time services were held at South English. On the same evening (Aug. 6th) Bro. John Smith of Metamora, Ill and Bro. Sebastian Gerig of Wayland, Iowa, held services at the Union (Werey) ceeded another, the reigns heing short M. H. and on Sunday they with Bro. D. D. Miller proceeded to ordain a minister for the West Union congregation. The lot fell on our dear young brother Samuel Erh. May the Lord ever give him the strength to preach the Word with all diligence. On Sunday evening, Aug. 7th, services were held at the West Union M. H. and on Monday evening at the East Union M. H. The Lord abundantly hlessed these services in the encouragement of the hrotherhood and the salvation of souls. Eleven made the good confession. May the Lord abundantly bless the efforts of the hrethren as they go from place to

CORRESPONDENCE.

place preaching the Word. COR. WEAVERLAND, PA., AUG. 19TH, 1898. On Sunday, Aug. 14, twelve precious souls were baptized and received into the church here by Bish. Jacob N. Brubacher, By 9 A. M. the large meeting house was filled with attentive hearers, and many were obliged to remain outside for want of room. Nine persons were baptized in the church, and after services we repaired to the Conestoga creek where the other three were baptized in the stream; the rite was witnessed by hundreds of persons. O how eager, and anxious, the people seem to witness these solemn rites performed on others,-then why not have 2 Kings 17:9-18 the same ministered unto themselves? W. Rejected of God. 2 Kings 17: 19 29 Christ said, "lie that helieveth, and is baptized, shall be saved. He that believeth not shall be damned." What can be plainer in God's word? May these young souls become shining lights, S. Punishment of pride. Isa. 9:8 17 and living epistles, is my wish and S. Sin of rejection. Matt. 21:33 43 prayer. In the afternoon Bish, Brubacher delivered a brief hut edifying address to the Sunday school. On the 18th inst. our first Annual Harvest Serv ice, for this section, was held in the Weaverland M. H.; the meeting was well attended. We had with us the following visiting ministering hrethren: John Landis of Mellinger's, A. D. Wenger of Millersville, and I'hares Witmer of West Earl. Bro. Landis spoke in the

German language from Deut. 16:16,-

followed by Bro. Wenger in the English

language from Luke 16:11. The ser-

mons were soul stirring, and refresh-

ing, and resulted in winning souls

to ('hrist. Truly we owe abundant

thanks to God our lieuvenly Father for

the many blessings He has bestowed

upon us from time to time, and for the

rich spiritual blessing He has showered

FROM OHIO, 11.1., Aug. 13, 1898.

We were again blessed with spiritual

blessing on the 3ist of July through

the efforts of Bro. Peter Zimmerman of

Roanoke, Ill. Bro, Zimmerman preached

Sunday morning from Rom. 12, Sunday

evening from Phil. 2. Not quite two

weeks later Bro. D. D. Miller and Bro.

D S. W.

upon us during these meetings.

When sometimes our feet grow weary On the rugged hills of life— The path stretched long and dreary— With trial and labor rife— We pause on the tollsome journey liancing backwards in valley and gien And sigh with infinite longing, To return and begin again.

Far behind is the dew of the morning In all its freshness and light,
And hefore are doubts and shadows.
And the chill and gloom of night. We remember the sunny places We passed so carelessly then, And ask with passionate longing To return aud hegin again.

Ab. vain, indeed, is the asking; Life's duties press all of us on; And who dare shrink from the labor. Or sigh for the sunshine that's gone And it may be, not far before us
Wait fairer places thau then;
Life's paths may yet lead by still waters, Though we may not begin again.

Forevermore apward and onward Be our paths on the hills of life; And soon with a radiant dawning Transfigures the toll and the strife and our Father's hand will lead us Tenderly neward then In the joy and peace of a fairer world He'll let us begin again, -Scl. L. M. J. Joseph Burckey appeared among us. We rejoiced over such showers of blessings. Bro. Burckey preached from Heb. 4. Bro. D. D. Miller from Luke 4:18, 19. May God bless the dear hrethren that they may go out with more zeal and energy preaching Christ to all people and pointing out the way of salvation. Oh may we all heed the warnings of the Bible lest we fall. We thank the kind brethren for their visit and kindly invite all ministers of the Gospel of Jesus Christ to come and visit us.

C. D. SALTZMAN

DENRIGH WARWICK CO., VA., AUG

18, 1898.-On the evening of Aug. 3rd,

Blsh. J. M. Shenk, accompanied by

Bro. Geo. Ross, hoth of Elida, Ohio,

came, rather unexpectedly, into our

midst. Two appointments were made

in which Bro. Ross earnestly taught us the word of God, after which, on Saturday the 6th, he again left us for Fauquier and other counties in Virginia. Ilis visit, though short, was much appreciated. Bro. Shenk remained with us nearly two weeks, holding quite a number of meetings. As a result of these meetings, by the grace of God, six persons became willing to confess Christ and to he united with His church by water baptism which rite was performed on Sunday the iith. In the On the 9th of August, 1898, Bro. Jona afternoon of the same day communion services were held. The church here has been duly organized and will be known as the Warwick River Congregation, now twenty-live in number. The ministers in charge are Jacoh Hahn (German), D. Z. Yoder and I. D. brother and bless him and give him Hertzler (English). Some of the natives strength to proclaim the word of God who were present at some of these meetings seemed to be much impressed with our doctrine and appearance, some ous light of God. Joseph Kunns. freely expressing themselves as being confident that we were the true church of God. May we by our holy walk, con duct and conversation prove ourselves to be such. We feel thankful to God and the dear brethren for their visits, and invite them as well as others to visit us whenever they can conveniently do so. The people here as far as we know are enjoying reasonably good health, and while this is not a place where sickness and death never enter, the rumor that there is much sickness and malaria here and that people in general are disgusted is, we feel safe in saying, altogether unfounded.

Shiremanstown, Cumberland Co., PA, Arg. 15, 1898.—The return once more of this season of the year occasioned the assembling of brethren and sisters on the 13th inst. at Slate Hill church in Harvest Meeting services. The ministering brethren Christian Strite and George Keener, from Washington Co., Md., kindly left their homes to be present. Bro. Strite spoke ably from Ps. 65:11, followed by Bro. Keener. They also filled appointments on the evening of the 13th and morning of the 11th. Two weeks previous we were favored by visits from I're. Jacob Bucher of Adams Co., Pa., and Pre. A. D. Wenger of Lancaster Co., Pa., both speaking at the Sunday morning services. It is to be hoped that the word spoken may have fallen into receptive minds and hearts and be blessed by God to the edification of the hearers.

BERLIN, ONT .- We have been favored in Waterloo Co., with a visit from Bish, Andrew Mack from Berks Co., Pa. He preached at several of our churches in the county. His addresses were very practical, holding forth the Christlan's duty to live and walk in the Spirit. May God's name be glorified. He was accompanied by his wife and daughter, and his son Noah Mack and family from Lancaster Co., besides other hrethren and sisters-making in all a company of thirteen. Bro. Noah Mack's stirring addresses were much appreciated in the Sunday schools he vis ited. We are glad for such visits.

E. S. H.

FROM CANADA, Bish, Elias Weber and wife, I're, E. S. Hallman and wife and a number of other brethren and sisters from Waterloo Co., Ont., expect to visit in Pennsylvania. They expect to arrive in Montgomery Co., Pa., on the 25th of August. They also think of extending their trip through Ohio and Indiana before returning to their homes. Bro. Weber expects to accompany some of the Pennsylvania visitors now in Canada on their return trip. May the Lord bless the brethren in their work on this trip among the churches.

.

STRANG, FILLMORE CO., NEBR. than Troyer of Lagrange, Indiana, came into our midst and held one meeting in the evening. Bro. Troyer's text was John 5:24, 25. He made the meaning of this passage of Scripture very plain to his hearers. May God be with the with power and spirit so the many more may be brought into that marvel

MISSION MEETING.

Quarterly meeting of the Mennonite Sunday School Mission was held at Paradise, Lancaster Co., Pa., on Thurs day, July 25, 1898.

Notwithstanding the threatening weather, with actual rainfall in the morning, 9(30) found the large meeting house well filled with an eager audience.

After singing, and prayer by Bro. A. D. Wenger of Millersville, Supt. Mel linger briefly reviewed the work of the Mission thiring the last three months, and called to the chair Bro. II. D. Charles of Millersville, who acted as moderator during the day.

The minutes of the last meeting were read and approved, after which Bro. J A. Ressler, of Scottdale, preached an instructive sermon, applicable to a harvest home service which on this occasion was held in connection with the quarterly meeting), from Luke 10:2. He spoke of the fitness of a special service in thankfulness to God who gives us the harvest. While man may supply some of the elements of plant growth, he cannot substitute anything for the sunshine, so much needed for the maturing of our crops. He emphysized the need of epergetic work in harvest time, as neglect at this season would entail great waste. He applied the same principles to the spiritual harvest that needs to be gathered.

When the Saviour was on earth He and ilis disciples were so busy that on one occasion they said they "had no time so much as to eat." How much

have no promise of to-morrow," says our Lord. To-day there are needed energetic workers, strong hands, to gather the souls that are ready for the

Song by the congregation, "Gather in the Golden Grain."

A report of the Welsh Mt. Industrial Mission was given by Secretary N. H. Mack and chairman of the board of directors, S. II. Musselman,

This Industrial Mission is an offspring of the Sunday school Mission and makes its reports to the public at the quarterly meetings of the latter.

it owns seventeen acres of land on the mountain, now partly cleared and cultivated. They are at present prospecting a flint quarry, which bids fair to give remunerative employment to a school privileges for the colored children on the hill, which they at present of a trial term of four months during are of slow growth, the coming winter.

The various superintendents of the mission Sunday schools gave brief Pa. Many Scripture promises were held statistical reports of their respective, out for the faithful worker, and the schools. The aggregate enrollment of scholars is nearly five hundred.

An address, entitled, "Some Sunday school statistics," was given by Bro. B. promised to bim that enduretb to the F. Book of Strasburg.

The first Mennonite Sunday school in Lancaster County was organized at later, by the Strasburg school. There are at present forty-one Mennonite Sunday schools in the county.

Interesting statistics were given with enjoyment had been spent. regard to Sunday school work in gen-

After singing, "At the Golden Gate of Prayer," the meeting took a recess to 1.30 P. M.

During the noon recess between fou and live hundred persons partook of function prepared in the basement of the meeting house.

Before the hour of the afternoon opening the house was crowded to its utmost capacity, and many coming later failed to gain admittance to the large roam. The day was very warm and the crowded condition of the house made the heat intense: but the audience listened with unfailing interest to the addresses of the atternoon, and sang the numerous songs with a spirit that

was truly inspiring.

After prayer by Bro. C. M. Brackbill, of Gap, the subject "The Grace of Giving" was discussed by the brethren Christian Neff of Strasburg, and J. R Buckwalter of Kinzer. Giving is en joined upon us by the Bible. In ancient Bible times they were told how much to give for the Lord's work, and Christ. teaches us in what spirit to give. If we withhold that which belongs to the Lord, we may receive a curse instead of a blessing. Christ says, "Seek first the kingdom," etc. We are so ant to get things turned about and act as though the command were, "Seek first the necessaries and comforts of life and then the kingdom of God." There are right and wrong motives for giving. The giving that is of grace is a benefit both to the recipient and the giver. Song, "I Gave My Life for Thee,"

the Scriptures the equality of all men before God, and that it is a sin to look out only for "No. 1." God's law says, "Than shalt love the Lord thy God with all thy heart ... and thy neighbor as thyself." The Gospel is a Gospel of

Song, "While the Days are Going By." Discussion, "Principle vs. Policy," by Ira L. Hershey, of Hess, and Amos Hoover, of Kinzer,

The speakers gave conclusive evidence by lessons drawn from the Bible, that the sacrificing of a right principle for the sake of apparent policy is a sad mistake and wili bring about mischief every time. The addresses were able, interesting and instructive.

Song, "Christian Walk Carefully." Bro. Mack, secretary of the Weish Mt. number of hands. A petition bas been Industrial Mission, asked the people sent to the school boards, asking for not to judge of their work by visible things, or to expect too rapid results. Quick growth means rapid decay. do not have. Promise has been given. Things that are permanent and lasting

> "Address, "l'romise of reward" by Bro. Samuel Hess of Shiremanstown. workers of the Mission were encouraged to press on with courage and zeal, looking for that final reward that is end

After singing, "At the Crossing over Jordan" the meeting adjourned. Lib-Willow street in 1871, followed, a year eral contributions were received for the support of the work of the Mission, and the large crowd dispersed, feeling that a profitable day of spiritual and mental

Amos A. Ressler, Sec

MINUTE OF THE LONDON YEARLY MEETING OF THE SOCIETY OF FRIENDS.

23D OF MAY, 1898.

A report has been received from the Meeting for Sufferings in regard to the Dukhobortsi. This Meeting approves the action which has been taken by its Representative Meeting; and in strong and near sympathy with this suffering people we adopt the draft address which accompanies the report, and we commend its circulation and the whole subject to the continued care and attention of the Meeting for Sufferings. We trust that our members generally may be able to raise funds to assist the speedy emigration from Russia of the Dukhohortsi

Signed on behalf of the Meeting.

CALEB R. KEMP, Clerk, Devoushire House, 12 Bishopsyate Without London R C

Following is an address to members of the Society of Friends, and to those who unite with them in believing war to be incompatible with the teaching of onr Lord and Savior Jesus Christ.

Dear Friends,-We desire to lay before you the case of the people who are known in Russia as the Dukhohortsi (a word signifying those who strive in the Spirit), who are at present under suffering in that country for their refusal to bear arms.

They were originally drawn together in the last century by the conviction Creator" by N. B. Grubb, of Philadel- in acting on this conviction they came

time have we? To-day is our time. "Ye ject, James 2:8, 9. He showed from the law by which the conscription is enforced in Russia, until in the time of the Emperor Nicholas I, they were exiled from the Crimea, where they had heen settled, to the Western Transcau-

Gradually, bowever, they had declined from the measure of light and knowledge experienced by their predecessors, until they ceased to maintain their tes timony against war, although they continued in the course of industry and probity which had made them outwardly prosperous.

This was their general condition till some three years ago, when, through the instrumentality of one of their own number, their community was aroused from its lethargy with the solemn message, "Remember from whence thou art fallen, and repent, and do the first works." In the awakening which fol lowed they were constrained again faithfully to witness to the truth com mitted to them. Humbly, but firmly they refused any longer to perform mil itary service, and thus exposed them selves to severe suffering at the hands of the authorities appointed to enforce it. Floggings, imprisonment, fines, exite of some to Siberia, and driving of others from their homes and farms into districts where they were left without food or shelter, followed in rapid succession, until many hundreds died of want or of sickness resulting from their privations.

Their condition being at length brought to the knowledge of the Empress Mother and of the Czar himself. by petitions entreating leave for them to emigrate from Russia, the Emperor, honourbly discriminating between the disobedience to the law by evildoers, and a disobedience arising from conscientious endeavor to do right, granted this request, subject to some limita

As the Society of Friends have as a body, always maintained the incompatibility of war with that teaching of Christ which enjoins us to love even our enemies, we have feit deenly for the Dukhobortsi in the heavy triais through which they have been passing for their witness to the same truth. We are humbled in the remembrance that the religious and civil freedom we ourselves enjoy has been gained through heavy suffering by those who have gone before

us. Other men have jahoured, and we have entered into their labors, and we feel that the trials so patiently endured by these poor Russian peasants should not only recall to us the need of holding fast to our testimony to the truth so dear to them, but that their condition should awaken our active sympathy on their bebaif.

Gratefully recognizing therefore, as we do, the desire of the Emperor of Russia to spare the Dukhohortsi from further suffering, in permitting them to emigrate, we feel we ought to give effect to it, as far as lies in our power, by contributing towards the cost of such emigration, as these poor people them selves are without the means of defraying it.

We also desire to bring the circum. stances to the notice of Friends everywhere, as well as of all others who hold the same conscientious conviction of that it is unlawful for Christians to the unlawfulness of war to the follow-Address "Man's Caustity before His shed the blood of their fellow-men; and ers of Christ, as we believe they will gladly evince their sympathy for the

them the monetary aid of which they are now in need. (Signed, for the Committee of the Meet ing for Sufferings, JOHN BELLOWS.)

Subscriptions may be sent to Isaac Sharp, 12 Bishopsgate Without, London E. C. The Funds will be administered under the care of the Society of Friends The "Meeting for Sufferings" is the Standing Committee of the Society and was so named from its being originally appointed to aid members who were in prison, etc., for conscience sake.

FEET-WASHING.

"If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." Jno. 13:14,

A COMMAND

There has been much contention con cerning the real meaning of the thir teenth chapter of John: yet no language in the Bible is more plainly and forci bly written. All Bible students agree (1) that Jesus washed His disciples feet: (2) that He explained what it meant; (3) that He commanded them to wash one another's feet: (4) that He afterwards commanded them (Matt. 28:19) to "teach all nations" to "ol serve all things" that He had commanded them; and (5) that feet-washing is one of the "all things" that He com manded His disciples to observe. With these facts conceded by every one, it is difficult to conceive how there can be any difference of opinion as to what our real duty is with reference to the sul ject under consideration. Yet we know that there is a difference and it is to these differences we now address our

VARIOUS OPINIONS.

One class of persons disposes of this subject by ignoring it entirely. Some contend that while this was a command, with the idea that it should be ob served, conditions have changed, and its observance is no longer necessary. Others say that this is a command, but it is not essential to salvation; therefore we may do as we wish about observing it. Many persons contend that feet washing is to be observed as a good work, not as an ordinance; that Christ here taught a lesson of humility, giving out the idea that we should never be so proud as not to be willing at any time to stoop to wash our brethren's feet Another view is that Christ, knowing the disposition of man to exalt himself instituted the ordinance of feet-wash iug as a ceremonial service, to he ol served by His followers through ail coming ages as a symbol of a "meek and quiet spirit" and of the equality of all Christians.

Whatever may be the merits of these views, it is evident that some of them must be wrong. Human opinion is wrong so long as it conflicts with the word of God. It remains for us, therefore, to consider this subject in the light of the Scriptures, fling to the winds all testimony contrary thereto. and establish ourselves upon a Gospel foundation

FEET-WASHING IN THE OLD TESTA-MENT.

Turning to the Old Testament, we find this subject mentioned both as a service and as a ceremony. As a service, It is mentioned in Gen. 18:4, phia. He took as a basis for his sub- in conflict, on several occasions, with Dukhobortsi by uniting in rendering where Abraham entertained three angels; in Gen. 19:2, where Lot was serving in a similar capacity; In Gen. 43:24, where Joseph entertained his brethren; and in several other places. From these scriptures we learn that the customs of those times required the host to set out water that the guests might wash their own feet. This was similar to our modern custom of setting water before our guests that they may wash their hands and faces. Like our modern custom, the ancient usage was for personal comfort as well as for cleanliness. Since their feet were imperfectly cov

1898

see a cause for the origin of this ancient custom. As an ordinance it was practiced by Moses, and Aaron and his sons. An account of its institution is recorded in Ex, 30:17-21. An account of its observance is recorded in Ex. 40:30-32.

ered with sandals, it is not difficult to

We notice this difference between feet washing as a custom and feetwashing as an ordinance, as the two appear in the Old Testament. As a custom, it was observed, not because it was a command (for nowhere in the Bible has a voluntary custom been enjoined upon us as a religious duty), but because circumstances dictated and human reason acted. As an ordinance, it was instituted by authority of God and a reward offered for its observance.

The very unobservant reader will not fail to observe that the washing of feet, as mentioned and explained in John 13, more nearly resembles the ceremonial feet-washing than the service feet-washing mentioned in the Old Testament. Compare the washing of feet as presented in John 13:1-17, with the washing of feet as presented in Ex. 30: 17-21, and it will be noticed that they are alike in two particulars: (1) both are instituted by divine authority; (2) there was a reward promised for its obser-

IS FEET-WASHING AN ORDINANCE? To answer this question, we must first determine the meaning of the term. Webster defines an ordinance as "an established rite or ceremony." it has also been defined as "a command with a purely God-ward meaning." From these definitions and other testimony of Bibie scholars, we conclude that an ordinance is an act or ceremony instituted by some one who has author ity to do so. An ordinance is not a sac rament in the sense that the original meaning of the word sacrament implies. Applying the subject under consideration to this well-authenticated view, as to what constitutes an ordinance, we conclude that feet washing is an ordinance, because

1. There can he no doubt as to the authority of Jesus to institute anything He saw fit.

2. That Hehere instituted something new, is evident from the expression, "What I do thou knowest not now," That He intended His disciples to continue the practice, is evident from His commandment to "wash one another's feet."

3. That He intended this as a church ordinance, is evident from the fact that He did what He did as the head of the church. The reading of this chapter impresses us with the thought that no one but Christ and His disciples participated in feet-washing. Since this ceremony was instituted in church, partic by the One, who, above all others, had sufferings might be kept fresh before needeth not save to wash his feet;" and,

ordinance.

heard any one dispute that the washing of feet, instituted according to Ex. 30:17 -21, and practiced according to Ex. 40:30-32, was an ordinance. Wby then should we dispute that the washing of feet, as mentioned in Jno. 13:1 -17, which resembles it in essential particulars, is an ordinance?

PLACE WHERE THIS CEREMONY WAS INSTITUTED.

It has long been a matter of controversy as to where this ceremony took place. As we recognize a command as a command, regardless of the place where it was given, we do not consider this essential to the solution of the question under consideration. Still it might he well to notice briefly this ble spirit of our Savior, and brings bephase of the question to throw some light on the relation which this ordinance sustains to another ordinance instituted by our Lord and Master-the communion.

COMPARING SCRIPTURES.

Luke 22, and Jno. 12, we glean the following facts:

1. Satan put it into the mind of Judas Iscariot to betray his Lord at or after the Bethany supper, but before the Passover supper mentioned in the first three Gospels, or the supper mentioned in John 13, (Matt. 26:11; Mark 14:10; Luke 22: 3-6; John 13:2).

2. Jesus informed His disciples of His coming betrayal at the Passover supper mentioned in the first three gospels and at the supper mentioned in Jno. 13, (Matt. 26:21; Mark 14:18; Larke 22:21; Jno. 13:21.

3. Judas went out after this supper to inform the chief priests of the wherea bouts of Jesus (Jno. 13: 27). We believe this to be in accordance with a previous

agreement. 4. Matthew, Mark and John record the fact that Judas received the sop at this supper. Luke says in the same connection, "The hand of him that betrayeth me is with me on the table. (Matt. 26:23; Mark 11:20; Luke 22:11;

Lohn 13 · 9(1) These facts are sufficient to convince us that the l'assover mentioned in the first three gospels and the supper mentioned in John 13 were one and the same supper. We know that there are technical points which may be so construed as to lead to different conclusions, but the weight of gospel testimony is on the side which we have just indicated. We are led to the conclusion, therefore, that the ordinances of the communion and of feet-washing were justituted at the same time. No better time could have been selected Our Savior was now at the close of His earthly career. His work was about completed. Itis miracles had been wrought. His ductrines, which were to send a thrill of joy through every ('hris tian heart, had been promnigated. His disciples had been indoctrinated, and His "hour was come." Here, in the dead of the night, when Nature's veil had wrapped the earth in solemn repose, and His enemies were hiding be hind the veil of darkness to carry out their infamous plot to put an end to His existence, He solemnly instituted two ordinances or memorials, whereby the principles of His religion and His

authority to do so, we call this a church the minds of the people forever-feetwashing, the symbol of humility; that We have another reason for calling quality of the mind through which alone this an ordinance. We have never the universal brotherhood of man can be maintained; and the bread and the cup, symbols of His broken body and shed blood; the memorial through which His sufferings and death are to be remembered forever.

NECESSITY FOR THIS ORDINANCE.

It is scarcely necessary to argue that an ordinance like the one under consideration is a help to the cause of true holiness. Christ knew the disposition of man. The sons of Zebedee were not the only ambitious men in the church. l'ride, that arch enemy of godliness, is everywhere to be found. But does the washing of feet as a ceremony make Christians humble? No: but it helps. It impresses them with the humfore them the necessity of maintaining the universal brotherhood of man. There are two facts which should never be lost sight of, in considering the necessity of observing this ordinance:

1. A thousand years of indoctrina-By comparing Matt. 26, Mark 10, tion would never induce a church whose members are foremost in the vanities of this world to adopt this bumiliating ordinance.

2. History has proven that whenever a church has set aside this ordinance, that soon all the Bible ordinances and restrictions that call for self-denial found their way out at the same door. Let this sacred ordinance remain in our churches forever, to show that as Christians we stand on a common level. Let us defend it and practice it, (1) because it is a command, (2) because of its influence in keeping the spirit of true humility in our churches, (3) because it is a privilege which we cannot afford to fail in exercising.

OBJECTIONS TO CEREMONIAL FEET-WASHING.

1. An old custom.

It is urged that Jesus here followed an old, Jewish custom, and that He Himself washed His disciples' feet to give them an example of humility. This objection might have weight, were it not for the fact that Christ informed l'eter that he (l'eter) knew not what ile (Christ) was about to do. "What I do, thou knowest not now; but thou shalt know hereafter." Certainly Peter was not ignorant of this time-honored enstom. Besides, the Scriptures will hardly sustain us in an assertion that they had a custom of "rising from supper" to wash feet. The Levitical law was very strict on this. They took their baths and did their washings be forehand. Not mentioning the fact that the disciples were not the guests of our Savior, and that therefore He owed them no service of this kind, the Scriptures sustain the idea that it was instanacy for guests to wash their ora rel, just as our guests wash their own

hands and faces. 2. Christ preforming a service

It could not have been that; for the Jewish law was very strict concerning the cleansing process before partaking of any feast. Especially was this true of the Passover. There being no cleansing to do after supper began, there was no need for service of this kind. When l'eter demanded that his hands and his head be washed, Christ informed him that "he that is washed

"ye are clean but not all." Because they had soiled their feet? Oh no! "For he knew who should betray him; therefore said he, ye are not all clean." It is clear, then, that this was not an act of cleansing; but a ceremony designed as a symbol of humility; as He afterward explained.

3. Not a command; but a statement telling us what we ought to do.

Not a command! Then what is a command? "I have given you an exumple, that ye should do as I have done to you." In other words, "I have washed your feet. I bave explained the meaning of the act. Now I expect you to do as I bave done to you, What did He do to them? He washed their feet. What did He intend that they should do? Wash one another's feet. "Ye should do" makes this a pos itive command.

But suppose it were simply a duty pointed out. Is any one justified in not doing what he ought to do? Can we be obedient and not do what our Savier plainly says we ought to do? If any one chooses to he contentions, and to quibble because the word "ought" is not sufficiently strong to compel obedience, let him learn a lesson from the unprofitable servant (Matt. 25:30) who was commanded to be cast into outer darkness because he had failed to do what he ought to have done.

4. Silence of the Scriptures on this Subject.

It is urged that if this were really intended as a ceremonial service, we would find more frequent mention of it in the epistolary writings.

The subject under consideration is more than a mere arhitrary command, There is nearly half a chapter devoted to it. Our Savior first gives the example, next explains what it means, then gives the command. That should be sufficient to make us understand What more do we need?

Besides, no church was ever established by epistolary writings. The apostles went about from place to place, preaching the Gospel and establishing churches. The doctrines were first delivered to them, not by epistles, but in person. Ceremonial worship is mentioned in the epistolary writings only when it was found that those doctrines were abused or misunderstood The subject of feet washing is barely mentioned; for it was so clearly set forth in Juo. 13, that there was no necessity for misunderstanding it; hence there was no necessity for frequent mention. There is but a faint echo from it in the epistles, which is enough, however, to show what importance the apostle placed upon it. The reference

. Feet-Washing as mentioned in 1 Fim. 5:10 placed in the Category of good Works.

It is urged by some that since this subject is mentioned in connection with a number of good works, it must also he classed with these Christian duties.

in one sense, it is a good work. We perform a good work when we suffer ourselves to be baptized, partake of the communion, or do anything else com manded by divine authority. In this sense it is a good work; but it cannot be taken in the sense that it means a deed of charity. The Bible does not ad mit of us confining our deeds of charity to "saints" alone. Had this read, "the

needy's feet," or "guest's feet," or stranger's feet," or "visitor's feet," there would be more ground for argument: but since it expressly states "the saints' feet" it puts this passage in line with our Savior's admonition to saints. "Ye ought to wash one another's feet. In this way do we wash the saints' feet,

THE SUBJECT "SPIRITUALIZED." Some that object to ceremonial feet-

washing, pretend to draw a "deeper spiritual meaning out of this subject. In their opinion, whenever we perform a good deed for any one such as blacking shoes, dusting one's coat, etc.,) we are washing one's feet. If this is the proper rendering, it is the only instance where our Savior spent much of His valuable time, and a great deal of extra pains, in commanding Ills followers to do what man, by common consent, would do anyway.

Granting, for the sake of argument, that feet-washing was simply a custom, it must have started among men, not by divine authority, but because man, by common instinct, fell into the habit As such, the custom would have been observed so long as the necessity for it existed. What need then of our Savior spending so much of His time, right at the close of llis career, when moments were truly golden, and practical instruction was much needed, to teach man something that would have been done without this emphatic example and command ?

The most reckless characters often observe this command in the sense that these good-works advocates interpret it. When occasion requires they will entertain you, though a stranger, accommodate you with the best they have. and wash your feet, if necessary, without one thought of even respecting the name of Jesus.

Strange as it may seem, there are many Christian professors who say that this is fullilling our Savier's command. It is equally strange that our Savior, who knew all things, should spend al most His last moments in forcibly admonishing His disciples to do what they and everybody else would have done without a word from Ilim. There is not a parallel case to be found in the whole Bible.

Then, what does this "deeper spiritual meaning" lead us to? It leads us to spiritualize" away this important com mand, "Spiritualizing" away the literal meaning of Scriptures that call for selfdenial, usually "spiritualizes" away their spiritual meaning.

After listening to the advocates of a "deeper spiritual meaning" with reference to this subject, and watching the actions of many who discard it without ceremony, we are satisfied to take our Savior at Ilis word, and observe this ordinance as a part of our ceremonial worship. There is a principle underlying this command which is much more far-reaching and important than the mere act of performing a service. The same reason that now prompts people to discard this holy ordinance, caused our Savior to institute it. Substitute service feet washing (which practically means no feet washing at all, for ceremonial feet-washing, and you issue a pressing invitation for pride and caste to enter the churches. God speed the day when all Christendom will stand united not only upon this ordinance. but upon the vital Christian principle of which this ordinance is a symbol.

May our attitude be such that we may day?" for I know what adamantine with gladness hear the words, "If ve know these things, happy are ye if ye do them.

NOTE.-The above article is taken from the book entitled "Manual of Blble Doctrines" by Daniel Kauffman. This book is for sale by the Mennonite Publishing Co., Elkhart, Ind.

THE CHRISTIAN'S ROCK-FOR-TRESS.

To learn what it is to be a genuine Christian and why such a Christian does not go to wreck amid all the temptations of this present world, we need only go to our Bibles. In the thirtythird chapter of Isaiah, we light, for example, on this grand description of the righteous man: "He shall dwell on high; his place of defence shall be the munitions of rocks; bread shall be given him; his waters shall be sure." word of this is worth atudying; it tells the secret of spiritual strength and security: and simply because there is a divine support and a divine supply. "He shall dwell on high." True con-

version is a change of place; it puts a man in a new position toward himself. toward his fellow-men, and toward God. While the ungodly build down on the shifting sands, and the tlimsy structure at last "falls in" the wise man makes his abode up on the everlasting cliffs. I once climbed up to the magnificent fortress of Salsburg, which overlooks wide leagues of emerald plains with the snowy Tyrolese Alps in the background. It is one of the most enchanting out looks in all Europe. But while I could enjoy the splendid prospect only for an hour, I found that a hundred or more people were living up there. So it is blood: with a soul that has been redeemed by the blood of Jesus, and has repented of sin, and been regenerated by the Holy Spirit; he has got into a new position, breathes a new atmosphere, and has a new outlook. He lives up with God This is the true higher life. The morning sun of God's favor shines on him.

heads and hands busy in all the useful activities of life, and yet having our hearts dwelling "in fellowship with the Father and with His Son Jesus Christ. This strong position affords a sure protection from the worst dangers that assail the soul, and the worries that most disturb our peace. The righteous man's "place of defence shall be the manitions of rocks." This vivid passage recalls the rocky heights in Palestine and Syria on which men reared their fortresses in olden times. It describes spiritual solidity, strength and security. This is a picture of all those good men and women whose characters are rock-based and rock built. Their sure foundation is on God's immovable and infallible word as fulfilled in Jesus

Christ. Their faith is no blind guess-

work, no devout delusion; it is a

rational intelligent, whole-hearted grasp

on heaven-revealed truth. It is the be-

lieving soul's response to Him who

says, "Come unto me and I will give

you rest." He says, "Trust me." and

the believer trusts Illm. He says, "Fol-

low me, and I will uphold you," and the

believer follows Him Whenever I

cross over vonder stupendous East

River Bridge, I do not stop to ask the

ticket seller. "Is the bridge safe to-

and at evening time it is still light,

There is such a thing as keeping our

piers aupport the atructure. God saith to me: "Trust ye in the Lord forever; for in the Lord Jehovah is the rock of ages" My divine Savior saith to me "I give unto my sheep eternal life; they shall never periah; nelther shall any man pluck them out of my hands." He will take care of His promises, You and I have nothing to do but believe and obey. I once spent a night in the ancient castellated convent of Mar Saba, in the gorge of the Kidron. All night I lay secure in the strong fortress. while the jackals howled down beneath us, and the Bedouin prowled without the walls. So may every follower of Christ, who has lodged himself in the stronghold of the divine promises, rest securely, and let Satan's jackals howl as fiercely as they choose, or the adver sary lie in wait outside the gateway. When I put my soul and my eternal in terests into Christ's keeping, why should I worry? Duty is mine; service of the Master and my fellow-men is mine; my salvation belongs to Him who hath promised it. Who can separate me from the love of God which is in Christ Jesus our Lord?

If we dwell thus on the munitions of rocks, our characters become solidified also. We get a measure of our Lord's unchangeableness; we become men and women of rock. The apostle l'eter, when writing to his fellow-Christians about Christ, says to them: "Unto whom coming as unto a living stone ve also became living stones, built up into a spiritual house," "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but shideth forever There is a quaint old Scottish version of this passage that puts iron into our

"Who sticketh to God in stake trust Which moveth no whit, nor yet doth reel

But standeth for ever as stiff as sleet?" There is a great demand for thia style of Christians in the business world, and in other avenues of life, as well as in pulpits and in press. Shaky preaching tends to make shaky Christians. A minister whose own knees are quaking with doubt about the Book which God has given him to preach will put no backbone into his hearers; he must be firmly planted on the rock, if he would draw others up to that rock.

There is one more promise to those who dwell up in God's strong fortress Sometimes a garrison is obliged to sur render because their provisions are ex hausted, or the supply of water ha failed. But no danger of this kind need to alarm the children of faith who live in God's Gibraltar. Bread shall be given them, and their waters shall be sure. There is an inexhaustible well in that citadel. Godliness is profitable in all things; even in worldly affairs, those who obey God's commandments are commonly the most thrifty. Chris tianity does not breed idlers, or swind lers, or gamblers, or knaves, or default ers. It is not a bad thing to "live from hand to mouth" when the mouth is the mouth of faith and the hand is the hand of our loving Father. For our hungry souls He makes infinite provis ion: His manna descends every morning, and Jesus Christ is both the bread of life and the unfailing well spring. My friend, if your soul is really dwelling in God's strong fortress, you ought to have a serene countenance and a sweet temper and a singing heart, and

be converting other people to a faith in the brightness and beauty and power of religion .- Theodore L. C. yler, in Light and Life.

TO TIRED MOTHERS.

A little elbow leans upon your knee-Your tired knee that has so much to bear-A child's dear eyes are looking lovingly
From underneath a thatch of tangled nair;
Perhaps you do not heed the velvet touch
Of warm moist fingers holding yours so

You do not prize these blessings overmuch-You almost are too tired to pray to-night

But it is a blessedness! A year ago 1 did not see it as I do to-day— We are all so dull and lhankless, and too

slow
To catch the snnshine till it slips away; And now it seems surpassing strange to me, That, while I were the badge of metherhood, The little child that brought me only good

And if some night when yon sit down lo

You miss the eibow on your tired knee-This restless enrly head from off your breast This lisping tongue that chatters constantly
If from your own the dimpled hands had slipped

And ne'er would nestie in your paim again: If the while feet into the grave had tripped-I could not blame you for your heartache

Their children clinging to their gowns; Or that the footprints when the days are wet, Are black enough to make them frown; or cap or jacket on my chamber floor If I could kiss a resiless rosy foot And hear it patter in my house once more

If I could mend a broken toy to-day, Tomorrow make a kite to reach the sky, There is no woman in the world could say, She was more hissfully content than I: Rut, ah! the dainly pillow next my own Is no longer rumpled by a shining head! My singing birdling from its nest has flown— The little one I loved lo kiss is—dead.

-Sel bu L. M. J.

MV MOTHED Marrie to 14

I ought to love my mother. She loved me long ago; There is on earth no other That ever loved me so. When a weak babe, much trial 1 caused her and much care For me no self-denial Nor labor did she spare.

When in my cradle lying, Or on her loving breast She gently hushed my crying And rocked her babe to rest. When anything has alled me, To her I told my grief; Her foud love never falled me. In finding some relief.

What sight is that which near me Makes home a happy place, And has such power to cheer me? It is my mother's face. What sound is that which ever Makes my young heart rejoic With tones that tire me never? It is my mother's voice.

When she is III, to tend her My daily care shall be; Such help as I can render Will all be joy to me. Though I can ne'er repay her For all her tender care. I'll honor and obey her

MASSILLON was wont to say: "I love a serious preacher, who speaks for my sake, and not for his own; who seeks my salvation, and not his own vain glory. He best deserves to be heard who uses speech only to clothe his thoughts, and his thoughts only to promote truth and virtue."

1898.

A SINKING SHIP. One of the greatest modern apostles

of Hinduism recently uttered the following words before a congregation of his countrymen: "The Indian nation has been for cen

turies carried from the shores of time to the ahores of eternity by the great national ferry of the Hindu system and the Hindu faith. That ship has plied for centuries, taking over generation after generation of human beinga to the pleasant land of future life. But now the ship is old, she is riddled with holes and in danger of sinking. We are on board. As patriots and as men, what is our duty? We must fit up our old vessel. With our heart's blood we must do this work; we must put our brains, our very beings, into it; but shall we aucceed? I come to you, my children, to help in this task. . . . I sit down here beside you. We are sinking, but we will sink together."

One who heard these utterances well said, "It seems like listening to the cry of a perishing faith, like watching the struggles of a failing cause." And how true! Hinduism with its antiquity, its deep philosophies, and its learning, is a sinking ship, and so is every other faith that has not for its foundation the only name given under heaven or among men whereby we can be saved. What need for earnest prayer and unceasing labor that India's millions who are going down with this ainking ship of false faith may be rescued from death and brought to know the true power of God unto salvation!-Indian Watchman.

FAMILY PRAYERS.

Some how or other, I do not know how— Every thing seems so altered now: And to-night, I am thinking I don't know

why— But I'd give a great deal for an old fashioned My lamp seems to show by its filekering light

The face of my lather, as slowly I write. When he said, as the daylight had gone with its cares, "Don't go to bed without saying your

As I said things have changed; and the folks

now don't meet And kneel all together 'round God's mere'

I, somehow, helleve I could face like world's cares
With a much stonter heart if we had family

prayers."
How well I remember our father each day, fould read a few verses- and say, "Let us

Pray!"

And then when the shadows dispelled all the He'd ask the protection of God through the

I see them still kneeling, the servants and 'Fistrne they were kneeling outside in the

hall, For the 'family" was large-heside me there were seven

were seven
Who prayed night and morn to "Our Father
in heaven."
But lather and mother have long since been

dead. And the rest of the ci ildren, and I, are all wed; But oh! It appears like a tale that is told, And although I feel young, I must surely be

old. But somehow or other, I don't know how-Every thing seems so altered now; And to-night, I'm still thinking; I don't know

why-And I'd give a great deal for an old fashioned

My lamp will still show by its flickering light The face of my father, as slowly I write. When he said, as the daylight had gone with

its cares.
'Don't go to bed without saying your prayers!"

HERALD OF TRUTH.

THE man who quarrels with the English, from Rev. 14:13, and Br church and leaves it on the plea that church members have not been helpful to him as they should have been, is nnconsciously publishing the fact that his motive in uniting with the church was not the right one. Paul did not ask, Lord, what wilt thou do for me? but. "What wilt thou have me to do?" The man whose place is in the church does not ask, what can I get out of a membership in this church? but, what can I do as a member of this church, for Christ, and for the church?

MARRIAGES.

ERNST-GEHMAN. -In the Menne ERNST-GEHMAN.—In the Menno-nite church of Olathe, Kansas, by J. H. Hershey, Bro. P. J. Ernst, son of E. Z. and Mary Ernst, to Mary Gehman, daughter of Jacob and Barbara Geh May God bless this union to II glory and to their eternal happiness.

METZLER — RICKERT. - August 6th, 1898, in Mahoning Co., O., at the home of the officiating minister, Hish. John Burkholder, Bro. Harvey A. Metzler and Sister Edith Rickert, all of the above mentioned place. May God's blessings fall along their pathway of

MARTIN-ESHLEMAN. - Bro. John M. Martin and Sister Martha K. Eshleman of Franklin Co. (near Greecastle) Pa. were united in marriage on August 16, 1818, by Pre. Martin Whisler, at the bride's home at the above mentioned

DEATHS.

BLOUGH.—On the 8th of Aug., 1818, in Somerset Co., Pa., Frank Hobert, son of Ulysses and — Blough, aged 1 year. Buried on the 4th at the Stall Mennonite M. H. Services by S. U. Shetler and S. Gindlesperger. Zext, "Mine age is nothing before the."

RUMMEL. On the 20th of August, in Somerset Co., Pa., Annie Elizabeth, only child of Herman and Sister Lucy only child of Herman and sacet Looy Rummel, aged 6 months and 16 days. Buried on the 21st at the Maple Spring Dunkard M. H. Services by L. A. Blough and S. Zimmerman. Text, "Where your treasure is, there will your heart be also." May God bless the sorrowing parents.

The child is not lost, But gone before, To meet her friends On ('anaan's shore

SPRANKLE, Sister Elizabeth Sprankle, of near Menges Mills, York Co., Pa., died August 12, (buried the 15th), Pa, died August 12, (buried the 15th), aged 89 years, 9 months and 42 days. Services were conducted by Pre. Martin Whisler, H. H. Loose and J. Hershey. l'eace to her ashes.

LATSHAW.—On May 10th, 1898, in Spring City, Chester Co., Pa., Jacob Latshaw, aged 65 years, I months and 15 days. Buried on May 11th at Vin-cent Mennonite cemetery. All the services were held at the meeting

ERH. On the 25th of June, 1898, near Shickley, Fillmore Co., Neb., Laura Jane Erb, maiden name Miller, aged 28 years, 8 months and 13 days. She leaves a husband and two children father and mother, two brothers and two sisters to mourn her early death. She was a member of the Amish Mennonite Church.

SHANTZ.-In Wilmot, Waterloo Co., Silantz... In Wilmot, Waterloo Co., Ont., or paralysis, beloved wife of Joseph Y. Shantz. She lived to be over 79 years of age. She lived in matrimouy over 60 years, and leaves a loving husband, nine children and many grandchildren and great grandchildren. Sister Shantz was amber of the Mennomite Church for many years. In Mennonite Church for many years. In her last sickness she bore her adherion with Christian fortitude. May her life long be remembered. Funeral services were held by Bro. E. S. Hallman, in

Amos Cressman, in German, from Phil. 1:21, at Geiger's M 11., where her remains were laid to rest.

Landis.—On the 8th of July, in Mechanicsville, Lancaster Co., Pa., of typhoid fever, Amanda S., oldest daughter of Jeremiah and Fannie Landis, ter of Jeremiah and Fannie Landis, aged 21 years, I month and 8 days. She was buried Monday, July 11th, at the Petersburg Mennonite M. 11., where services were conducted by 1're's J. K. Brubaker and II. Sonon. Text, Isaiah ubaker and II. Sonon. Text, :6. "We all do fade as a leaf." 04:6. "We all do fade as a lear." The funeral was very largely attended over a thousand friends and companions having gathered to pay the last tribute of love.

ONE OF HER COMPANIONS.

STUDER.-Elmer Lee, son of Christian and Emma Studer, died at their home in Roanoke Twp., Ill., July 25th, 1898, at the tender age of 6 months and 28 days. He had been sick only two days with inflammation of the bowels when the summons came and he passed peacefully away to be with the Savior, who said, "Suffer the little children to come unto me." Funeral was held from the Roanoke M. H., July 27, by John Smith and Andrew Schrock.

BOWMAN,-Jacob Bowman was born the 13th of December, 1811, in Lancas-ter Co., Pa. He removed to Ohio in 1832, and in 1839 was married to Sn-1832, and In 1839 was married to Elk-sanna Weaver. He removed to Elk-hart County, Indiana, in 1830, where he remained until 1835, when he and his wife went to live with their daughter, Lydia Greenawatt, in LaGrange Co. Their union was blessed with 13 chil-Their union was blessed with 13 chil-dren, 8 of whom are living, namely, Samuel, Lydia, Katy, Levi, Amos, Susan, Jacob and David. All these, (excepting Katy, who resides in Lynn Co, Kan.,) with their mother were pres-ent at the funeral. The deceased was the grandfather of thirty-one grad-children and great grandfathe was great grandelidren. He was mber of the Mennoulte Church sine member of the Mennonite Culturians 1836. He died July 18th, 1898, aged 83 years, 7 months and 5 days. Funeral was held from the Clinton Brick M. H. Services by Amos Cripe, from 2 Tim. 4:6-8, and John Garber, from Rev.

TROYER. - Mellie M., daughter of Michael and Christina Troyer, was born near Holden, Johnson Co., Mo., Jan. Di, 1878, and died May 9, 1878, near Gartha City Cong Cr. Michael City Cong Cr. Michael City Cong Cr. Michael City 1878, and died May 2, 1883 den City, Cass Co., Mo., aged 20 years, 4 months and 22 days. She was a consistent member of the Amish Mennonite Church and through her long illness she bore her sufferings with Christian fortitude and patience, Melillness she nore her suntering who illness she nore her suntering when the control of the contro has a host of friends to mourn her leath. She was born for a higher des death. She was norm for a might res-tiny than that of earth and we hope to meet her in heaven, "For blessed are they that die in the Lond." Finieral services were conducted by Pre's Lovi Miller and David Morrel. Her remains were laid to rest in the Clear Fork cem-surements a large concourse of relawhere a large concourse of rela tives and friends assembled.

Beautiful spirit, free from all stain heartache, the sorrow and pain,
Thine is the glory and infinite gain.
Thy slumber is sweet.

"It was so sudden," our white fips said, How we shall miss her, the beautiful dead,
Who takes the place of the precious one fled? But God knoweth best.

I think of her who in her youthful

think of her who in her youturn beauty died

The fair, meek one, that grew up and faded by my side.

In the cold moist earth we laid her, when the flowers opened the

leaf, wept that one so lovely should have a life so brief;

have a life so brief; Yet not numeet it was that one, like that young friend of ours So gentle and so beautiful, should per ish like the flowers."

SMUCKER .- On the 6th of Aug., 1898 SMUCKER. On the state of the st Dorn at West Liberty, Logan to Bro. Jan. 18, 1861; was married to Bro. Christian Smucker, Nov. 29, 1881, at Walnut Creek church. This union was blessed with six children, three was blessed with six children, three boys and three girls, two of the latter being twins aged one week. Sister Smucker died with the bright hope and full assurance of life beyond, having put her trust in the Lord. Sie was a faithful member of the Menonitle Church, a devoted wife, a kind mother, and was beloved by all who kreek rest. Remains were followed to neutre of sort Remains were followed to their last rest-ing place by a large concourse of sor-rowing friends who sympathize with the bereaved brother and family. She was buried at Fir Grove Cemetery (near Hubbard). Funeral services wer conducted by Jonas Kaufman, in man, and Amos Troyer, in English Text. Rev. 22:1-9.

S. E. MARTIN.

Hubbard Ore.

RESSLER—On Aug. 3, 1898, at the home of Bro. Abram Metzler near Mar-tinsburg, Blair Co., Pa., of typhoid fever, Sister Lizzie B., wife of Bro. J. A. Ressler, Funeral services were con-ducted at the home of Bro. Metzler Thursday evening, Aug. 4th, by Aaron Loucks, assisted by Abram Metzler, J. Loucks, assisted by Abram Metzler, J and at the Strasburg M. II. in Lancaste and at the Strasburg M. H. in Landester Co., (the place of interment) on Friday at 3:30 P. M., by Abram Metzler, Jr., as-sisted by Aaron Loucks. Texts, Phil. 1:21 and Rev. 14:13. Bro. and Sister Ressler left their home at Scottdale, Resser left their nome at solution, July 16th, for a visit of about three weeks. They stopped first at Johnstown where they visited the Blough congregation; on Monday the 18th they are the stopped for the s congregation; on Monday the 18th they went to visit the church in Blair Co., where Sister Ressler expected to re-main while Bro. Ressler visited some churches in Cumberland and Lancaster Cos., and attended the Mission meeting churches in Cumberland and Lancaster Cos., and attended the Mission meeting held the 2-th. In the afternoon of the hedt the 29th. In the afternoon of the 28th, while at the Mission meeting, he received a message, stating that his write was all with hypothesis and the state of hat all was well with her, and was resigned to the will of her heavenly Fa ther. In answer to some questions asked by her husband concerning the future, she said, "I am prepared to go,"
"Jesus is mine." She seemed to realize
from the beginning of her illness that from the beginning of her illness that she would not recover, yet she was not disturbed by this, but patiently endured her suffering without a marmor or a meeting without a marmor or a patient of the suffering was to yet a marmor or a suffering was to be suffered to visit her and be at her recognized and named him and spoke a few words to him, though it was only two hours before her departure; she was conscious to almost the last mo ments of life. She was a devoted and inents of life. She was a devoted and loving wife and mother, a humble fol-lower of her Saviour. For her to live was Christ and to die was gain. A sorlower of her Saviour. For her to live was Christ and to die was gain. A sor-rowing husband and little daughter aged 3 years mourn her early depart-ure. She has just gone before to meet there little on thom in eternity, the property of the same of the same heavenly land where "tod shall where away all lears from Duly sear-ting and the same of the same of the same where was all lears from Duly searthat heavenly land where wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain." "And they

there be any more pain. And they shall see his face.

May the Conforter, the Holy Ghost, comfort their hearts, and though the storms of adilletion seem a chewhere the waves of trouble since where the heart wave from them, yet, trusting lessus, He will safely land them on the other shore. safely land them on the other shore. The church at Scuttdale deeply sympa thize with Bro. Ressler who has labored faithfully with them as assistant postor or three years. Sister Ressler's age was 27 years, 6 months and 2 days was 27 years, 6 months and 2 days.

ITEMS.

-PERSIA, covering over 628,000 square miles and with a population of about 9,000,000, the greater part Mohamme-dans, has only two evaugelical societies.

THE population of the world is estimated at 1,4%,000,000 souls. Of these 1,0%2,000,000 can be classed as non-Christians, or those to whom the gospel has not been sent. Of the remainder 140, 000,000 are Protestants; 294,000,000 Greeks and Roman Catholics.

THERE are in the Christian Church over h00,000 proselytes from Judaism, and in the Church of England alone 250 of the clergy are either Jews or sons of Jews. As each Lord's Day comes Jews. As each Lord's Pay comes round, the Gospel is proclaimed in more than 600 pulpits of Europe by Jewish lips. Over 359 of the ministers of Christ in Great Britain are stated to be Hebrew Christians.—The Mission World.

A can case came to public notice a -A SAD case came to prime note to few days ago, which, it is to be feared, is only one iustance among many. A re-spectable dressmaker in New York City attempted suicide by throwing herself in front of a railway train. Her reason for doing so was the financial embar-rassment of herself and her sisters on account of their inability to collect debts due them from fashionable and weil-to-do women. These persons had allowed them to purchase dress goods on credit, as their business connections enabled them to do, to make them, and then refused to pay them promptly for either goods or work. There are too many examples of this kind of sellish ness. A young lady who was justly proud of an honorable ancestry was herself dishonorable enough to keep her creditors waiting unreasonably long for their money, although she was long for their money, although she was amply able to pay for them. Once when a long suffering dressmaker asked her when her debt would be paid, she received the reply that she, the lady, was not a prophet that she could toretell the future. Among her fashionable trends this speech was considered brilliant and was greatly

The Jewish law contained this rule "The Jewish law contained this little."

"The wages of him that is hired shall not abide with thee all night until the morning," and if this command were obeyed literally there would not be such deep discontent among the work ing classes against the rich. The dif-liculty arises mainly from carelessness and from au inability on the part of this class of debtors to put themselves n the place of others. Those who have been nursed in the lap of luxury, upon whom the winds of heaven have not been allowed to blow too roughly, and who have never had a wish gratified can hardly understand the straits to which working people are sometimes driven. They have never learned how much a little means to the one who must toil for it, and so they one who must ton for it, and so they neglect to pay their small debts, and forget that by doing so they may bring distress and even despair to the lives of those they, for the time being, defraud of their just dues.—Exchange.

POMP AND VAINGLORY.

l'opular churches go beyond cleanliness and neatness both in regard to their person and church buildings. They must paint, cushion and decorate in the latest style; get all the worldly learning and wisdom inside as possible and exquisitely and gorgeously decorate after the popular styles, on the outside; besides costly glasses must be provided for both, stained and mustained, and the addition of as much timber above the comb as possible!!

The pagaus are proud of their temples, the Chinese glory in their pagodas, the Mohammedans worship their magnificent mosques, the Catholics idolize their domes and shining cathedrals: and the popular Protestant church has long since sought to imitate and excel-

the magnificent structures in heathendom. What pride, what pomp, what show! In order to raise money for such purposes they often resort to monu-

neuts of rivalry and selfishness, in the shape of large stones in the pavement alongside the building, with the names of those making the largest donations to the church engraven thereon; and in beautifully colored window-glass, with all kinds of decorations, paintings and works of art, together with the names of the parties who furnished funds for such and such windows. What a premium on worldlinesss and exhibition of

wealth in the church. The long line of formal ceremonies and departure from apostolic simplicity that follows the erection of such tem ples of show and splendor is too well known to need repetition. With all these glaring inconsistencies and sins, is it any wonder that there are not more unbelievers in the world than there are? The eyes of the world are not closed to such inconsistencies in the churches; they know what real Bi ble salvation is when they see it, and

"The radical people in their plainness, unpretention and strict compliance with the Rible come nearer by far-following Christ and His disci ples, than those who sit in cushioned seats and listen to flowery speeches, and the operatic music by a hired choir.

Truly said. We clip the following this week from a rank infidel paper in regard to the foolish expenditure of money for stained glass windows too often found in large, high-towering steeple churches, which will illustrate how the infidel world looks upon such things

In Ft. Worth a lady asked me to pas ticularly notice the "stained glass" windows in "our church," which cost \$500 aniece.

"But madam, I don't like to look at those stained glass windows." I replied "Don't like to look at them! Why?"

"Recause whenever I look through one of those "stained glass" I always see the dirty huts and hovels and ragged children of the poor working classes whom you have defrauded to get the money to pay for those win dows. It all comes from the poor la boring classes. Then again, when I look at 8500 stained window glass, I see the 12,500 loaves of bread that \$500 would buy, that would make happy 12.500 little empty stomachs. I also see the stained 5 cent souls of the selfish Christians (?) who robbed their fellow men in order to get the money for such foolish purposes, Christians (?) spend enough money every year for rum and tobacco, to feed and clothe all the

poor. The churches have so long conformed to the world that they have brought much reproach upon the cause of Christ. The heathen look upon Christians as thieves, drunkards and opium eaters, because rum, tobacco and opium are shipped from so-called Christian lands. Who is responsible? The Bible is not, nelther the class of persons who strictly adhere to its teachings; it is those sinful, faithless, hypocritical, world-conforming, fashlon-following, slaves-to-rum professors found in church, who go into heathen lands as so-called missionaries of the cross, and "compass sea and land to make one

proselyte" to such popular evils, making him "two-fold more the child of hell" than themselves .- Firebrand.

LANGUAGE.

Language is the life of the individual. So it is the history of a nation. By means of language the world has been subdued and will be governed,

We want to inquire no farther into its genealogy, than that Jehovah spoke to man, and language is the result.

Conversation is the food of friendship True social feeling, true appreciation and cordiality, naturally express themselves in words and are strengthened by expression. We talk to keep up good feelings, to enliven the else dull hours, to give expression to the interest we feel in each other, to throw off the burden of too much private care and thought and elicit the sympathy that is restful and refreshing.

We like those persons whose social tone chimes with ours, whose tastes and sentiments are similar.

We like to get at other people's thoughts, and disentangle our own, and the desire to please, to persuade keeps all the faculties in a state of excitement which multiplies the intellectual ener gles, and leads to the conception of ideas not otherwise evolved .- Sel.

PRAYER.

My Jasus, as Thou wilt. Oh, may Thy will be mine! Into Thy hand of love I would my all resign; Through sorrow or through joy. Conduct me as Thine own. And help me still to say
My Lord, Thy will be done

My Jesus, as Thon wiit, Though seen through many a tear Let not my star of hope Grow dim or disappear. Since Thou on earth hast wept And sorrowed oft alone, If I must weep with Thee My Lord, Thy will be done

My Jesus as Thon wilt. All shall be well for me Each changing future scene I gladly trust with Thee;

Straight io my home above I travel calmiy on. and sing. In life or death.

-Set by L. M. J.

Moods.--Moods are sources of sug gestion Moods color the imagination and may settle into habits and organize their nerves into their support. The more the soul dwells and meditates mon divine themes, the more will lts. capacity be enlarged, and the affections refined and chastened. The mind thus expanded, entertains correspondingly enlarged perceptions of those things which pertain to an immortal existence. The cultivation of the spiritual inspires the mind with activity and power, and a longing for culture, refinement, beauty, purity and perfection. - Sel.

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are Bargain, then Mistaken. is not this

Ü Publishing annonite your

Ó

si as begant Jöch-O-nī'as and about the time they were, y to Bib's-lon: they were brongth to the onisa began Eslaithied! bib-Esi begant Jör'ob'a Eslai bib-Esi begant A'nī'ndi; and E-li'a-kim; and E-li'a-kim; ki'as berat Mû-năs'ses begat Â'mon; and Â'mo

begat Jo'seph the hus whom was born Je'sus

anto him, In Bëth 13-hër thus it is written by the

HERALDOFTRUTH.

Organ of 16 Conferences in the United States and Canada

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

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Somi-Monthly

ABRAM B. KOLB. Editor.

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Contents of this number.

Editorial Notes.
To the District Conferences.
Christian Union.
Be Hopeful.
The True Value of Life.
Separation from the World.
Holy Conversation. Holv Conversation. The Return of Peace. Report of Sunday School Conference. our Work of Love. Give Attenuance to Read Sunday School Lessons. Ferlowship with Christ. perioscaling with Christ.
Correspondence of M. E. & H. B.
Correspondence of M. E. & H. B.
Freewill Offerines to the Old People's
What I took better in the Christ.
The Doxologies of Paul.
The Doxologies of Paul.
The Doxologies of Paul.
The Question Settled.
"subdital Annuerment.
"subdital Annuerment.
Solomos Settled.
"subdital Annuerment.
Solomos Settled.
"subdital Annuerment.
The Question Settled.
The Conference of the Child.
The Comparison of the Child.
The Child.
The Child.
The Child.
The Child.
The Ch

EDITORIAL NOTES.

There is something truly divine about the people that abide in Christ.

To obtain and retain the life that has no end is the truest end of natural surely be an unrighteous act.

He who is not a Christian when no times.

Co. Pa.

No matter what a man's profession may be, he is no better than a heathen if he acts like one,

tions, but in his will.

Christ is the way to the lost, strength to the weak, bread to the hungry, and life to those that are dead,

The best reward that the charitable person may expect, in return for his almsgiving, is the blessing of God.

The date of the Conference at Tuesday, Oct. 4.

returned to his home Friday, Aug. 26.

It is a solemn fact, perhaps too little thought of by many, that the close of each day finds us one day nearer eternity than we were at the day's beginning.

temples of the Holy Ghost.

Not every Christian is called to the ministry in the pulpit; every true Christian is called to be a minister of Christ. where preaching the word," is the record of all the followers of Christ.

to commit a sin. Doing that which is not right is committing a sin, because, of sin, and the blessedness of loving as the Bible says, "All unrighteousness and obeying God. is sin," and whatever is not right must

the idea that he can destroy the church one is watching him is none at other by persecuting the saints as was done a few hundred years ago, but apparently it worldly power and prosperity.

A man's secret deeds are better known to God than are his public acts to men. Nothing can be kept secret The free moral agency of man ceu- from au omniscient God, and He will ters not in his intellect, nor in his emo- sometime bring "every work into judgit be good, or whether it be evil." Eccl. 12 - 11

The burglar that would profess Christianity, and still continue to save his burglar tools with the intention of using them to hurglarize in case he should sometime abandon his Christian There is a right and a wrong time to profession, would not be converted to administer reproof, just as there is a God. This can be applied quite as well right and a wrong time to water plants. to all who do not make a complete surrender.

Markham, York Co., Ont. has been Many of the men who will glorify ing a good work, are likely to be led to the Master's cause.

cumstances.

Human strength alone is not suffiovercome sin.

Sin is bringing many people into captivity to-day just as surely as it was out of the pulpit. "They went every- the cause of the Israelites being taken captives. (2 Kings 17:9-18.) Through the power of sin souls are bound, hearts are hardened, consciences are A person does not need to perform seared, eyes are blinded, ears are dulled, some desperately wicked deed in order and wills are governed. It would be well if everybody could see the danger

The General Conference has been appointed by the committee for Wed-Satan seems to have about given up nesday the second day of November at the Holdeman meeting house, one mile west of Wakarusa, Ind. Wakarusa is a station on the Detroit and Chicago Change of Address.-Pre. J. N. Durr, he still retains the hope that he can Branch of the Wabash Railroad. This Woodside, Pa., to Martinsburg, Blair destroy it by joining it and bringing to meeting house is fourteen miles from Elkhart and about eight miles from Nappanee. See notice under "Conferences."

ment, with every secret thing, whether writing, with his companion, Sister Mumaw, and several of the children, on way everlasting" should be the daily his way to Wayne County, Ohlo, where supplication of every Christian heart. he expects to make his future home. He travels in his own conveyance and on the way stops with the brethren and upon the cross to redeem us from sin. holds meetings with them. Among He was willing to give His life for us. other places, he stopped with the little Would we be willing, as the spostle brotherhood at Gar Creek, Ind., and says, to lay down our life for the brethheld one meeting there. He also made ren- to die for some one else? nation, and find a pleasant field of labor, example so great, so grand, so pure, so changed from Thursday, Sept 29, to God when they see a Christian perform where he may be able to do much for bound up with high and holy purposes.

Bish. Andrew Mack, of Bally, Berks do just the opposite when they see one Bro. J. N. Durr, of the Masontown Co., Pa., who spent about three weeks who claims to be a Christian doing congregation, in Fayette Co., Pa., has visiting the congregations in Ontario, that which is the opposite of a good left his charge there and moved to work-hence the necessity of Christians Blair Co., during the early part of this letting their light shine under all cir- month. He expects to labor in that part of the Master's vineyard for the unbuilding of Zion. He writes under date of August 26th as follows: "May cient to enable a person to do the will God bless His people everywhere and of God perfectly, because Satan, whose baptize them with the Holy Ghost, that will is diametrically opposed to God's all may be united in the work and have There are at present twenty four ap- will, is stronger than any human being. one purpose in view, namely, The salplicants for baptism in the Towamen But God, who vouchsafes IIIs help to vation of souls, although it may cause cin congregation, Montgomery Co., Pa. all who desire it, is stronger than Satan much self-denial and sacrifice. May May God bless them that they may be and all his hosts,—hence those and only God especially bless His ministers and those who seek God's grace are able to all who are called to labor in His viueyard." His correspondents will hereafter address him, Martinsburg, Blair Co., Pa., as given in another column of this paper. We wish the brother abundant success in his new home, and also in the work in which he has so long been engaged.

> The sources of sin which finally lead to a man's downfall, are usually out of sight. They may be traced high up to the edge of the moral plateau whence he began to descend. A vain thought, a wrong idea, a sinful tendency, harbored as secretly as are the chambers of the heart, but tolerated, indulged, fed, finally, and perhaps long years after, becomes visible to human sight in the form and act of sin which has been secretly indulged in thought for all this time. Like Israel, the beginning of the sin was perhaps coupled with forgetting God, "Thou, God, seest me" should be ever before our eyes as a guide and guard, and the prayer of Bro. Amos Mumaw late of Wa David, "Search me, O God, and know karusa, Indiana, has sold his farm in - my heart; - try me, and know my Elkhart County, and is at this present thoughts: and see if there be any wicked way in me, and lead me in the

> > Helpful Influences. - Christ died

a short stay in Allen Co., Ohlo, where Christ did a wonderful act for Ilis he held several meetings. We hope he friends, for the world, yea, even for His may have a pleasant trip to his desti- enemies. The history of man gives no so joined with good to others as the ex count any more in the minister's preach-

ing than in the S. S. superintendent's

come between himself and the word,

A certain minister read a certain

from his favorite author, to establish

F.

For the Herald of Truth.

BY J. N. DURR.

As the time for holding the fall con

on a committee of arrangements to

formulate a plan of work for the Gen-

eral Conference, and to arrange the

questions that may be sent in for con-

sideration-this committee to meet the

It is asked that each conference make

Ail questions to he considered at the

General Conference should he sent hy a

member of the committee of arrange-

All conferences are invited to send

questions which they wish considered.

Conferences are again urged to send

All bishops of our church (of the six-

day previous to the meeting of the

General Conference.

this appointment.

their delegates.

ments

1898

chronicling their hopes, uttering their

prayers and reading from their inmost

spirits the lettering which they ac-

cented as coming straight from heaven.

Now, in this far off time, after the em

pires have passed, after the tumult of

battle has ceased, after the temples

huried, after the splendld forms in

which material civilizations clothed

brew dreamers had not been taken cap-

empire had doubtless passed from the

memories of men. Had not the Jews

by the exigencies of fortune come into

relations with Egypt, Interest in that

wonderful country would never have

been revived.

took away all the evil, and brought all pei." Paul writes to Timothy: "Preach part in the work. the good, hrought God, and Christ and the word." Paul, speaking of his own heaven and all to the enjoyment of poor preaching, says, "But we preach Christ sinful, fallen man.

this for us how should we not take Him other gospel unto you than that which for our example and follow in Iiis foot- we have preached unto you, let him he steps; yea, how earnestly should we ia- accursed." Gal. 1:8. Now if a minisbor to have the nature of Christ, the ter preaches his own opinion he is not motives and purposes of Christ and the a faithful minister of the Gospel of desire to do good to all men; and give Christ. Our private opinions do not out a helpful influence toward all.

The Orphans' Home. - We are talk, or explanation of a Sunday school pleased to learn that the "Orphans' lesson. "No prophecy of the Scripture," Home," in Wayne Co., Ohio, under the says the apostle, is of "any private incare of the hrethren, David Garber and terpretation," but must be given in ac-S. K. Plank, is apparently rising up to cordance with the truth as presented in be a means of much good to the poor the word, and in strict accordance with homeless ones who have no parents to the general tenor of the Gospel, and the care and provide for them. They have true and faithful minister must never now fourteen children in the Home, venture to let his own private opinion with applications for four more.

They will soon need more room, and and make texts mean what they never the question of a school, or school ac were intended to mean. Let every incommodations is also a matter to he considered, as well as some other necessary ing he "according to the proportion of different matter. It may be well to

This work was begun in a small way, lation, "in accordance with faith," and mean? and is still not a large matter, but the sound doctrine, and not according to prospects now look as though it were our private opinion. destined to grow larger, as the people begin to realize and appreciate how book quite freely and always, in his great a blessing such a home is to those sermons, made frequent quotations

his ideas and opinions. One of his Perhaps our people have not considered the claims of the "Orphans' brethren who was also well read in the ter of fact, acknowledged to he a de-Home" as fully as they should have same work, said to the minister: "My brother, when you come again to done. It seems to the writer, that while a number of other objects of charity preach, just please to leave your dear author at home, and preach the Gospel and benevolence largely claimed the of Jesus Christ." attention of the people, the "Orphans' Home" has been to some extent overlooked, and the brethren lahoring there have not received the encouragement their work deserves; and for this reason we feel to make an appeal to our people, that while the "Old People's Home," of man. the orphans in India, the evangelizing work, the foreign missionary cause, etc. all claim our attention, let us not forget the "Orphans' Home," and give these brethren with their assistant workers such a recognition with material aid, that they may feel that their work too is appreciated. The Lord directs us to care for the fatherless, as well as all other needy ones. Contributions for this purpose may be sent to the Evangelizing and Benevolent Board, Elkhart, Ind., or directly to Bro. David Garber, Orr-

Preaching the Gospel or one's own opinion.- We recently heard the expression that the minister preaches his opinion, while the S. S. superintendent's remarks are subject to every one's criticisms. We must take exceptions to the first part of this remark. The preacher who preaches simply his opinlons is out of place. The command of

ville Ohio.

ample of Christ. It was an act that Christ is: "Go and preach the Gos- pecially invited to be present, and take the Congregationalists and Preshyter

Let us earnestly pray God that Hls Spirit may direct and control this work, so that the General Conference may crucified," and further, "But though we, prove a constant aid to the church and Seeing then that Jesus has done all or an angel from heaven preach any an honor and glory to the cause of Christ.

For the Herald of Truth. CHRISTIAN UNION.

BY J. HORSCH. A recent number of the Deutsche Volksfreund of New York contained an article which was copied by a num ber of German Mennonite periodicals The article was on church union and more particularly on union of the Protestant denominations in regard to their missions, it being proposed that the different Protestant denominations should unite in Foreign Mission work; and this on the ground that they could accomplish more if united.

We all agree that those of like con viction in matters of faith ought to work unitedly, not in foreign lands only but at home as well, and we are thank ful to God for a General Conference of our churches. A union, however, of all Protestant churches for the purpose of carrying on mission work is a totally faith," or according to Luther's trans- ask, what would such a union really

This city seems to offer a good opportunity for studying the condition of the Protestant denominations of our day, because ahout all the different denominations are represented here.

Of the ministers of this city there is none who makes so loud a claim of being a true Protestant as the Unitarian minister; the Unitarians are, as a matnomination of Protestants. This man is, at any rate, doing a great deal of protesting, but what he protests against, I am sorry to say, is faith; faith in Christ, in the Bible, in a pious life, and what he preaches is infidelity. Fellow workers in the vineyard of He claims that they have at last acthe Lord; Preach Christ; preach the quired to the real Christ, who is not a Saviour, as people used to helieve, not cross; preach to extend the kingdom; a God-man who came from heaven, hut preach to save souls; preach to the a mere man as you and I. He further glory of God and not for the exaltation claims that nature is God and declares that men are naturally good enough for his church, if they will hut come and listen to him and help to meet expenses. Some of his claims are too TO THE DISTRICT CONFERENCES. blasphemous to mention. A Christian person will feel condemned for listening to a discourse of this kind. Now a union with such a church would mean ferences is drawing near, we wish again to remind our hrethren that the preliminothing less than union with Anti-Christ himself, yea, with the very ennary meeting advised that each district emy of souls. conference appoint a brother to serve

It may, by the way, be an interesting fact that of the annual salary of this man, almost one half, namely one thousand dollars, comes from the Unitarian Mission Society.

It is hut fair to say that not all Unitarians go so far in denouncing the Holy Scriptures as this man, but they all agree that the Bihle ought to be believed only as far as human reason may comprehend. There is, consequently, as much difference in their religious opinions as there is in the different individuals in regard to reason. They all reject the atonement of Christ, the necessity of conversion and punishment after death.

The same is true of the Universalists. teen conferences) are earnestly and es- In two other popular denominations,

tles, the ministers of which are preach ing ahout the same principles and oplnions as the Unitarians, while the Conservatives among them still strive to uphold the old standards. Even among the Methodists and Baptlsts liberalism and Bible criticism and unbelief are continually making progress. We may well ask: Where is this going to end? Where wili American Protestantism be in twenty-five years from now if unbelief will make as much headway as it did in the last quarter of a century? The Lord only knows, and we ought to know at least so much about it that, as far as we are con cerned, we will keep aloof from it and unitedly make our influence felt against it and against the yoking together of Christianity and unbelief.

September 15,

A memher of a certain liberal church of this country who was traveling in Japan writes that he was much impressed by the similarity of the Buddhist belief with his own opinions. Now, the mission spirit must necessar ily wane as liberalism is making progress. It is very natural that some denominations are having so great difficulty in trying to raise the sums for mission purposes which they made up in former vears.

The missionaries of different denom

inations, who have kept aloof from liberalism, have done a most noble work in the heathen world. Although we can not approve of the deviations from the teachings of Christ and the apostles in regard to ordinances and other matters which they may accept, yet we rejoice in the fact that they have spread the Bible among the hea then nations, that they have preached to them repentance toward God and faith in our Lord Jesus Christ, regener ation and a sanctified life; we rejoice that many thousands of heathens have forsaken their idols and become converted and are now living nohle, prayerful Christian lives. It is entirely consistent for us individually to sup port this noble work as long as our church has not established a mission. The proper thing, however, for us as a church is to take up mission work as we indeed are about to do, and bring to the heathen world the entire truth of God; not only as pertains to the immediate saivation of the soul, but also teach them to observe all things whatsoever the Lord has commanded. It would he entirely inconsistent for us as a denomination to conclude that we might support missions of other churches instead of organizing missions. or to work in the heathen world in unison with another church with whom we cannot work at home. We cannot afford to teach other doctrine in India than we do in America. By working together with those who are not in unison with us, we would say to the world that the points which separate us are of very little consequence or importance. Now, if such he the case, we ought hy all means to unite with them and no longer insist on having these things observed. But if the things in question are taught or commanded in the Holy Scriptures, let us under no circumstances deviate from them one hair's breadth.

To illustrate: We do not believe that bantism is instituted that men might ohtain salvation by it, but rather for such as have been saved by faith tenance always beaming with happithrough the blood of Christ. We do, ness and lighted with hope, the other with a beclouded countenance where hope never sat. One doing whatever his hands found to do cheerfully, hoping for something better in the future, but satisfied with the present; while the other broods over the past with unpleasant thoughts, seeing no light in the future, and the present has only misery and unrest for him. If we, like the man first mentioned, live a devoted Christian life, it will be a shining light into the Great Beyond.

THE TRUE VALUE OF LIFE.

REV. JAMES W. LEE. Human life, in all its length and depth and breadth, is one. Like a vast ocean it throws itself against the shores of all time, and sends up its waters to fill and feed and refresh the heart of every man. The waves which soh and murmur between the dangerons rocks of Jaffa to-day are the same that held in their arms the crafts that brought the cedars from Lebanon which Solo mon used in the building of the Tem-

The life that throbs in the hearts of the fourteen hundred millions of people who live on the earth to-day is the same life that throhbed in human hearts when Rameses II. oppressed the children of Israel, and when Shishak. the King of Egypt, captured Jerusalem in the time of Rehohoam.

Shore lines have changed; here the sea has made inroads upon the land, and there the land has taken the place of the sea; hut it is the same unresting inexhaustible, briny deep that through all the ages rolls round and round the the world. Individuals have appeared and passed away; new opinions have never had a navy and never any place come to take the place of old oues; new as a maritime power. Among the nahearts respond to the ever moving tide where other hearts beat before; but it is the same mysterious, unfathomable life that has lifted itself up to create and complete self-consciousness in all the individuals who have toiled and feared and hoped and lived and died

on earth. Strange that from the same life one man should sip the elixlr that eternally cheers the soul and that another should drink the gall that embitters it forever.

The contrast in the different uses men have made of life is infinite. Cheops used it to build a temple of stone to repose in after death, that promises to last as long as the Alps; Enoch used it to cultivate the acquaintance of God, and learned in 300 years so completely how to adjust himself to the companionship of heaven that God took him. Moses used it to tread the lonely and sublime heights where the infinite spirit enters iuto correspondence with the Infinite Spirit. David used it to convert into song and prayer and praise, and though weighted with the cares of State, he devoted enough of his life to silent meditation to enable him to write the literature that has heen the support of the spirit in its attempts to rise to God ever since. Isaiah used it to look across the centuries to the time when the knowledge of the Lord should cover the earth as the waters cover the sea. Socrates used it to call off the attention of the youth of Nothing can be more true to nature Athens from the deceitful and sordid ways of life to the honorable and serene

This helps us to see that nothing can world with the din of their battles the make things valuable but great and people of Canaan were writing poetry, heroic life. Our usual method of making things valuable is by increasing their the things around a man mean any. thing to him, you must raise his quality. You must enrich his mind and his

It is to Palestine that the countries

her stretched Egypt, like a green rib-

bon, for 2,000 miles, raising enough

Under the very shadow of her moun-

tains lay l'honicia, crowding with her

ships every market under the sun. To

the east of her spread Babylon, dazzling

and corrupting the nations with her

wealth. Somewhat further away Ath-

ens was seated on her throne of hills

by the sea, a queen of heanty, attract-

ing the students of the world with her

art and learning. More distant still,

but washed by the same sea whose wa-

ters left their labels of drift on her

shores, was the great Roman Empire,

embracing by her arms of war the peo

ple of the globe. Surrounded by nations

strong, rich and imperious, all compet-

ing for dominion and wealth, little i'al-

as a candidate for a career in the fu-

ture. Egypt could rely upon her corn,

Phonicia upon her purple dye, Babylon

upon her wealth. Athens upon beauty.

and Rome upon her legions; but what

had Palestine to offer as a reason for

future renown? With her patches of

soil held by terraces to her hills, with

her narrow valleys hardly sufficient to

produce hread for her people, with no

army, no power and no flag, how was

Palestine to hold up her head and com-

pete for a place in the history of men?

While the natious around her were fil-

dominions, and whitening the seas with

ling their granaries and increasing their

estine seemed to have but meagre hone

wheat every year to feed half the world.

St. Paul's sermon on Mars Hill has stews, and that's all. In order to make done more to conserve the beauty lying by its side than all other things put to gether. The great Apostle's steps over the Appian Way have kept that queen spirit and his wetherle nature and then of roads gleaming straight and rock his money is turned into higher forms. paved through the ages. The lives of saintly people gave to Palestine its title to immortality. Their prayers have about the Mediterranean Sea owe their preserved the perfume of her flowers charm and interest: and Palestine and their sufferings have made he

Au essay read before the Ohio Sur School Conference Sept. 1 and 2

fore us a subject of great importance. hy us all. I feel my inability to discuss a subject of so great importance; and would rather be seated and listen to some one else, but by the help of the Lord will do what I can, hoping at least some may be bettered by our he jug here. In looking about us we see that most of the professing Christians of the present day are very much conformed to the world in dress as well as in many other ways. The Apostle Paul says (2 Cor. 6:17), "Wherefore come out from among them, and be ve separate, saith the Lord, and touch not the unclean thing, and I will receive yon." In Rom. 12:2 he says, "And he not conformed to the world; but be ve transformed by the renewing of your mind that we may prove what is that good, and acceptable, and perfect will of God."

In former times the Christian people dressed in a way that they could be known by their attire, but to-day a great many of the Christian professors can not be known by their appearance from the non-professor and the world in general. Is it not time that we should wake up and do something to keep this evil out of the church ?

llow is it with us? Are we doing all we can, both by precept and example. to discourage it? Or do we still cling to some of these worldly things and dress as near like the world as we dare?

If we are the children of the meek and lowly Jesus we will be like Him, their ships of trade, and filling the and will not desire those things; and be-

consequently, not hold that a Christian who has not been baptized (as for instance a member of the Society of Friends) or who has been baptized in an unscriptural way could not be saved. It would, notwithstanding, be a great error, to suppose that it makes little or no difference what opinion one may have about baptism, whether one belleve in infant baptism, or baptism to bring about regeneration, or baptism on confession of faith as "the answer (or covenant) of a good conscience toward God." It does indeed make a great difference whether we accept the doctrine of the Holy Scriptures or the opinion of men in regard to this or any other subject. The claim that one thing or another which is taught and required in the Holy Scriptures is of iittle consequence, because it may not directly pertain to the salvation of the soul, is entirely wrong; it is Bible critlcism of a had sort. The fact is that most of the commandments are not given that men should obtain salvation hy keeping them, but they all have nevertheless a most important purpose. A soul that has been saved, has made only a beginning in the divine life, it needs to grow in grace and also to help others into the kingdom. To accomplish this the commandments must be kept, not only as regards the ordinances but all of them. Even If we should not in every case fully under-

changes from the scriptural requirements. Let us have convictions and hold fast to them. This popular modern itmakes-no-difference spirit is thoroughly unscriptural. Much of the infidelity of our time has grown out of this sort of opinion. It is almost sure to result in liberalism and unbelief for the coming generations.

stand the why and wherefore of a com-

mandment, vet it behooves us uncondi-

tionally to ohey and not to accept any

Madison, Wis.

For the Heraly of Truth BE HOPEFUL.

BY FRANK MONROE REVERLY. I have just read a beautiful little poem, entitled "Two Toilers," from which I have gleaned a few thoughts which I wish to present to the readers of the HERALD OF TRUTH.

The toilers were two poor men, who wrought from sun to sun in the fields or wherever their hands found something to do. When the toils of the day were over they sat about the doors of their humble dwellings with their children. One was blessed with a sweet, cheerful temper, and was always hopeful; while the other was possessed of a temperament exactly the reverse, and was sullen and morose, and it seemed that all hope to him was dead. It was said that one saw light and heauty in everything, while the other howed his head in sadness and made night of noon. One always hoped for the hest, and saw something good in his fellowman; while the other looked upon the gloomy side of life, and always doubted. One lived a satisfied life and always had heaven in his view; while the other lived a discontented life, and died without hope.

than this picture. In your imagination view these two men; one with a coun-majesty of intellectual manhood. size. Men too generally seek to augment their lives by external accumula tions. Most men are stupid enough to suppose that they enhance themselves hy adding to their real estate, hy increasing their bank account; but this is have fallen and the columns have been a great mistake. That a man must have the means of subsistence every. body admits; hut beyond a reasonable themselves have vanished, we find competence it is foolish to attempt to alone remaining, to bring us news of go, because it does not add anything to the countries long gone, like a forgot a man. It does not raise him in grade ten dream, the prayers and chronicles or quality. A man who gets out of the and visions and dreams of a poor Heworld simply what he can eat of it and hrew people, who had the faith in their wear of it, whose only relation to the day to trust in God and to consecrate things he possesses is through the sense their lives to His service. If some Heof appetite and the need of protection, might have a hundred millions of dol- tive to Bahylon the very name of that lars. What would these hundred millions of dollars mean to him? They would mean a hillion of cravats, six bil lions of hats, quadrillion of shoes, millions of sacks of flour, billions of hams of meat, thirteen hundred billions of chickens, fourteen millions of oyster

stands for a country that grows in interest with the passing years. No great great. cities stand upon its coasts, no great SEPARATION FROM THE WORLD. rivers flow through its valleys no great BY KATIE NEWCOMER mountains lend sublimity to its topo graphical features. It has no commer cial standing and never had any. It Dear Christian Friends: We have betions it has been humble in position and small in extent. To the south of and one that should be well considered world know which side we are on.

The people of to day are so much like the children of Israel were; after the Lord had led them up out of the land of Egypt with a strong and mighty hand, and had given them Ills commands, in a short time they set up a "golden calf" and worshipped it, say ing, "These be thy gods which brought thee out of the Land of Egypt," So likewise Jesus has delivered us from our enemy, given us a guide book which tells us what we should and should not do; yet we are so apt to wander in forbidden paths, and set up some idol and worship it.

The Apostle l'aul says (1 Tim. 2: 9. 10), "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not choke out the good seed. We do not with broidered halr, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." Peter says, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price; for after this manner, in the old time, the holy women also, who trusted in God adorned themselves."

Here the ornament of a meek and quiet spirit is contrasted with ornaments of gold, silver and pearls, or costly array. Such an ornament is in the sight of God of great price. We all love to associate with people who have this ornament. On the other hand these perishable ornaments may please the natural eye, but do not give any true pleasure, nor do they make a person any more beautiful; while a meek and quiet spirit, or the spirit of Christ, gives true enjoyment and makes a person truly heautiful. These useless things cost time and money which should be used to extend the borders of Christ's kingdom.

Dear brethren and sisters, every time we spend money for something which is to be used only for an ornament, let us think of the millions of souls that pass into eternity each day without Christ and a great many have never even so much as heard of Him.

Could not this talent have been better used to send the gospel to them? Will not such things stand against us in the Judgment? We all have an in fluence either for good or evil in this as well as in other ways. Will we use it for or against Christ

Our unconverted friends watch us very closely and see if we spend our money for useless things and dress as do so near like the world does as we dare. This has a tendency to draw them farther away from Christ. Only think of it' One soul which is worth more than all the costly jewelry, more than all the fine clothing in the world, yea, more than ten thousand worlds like this, forever lost because we must have these useless things.

On the other hand, if we live out the principles of the lowly Nazarene, preach Christ by our dress as well as in other ways we may be the means of leading some souls to Christ.

Thoughtless persons may point the finger of scorn at us; can we not bear that? Think how they pointed the finger of scorn at Jesus, the Lamb of God. Interests of the church of God meet on

sides that we will be glad to let the Think how they mocked Him; how they the street corner and in the grocery, will be marked by a habit of reserve with thorns; and finally how they crucified Him on the cross where He spent six dreadful hours in the greatest pain. All this He suffered that we might be saved.

Can we not bear it when the world looks down on us, when in reality we are the children of Him who is "King of kings and Lord of lords." Let us not be ashamed to confess Him at all times and all places, and let us not think that the rules laid down by the apostles were intended only for the peo ple at that time and not for us.

Some people dress very plainly them selves, but dress their children as the world does and in this manner sow the seeds of pride which will spring up and wish to be understood that our plain clothing will save us, for we sometimes find "wolves lu sheep's clothing," however if there are, the old wolf nature will crop out and will, sooner or later, be discovered,

Some people, it seems, make a show of their plain clothing and seem to think that if they wear it, that is all that is required of them, that it makes no difference if they only dress plainly, while their hearts are far from right, This is contrary to the gospel and contrary to the principles for which they should be worn.

Let us search the Scriptures and see for ourselves what is required of us, always remembering that, "Whoso keepeth the whole law and yet offends in one point is guilty of all."

Pray for me that I may let my light shine out to the world and remain obedient to the end.

Wadsworth, Ohio.

HOLV CONVERSATION. "Let no carrupt communication p ceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the

hearers." Eph. 4:29. One of the prevailing practices by which Christians grieve the Holy Chost is ungodly conversation. This is one of the greatest hindrances to a holy life and to uninterrupted communion with

Many an honest enquirer after the truths of salvation has been checked and chilled into indifference by the foolishness and frivolousness of the worldly-minded professor. We sing, "All for Jesus," and then go out and

join in the foolish jesting of the world. The Christian has no right to engage in trifling conversation, and he who has obeyed the command, "be filled with the Spirit, "will have no inclination to

As one has said, "Stay in the pres ence of sinuers long enough to tell their our story, but not long enough to hear theirs." Paul, when writing to the church at Ephesus, said, "But for nication and all'uncleanness, or covetousness, let it not be once named among you as becometh saints; neither filthiness, nor foolish talking nor jesting, which are not convenient; but rather giving of thanks."

Women meet at church suppers and discuss the latest novel, the newest stitch in fancy work, and the latest freaks of fashion, and call it church

Men who have been trusted with the

scourged Him; how they crowned Him and amid the fumes of tobacco smoke, talk of the race, the prize fight and the latest scandal

Jesus says, "Every idle word that men shall speak, they shall give account thereof in the day of judgment."

The Christian should be sincere. It is so easy to enter into the little deceptions practiced by the world; to give invitations we do not wish to have accepted, and to bestow praise simply anse we are expected to do so.

It is said of the hundred and forty four thousand whom Jonn saw stand ing before the throne, singing the new song, that "In their mouth was found no guile.

In Mal, 3:16 we read that "They that feared the Lord spake often one to another, and the Lord bearkened and heard it and a book of remembrance was written before Ilim for them that feared the Lord and that thought upon His name."

How seldom at a gathering, even when a majority of the persons present arc professing Christians, are the topics discussed distinctly religious! But instead, it is the weather, the crops or the election. Oh, beloved, as we meet and part would we have our conversation written "before Ilim ?"

Too often we talk of ourselves; what "I" have said, and what "I" have done. As we may determine from the language of a stranger what part of the world he is from, so the conversation of the Christian will reveal his real life and experience, for "of the abundance of the heart the mouth speaketh. Ministers of the Gospel will preach sermons that ought to move the hardest sinner, and before they reach the street knock it all over by their foolish talk. And often the word of God is defiled because mixed with so much slang

in the pulpit. Church members sing silly trash and love songs during the week, and on the Sabbath join in "Oh, for a thousand tongues, to sing my great Redeemer's praise

How often we hear sacred songs sung in a light and frivolous way, and the holy Scriptures quoted to increase the force of a passing joke by those whom Paul has admonished to be found 'speaking to themselves in psalms, and hymns, and spiritual songs, singing and making melody in their hearts to the

Lord. In too many Christian homes the common toples of conversation are what shall we eat, and what shall we drink, and wherewithal shall we be clothed? Too many meals are eaten discussing the food and the faults of our neighbors. There is One who always hears the unloving remark and the unkind criticism.

A little company of Christians spent a portion of the evening relating the wrongs they had suffered under an unwise and unspiritual pastor. As they knelt in prayer before saying goodnight, they were conscious of a feeling of sadness and depression resting on every heart.

The gentle dove-like Spirit is very sensitive, and easily grieved. We need often to pray, "keep the door of my lins" and "let the words of my mouth be acceptable in thy sight."

Those who know the abiding of the Holy Ghost will not enter into rattling, reckless conversation, but their speech

and quiet.

Let us talk less of people about us and more of Him who is invisible; less of the kingdoms outside and more of the kingdom within us; less about things seen and soon to pass away and more about things eternal, which shall abide forever .- Chr. Witness.

THE RETURN OF PEACE.

The war is over. In this we greatly rejoice. Our views in regard to the war have been fully expressed in previous numbers of this paper. It is needless to repeat them. We have seen nothing to induce us to modify them in the least, and we believe the judg ment of impartial history hereafter will fully sustain them. However that may be, the war has now passed into his tory, and nothing can be done in regard to it but to try to prevent the evil re oults threatening to come out of it. In common with others, we shall sincerely rejoice over whatever measure of rea freedom and promise of improvement shall come to the populations which the war has severed from the control of Spain. But we cannot think of the awful scenes produced by our warships among the two Spanish fleets destroyed or of the dreadful slaughter, death by disease, and starvation and suffering ahout Santiago de Cuba, without feeling that whatever good has been obtained ought to have been attained otherwise, that war is forevermore the same monstrous and inhuman thing which we do not see how any motive or combination of motives can justify in this enlightened age.

The Washington correspondents represent that when the peace protocol was signed on August twelfth, President McKinley, Secretary Day and the other representatives of the Administration present, relieved of the immense hurden which the war had compelled them to bear, "were radiant with a happiness which the stormy weather could not affect" We can well believe it. Practically the whole nation feels the same relief, and there is profound gratitude everywhere. As the war went on, and the national debt piled un with frightful rapidity, and the appail ing condition of things about Santiago hecame known, the spirit of the people settled into deeper and deeper distress. and there was earnest longing for the end of the war. The spirit of the men who forced the war upon us became much sobered, when they saw that it was not as fine a political job as they had expected. The reaction among the people was very strong when the seriousness of the war became apparent and the real character of the Cubans cropped out. We hope that this reac tion has been strong enough to cure the country of the detestable spirit of iin-

goism which was so widely prevailing The cause of peace probably never before had so many real friends in the nation as to-day, however many appar ent friends may have proved untrue Its earnest and active advocates before the war have only been strengthened in their convictions by recent events, and made more determined to carry on an active and ceaseless propaganda. The war has aroused many others to a sense of their unfaithfulness in the past and to a purpose to work faithfully in the future. We doubt if the essentially pacific spirit of the nation has on the

one time threatened. We are thus encouraged to hope that the two evils most to be dreaded from the war may be measurably prevented, that is, the militarization of the country and the adoption of what has been called "imperialism." The danger in hoth these directions is, however, great, and it will take the combined and immediate efforts of all those who wish to see the national character remain as in the past, to prevent the country from going much further astray than it has already done. The swift victories of the navy have awakened the old passion of military glory, and the enlargement of both army and navy consequent upon the war will make it most difficult to keep either within the limits heretofore maintained or any other reasonable limits. There will be a determined effort to bring ahout generally much greater preparation for war, after the European models. The tendency of all this is plain to see, and neither voice nor pen should be spared to try to counteract it. The masses of the people who are not much accustomed to make themselves heard on public ques tions, though they constitute the real life and worth of the nation, have it within their power to save the country at the present time, if they will only arouse themselves to do their duty. The danger in the directions indi-

1898

cated is greatly increased by the annexation proposed of considerable of the territory wrested from Spain by the war. Even if the Philippines should be entirely left out, the danger will only be lessened. Porto Rico and the other Spanish West India Islands, if annexed, will have to be governed for a time at least by military occupation, This means a larger army and more warships. Hawaii has already been annexed, and one of the first things done was to send thither a warship and regiment of soldiers. It is announced that the building of three new battleships will be recommended to Congress when it meets next winter. Thus territorial expansion and military and naval development will go hand in hand. To what extent the militarization shall go, will depend upon the faithfulness of the people in holding the government authorities to the fundamental national ideals, on which our real glory and influence have so far rested. growth of the navy and army will incline to go much heyond the territorial expansion resulting from the war. The party advocating this will be alert and active, and will have to be met at Washington with a ceaseless inflow of opposing influence.

Not only in meeting directly these dangerous tendencies will the friends of peace have an imperative duty to perform. They must push their cause on its opposite side without delay. Every mail that goes into Washington ought to carry letters urging the immediate revival of the Anglo-American arbitration treaty. The time is highly favorable for this, and the opportune moment must not be allowed to pass by unimproved. Then, all other lines of work for arbitration and peace must be followed up with increased earnestness. There is a large amount of public opinion favorable in a general way to peace but not yet rid of false notions about war. This must be won over to just as did Aaron and Hur for Moses, in the right side. The friends of peace

whole been seriously affected, as was at never had larger opportunities or larger responsibilities than at the present critical moment in our national life. The forces of evil abound; the forces of good must much more ahound,-The Advocate of Peace.

DEPORT OF SUNDAY SCHOOL CONFERENCE.

The Sunday School Conference for the district of Indiana and Michigan was held at the Haw Patch M. II. on August 25 and 26, 1898.

Conference opened with devotional exercises conducted by M. S. Steiner.

Bro. M. S. Steiner was unanimously chosen moderator; D. D. Miller, Asst. Moderator: Secretaries, Simon Kanagy, D. P. Mishler, and C. K. Hostetler; Treasurer, J. D. Zook.

A hearty welcome in Jesus' name was extended to all present by Bishop Jonathan Kurtz, of the Haw Patch congregation. In his address of welcome he emphasized the importance of gathering together at such times to feed the soul rather than feast the hody.

The spacious accommodations and preparations made it plain to all present that the welcome extended was a most hearty one.

Response by Bro. Silas Yoder of Clin-We do not want a soothing syrup, but that which will stand the test when the dying hour and the resurrection morning come.

Present needs of the Sunday school was discussed.

A closer union with the church is one great need. An outpouring of the Holy Spirit. A stronger faith. Superintendents need to pray much. We need more hibles in the Sunday school. Church members are all needed in the Sunday school. The end to be attained is the salvation of souls.

More spirituality is needed in the Sunday school. Having this, all else that is needed will be supplied. Early rising on Sunday morning is very much needed in some localities.

When parents complain that their children are not interested it is oftentimes the fault of the parents who did not take them when they were yet quite

Reports of Sunday schools was next on the program, and some time was spent in hearing the reports of various

Twenty schools were reported, most of them evergreen, and many of them having infant classes, with regular work for the smaller children. The need of establishing Mission

Sunday schools was emphasized in short talks by Bro. D. D. Miller and

THERSDAY AFTERNOON.

Conference was opened with devotional exercises led by Bro. Noah Metzler

The first topic discussed was Bible authority of the Sunday school. The Bible brings to us eternal life

The Sunday school has for its object the same end, hence the Bible anthority for the Sunday school. The command, "Feed my lambs" and

"feed my sheep," gives authority for the Sunday school.

The Sunday school upholds the arms of the church in the spiritual warfare the war against the Amelekites.

The early history of the Sunday schoo as connected with the Mennonite Church was next discussed by J. F. Funk What would be the condition of things

if all Sunday schools should suddenly stop their work? Such was the condi tion of things among our people about thirty years ago.

The boys and girls were engaged in sports and pastlmes to while away the hours of Sunday. When Sunday schools were first organized there was a strong prejudice among the older people against the work

They were afraid the Sunday school would lead the people away from the simplicity of the gospel.

In 1831 a Sunday school was organized ln Waterloo Co., Ont., by a Mennonite named Lichtentaler.

Other Sunday schools were organized in Ontario a few years later.

In 1860 a Sunday school was organ ized by the Swiss brethren in Wayne Co., O., but on account of opposition was dropped for a time and again taken

It was not until about 1866 or '67 that the question of organizing and establishing Sunday schools began to be more generally agitated, and a few years later to he organized at different places among our people and countenanced by the leaders of the church.

The time for work for the older workers is fast passing away, and may the younger ones who take it up stand firm and faithful to the principles of the gospel as taught hy our fathers.

The present power of the Sunday school was ably discussed.

The power of the Sunday school consists in helping the church. In dealing with young minds it has great opportunities for making good impressions. The principles of humility and nonconformity can be effectually taught in the Sunday school. The Sunday school is a great power in training young people for active Christian work.

The Sunday school brings the old and the young to a common level.

The future possibilities of the Sunday hool were further discussed. Also the effects of popular amusements on the Sunday school.

We must judge amusements by their effects on the physical development of man, as well as by the effects of the companionship to which they lead.

In large cities popular amusements draw the young people away from the Sunday schools. The mouey spent for popular amusements could be much etter applied in other directions. The place of amusement is no place for a Christian. God speed the day when all places of popular amusements shall be

Let us reverse the subject: What effect would the Suuday school have on popular amusements if all Sunday school workers were thoroughly conse crated to God and would stand together in fighting the popular amusements of the day?

Oil will not mix with water; neither will godliness mix with popular amusements. People love to be amused, and while they are being amused they are inactive.

What occupies us lightly and pleasautly amuses us. Amusements kill time: they lull us to sleep, dull our faculties and banish reflection.

We need not expect to find bious devoted Christians among those who at tend places of amusement.

The theatre poisons the mind and creates a desire for that which is not

Sunday school excursions do not benefit the Sunday school in any spiritual way whatever, but rather lead away from the true object of the work.

Experiences in Mission schools in Chicago by J. F. Funk in his young days were listened to with much in-

The tobacco habit as a trap for the young was next discussed. Tobacco is used by the saloon element. It weakens the user and renders him unfit for active Christian work, retarding the growth of both mind and body.

An interesting essay on manner and dress display, as a trap for the young was read by one of the sisters.

Military display as a trap for the young was next discussed. Military display is for the honor of men, and not to the honor of God.

THURSDAY EVENING SESSION

Opened by Bro. John Garber. Present educational needs were dis

sed by Bro. Noah Byers. Our educational needs are: 1. Efficient workers. 2. Christian school teachers. 3. More spiritual preaching. 4. Schools in which brethren and sisters may be trained to a devoted Christian manhood and woman-

The subject, Alone or with the maority, was ably presented by C. K. Hostetler.

Every one has a wine press to tread; some have it to tread in one way, some in another.

If we look about us at great invent ors, we see that most of them have done their work alone. Our Savior had to tread His wine press alone in the Garden of Gethsemane. To be alone without Christ is the deepest loneliness

that we can imagine. The greatest question confronting us to day is the education of our young people. In the history of the church, church doctrine is necessary to all ministore How many of our present min isters could pass a satisfactory exami-

nation in church history and literature? One of the greatest things in which the Mennonite Church stands alone to day is non-conformity.

Discussion by different speakers.

It is no disgrace to discover our ignorance, but it is a disgrace to remain so There seems to be no desire to read

church history. Books on church history are not sought after. In Europe our people have experienced the same

Even though we have no knowledge of church history we may know Christ we may know that Jesus loves us.

There are before us many important nestions, many great opportunities for doing good. To teach the non-resistant doctrine in the territory lately conquered by the United States, and in being willing to tear away from home and friends and kindred, and going to a foreign field to tell the people in ignorance, superstition and heathendom the story of salvation through Jesus Christ.

PRIDAY MORNING SESSION

(mened by devotional exercises by Bro Yost Miller.

The first subject discussed on Friday norning was, l'reparation by the Super

The need of preparation was emphasized, because his work and teaching is

andience whom Christ has provided for

him,-the offending brother. Very fre-

quently, too, the practice of rehearsing

is more pleasing than the recital; so

the offended brother forgets to appear

before his small audience, and takes to

public entertainments. Well, if any

are guilty of this malpractice upon our

hrethren and this disregard of the

Word,-it is sacrilege really,-let us

confess. You can select your own

method; but do not forget the brother

whom you have wronged. It would do

you and him both good to hear your

confession. We'll let that pass; how-

ever there should be a deep resolve in

the heart of every one just now, to tell

it first to him after this. "Alone," too,

in the presence of your brother. It is

a momentons minute, with your fate,

his fate, the fate of families, and per-

haps the peace of the church at stake

How are you going to begin? What

shines out of your countenance? Do

you feel condemned? Would you like

to punish the brother? Can you meet

him squarely and yet not affrontingly?

Well, now, these are some of the

thoughts that arise, are they not?

Should they arise? No, not at the time;

else they destroy that natural expres-

sion of candor which is so helpful, in-

deed so necessary, to this moment. But

they do come to one; and what if they

cannot be hindered? Listen, it is im-

possible to prevent the multitudinous

workings of the mind; but it is alto-

gether possible to keep from expressing

the thoughts which would hinder your

cause or peace; not only oral expres-

sion but facial as well. Is it an indica-

tion of sin when fiery passions arise

Now you have gone; and you stand

remember.

Commentaries and Bible helps are very beneficial, but should not take the place of the Bible itself.

Give Bible authority for the statements you make.

Never make light of an answer given to a question, even if it is wrong.

Never allow discussion for the sake of argument. Be prepared for the opening exercises,

for the reading of the lesson, etc., so that there be no delay.

Study your pupils. Discouragements do not come from God.

Ask God for a full preparation for your work.

Preparation by the chorister was next discussed.

Singing praise to the Lord was one of the first parts of the service of consecration to the Lord by the Levites under the law of Moses.

Sing in the same way as you praywith the spirit and with the under "standing also."

Suit your countenance and your expression to the words you sing. Preparation by the teacher was then

discussed. First a teacher must be converted The teacher must be prayerful, and in communion with God, or he can not

properly teach Ilis word. The preparation by the pupil. The pupil must first be directed by the

The child must learn to think for

himself. The best preparation is that which is

made on bended knees Specific preparation for each lesson must be made by teachers and pupils.

Teachers should avoid talking too much and not saving anything. The teachers' meeting, its advantages,

was discussed. It is no longer regarded only as a help,

but as a necessity. It helps to keep the fire burning to

keep up the interest.

The teachers' meeting can make good Sunday schools better; poor ones good, and dead ones may be raised to a new

FRIDAY AFTERNOON SESSION

Devotional exercises were conducted by Bro. J. P. Schmucker.

Sunday school was read. Discussed by

In secular work success can crown our work only when we give it special

Open school promptly. Do not con- who have attended this conference owe tinue until the interests lags. Twothirds of the Sunday school workers are less than eighteen years old. Self in the Sunday school will destroy interest in the work.

Weak points in the Sunday school conference and how to remedy them, was next discussed by J. S. Coffman,

No difference should be shown, Should be a means of bringing us more in touch with even the despised of the world. Less of self and more of God will be one of the greatest remedies for and assistance in making this Sunday all these weaknesses. More Spirit in school conference interesting and inthe teaching and not so much of the letter.

Points presented by others. More power of the Spirit. Education cannot take the place of the Holy Ghost. is to the workers filled with the Spirit. kindly gave for our use.

always open for discussion and criti- We are not as prayerful as we were in our first Sunday school conferences.

Young People-their Opportunities, by D. D. Miller, was forcibly presented to the conference. Educational opportunities are much better than formerly. The foreign mission field affords great opportunities, which, if we neglect, will never come again.

Their Responsibilities were spoken on by M. S. Steiner. He referred to Nehe miah building the walls of Jerusalem With every opportunity there comes a responsibility. Many might have taken up the work, but only Nehemiah did.

No work in America should be so important as to keep us here if God calls us to the foreign field.

FRIDAY EVENING SESSION

Opened with devotional exercises, and after the disposal of some miscellaneous business, the brethren N. Metzler, D. D. Miller, A. R. Zook, J. S. Coffman and Jacob Bixler were appointed a committee of arrangements for the next conference, and this committee was empowered to appoint a modera-

Among the good thoughts presented in open conference were the following: Sinners away from home, remember that Jesus and many friends desire do we look upon the tattered fragments your salvation now.

l'ossibly some things that some of us professors do, keep unconverted persons away from Christ.

Let us look into the mirror of God's our profession.

ows not of.

Possibly this conference will make impressions on some that will cause them to carry the life-giving word to the unsaved.

Man's greatest thought should be, his responsibility to God and man.

We must all give an account to God. In response to an invitation given seven souls signified their purpose to accept Christ and live for Him.

After the usual resolutions of thanks. etc., the conference closed, and the people separated, we have reason to believe, with good feelings, good impressions and many good resolutions. We feel assured that the conference was a means of good to all present, and its An essay on Personal Work in the good influences we hope may make themselves felt, by the blessing of God,

in every congregation represented. The following resolutions of thanks were unanimously adopted.

Resolved, That we from a distance our sincere thanks to the members of congregation for the hospitality shown as during our stay with them. We are sure that we shall long have pleasant recollections of this conference time. Our best wishes shall remain with you, and a cordial invitation is extended that the visit may be returned.

Resolved. That we the resident people thank the brethren and sisters from the sister churches for their attendance structive; also for the Christian influence they have exerted in our homes.

Resolved. That we the people of this Sunday school conference thank Messrs. Weir and Cowley and Mr. Dowell for What harness is to the horse, education the use of the lumber which they so

Resolved. That we thank Mr. Latta for the use of his supply tent,

Resolved. That we thank the business men of Topeka and all other neighbors who furnished material and alded in making arrangements for the convenience of this Sunday school conference. Resolved, That a copy of these resol-

utions be given to each of the business men herein mentioned.

Committee (J. S. COFFMAN. S. M. KANAGY. NORMAN LANTZ

MATTHEW EIGHTEEN.

Among all the principles of church government this one stands paramount that personal grievances shall not exist: and the second follows in immediate connection,-when they do arise, settle them speedily. Recognizing these axioms, Jesus Christ provided a rule based upon them. It might be difficult to imagine the condition of His church. had the Master not left us this safe guard; but we have so many instances of the non-observance of the harmonic law, that a resort to imagination is not necessary. Sadly do we listen to the one-sided and other sided stories of two contending brethren; sorrowfully of an old church standard-sheet, as it waves carelessly over a once prosper ous church, now rent by factions: and with bitter regret do we contemplate the "might have beens," had not the word more than into the natural mirror. self-will of one, the burning hatred of Our apparel should correspond with another, or the ambition of some one else refused to allow its owner to go to Christians have joys that the world the brother who had offended, or hindered the approach of the offender to the offended brother. All these deplo rable conditions are the direct result of a disregard for that most excellent advice, "If thy brother trespass against thee, go and tell him his fault." This is not all; for, notice, it is to be "between thee and him:" and observe the last word "alone."

"If thy brother trespass against thee." This is not a provision for that little mean thing which somebody said that some one else said he heard the brother say about you. It does not embrace trifles. You must have felt the sting and suffered the injury. It must not be necessary for a confidential friend to come to your home and, by a series of arguments, convince you that yon have been hurt, that your dignity has been impeached, and that you were and are still being trespassed upon by your brother. A direct blow and not a glance shot, a real, evil-Intentioned statement and not a mysterlous, houseto-house, ownerless piece of gossip ls intended by this trespass. No, this essay does not seek to protect those brethren and sisters who are eager to catch up a slimy, plastic mud ball of slanderous tales and to hurl it with some additions into the common heap of public calumny, where it lies only long enough to become ugly with evil. thence to be picked out again and to be sent anew upon a mission of destruction. No, never should any one attempt to wield the pen in behalf of such workers of bad; but just as positively should no brother who respects his honor be found taking offense at such wild and uncontrollable stories. These means are only inventions of the devil by which he is oft-times enabled to enlist the very followers of Christ, un-

consciously sometimes, in the work of

church-destruction Resure then that the error of the brother is the real trespass against you and not a manufac tured and an unreal trespass,-a snare of the devil gotten up as a mischiefmaker. The nature of this trespass is hard to define; and yet it is not an allembracing term. Etymologically it means a trans-passing or a passing across: and this definition is sufficient A translation of the clause would be

September 15.

something like this: You are traveling a certain way through life: and your brother also travels in a way. If at any time your brother crosses your way or path and in so doing injures your person, your property, or your rights; or if he puts you to any inconvenience, annoys, disturbs, or embarrasses you, he has trespassed against your personal interests, hence against you. Now, again, this word trespass allows for the ordinary friction of life,-or, with a real Christian it allows for an extraordi nary amount of friction. Indeed, the constant jostle and intercourse of man with man must necessarily produce some inconveniences, indeed some tres passes, which must be overlooked Happy is he who can pleasantly bear with these common occurrences of life! Just be patient; and we will find a genuine trespass, one that may be ecognized by a Christian, one that may be acted upon the very one, in fact, to which Christ referred. You should not be anxious though. When the trespass of a brother becomes unbearable, or when the repetition of his offenses makes life a burden, when the limit of your endurance has been reached, then turn to the Book for advice. There is something there to fit your case,-be sure you have a good case, and you will find that something in Matthew Elghteen.

Now "go." Don't stay at home and nurse your passions over the affair into full grown vengeance. True, Christ set no time limit upon your going; but you know very well that "the sooner the No calculations have ever better" been made upon the length of time taken by a feeling of wrong to produce coldness, hatred, slander and malice in their turn; we all know the time is often very short. If there had been any danger of going too soon, surely Jesus would have warned us of it. Then this "go" does not mean to await a fav orable opportunity, perhaps on the street. No, it suggests haste, earnestness, sincerity, and honest purpose, You have business on hand: and to "gain thy brother" is the purpose of your journey. There is a great deal in one's going. Faithless you fail, faithfu you win! Prepared you obtain, unpre pared you depart disconsolate! Going to make a purchase you always fill the purse; going to reclaim the kinship of anged brother, you must like wise fill the heart-purse with the pure gold

of charity. And "tell." A good test of trespass lies in one's ability to tell. If you cannot tell in a straight forward, manly brotherly manner it is an indication of weakness in your cause. Tell your story by talking, not whining, not com plaining.

How useless it seems to emphasize the personal pronoun "him"! Every one can read plainly the intent of the Master; and His reason for thus directing is not far to seek. The offender is meant. Why should any one else hear a word of the affair? Oh, it is all very the talking, he the listening, "thou hast which he was intended. There must be gained thy brother." It's over; over beplain in word meaning; the emphasis is not intended for rhetorical effect. away glad. You have come together .-Here is a weak place in common prac-Carman C. Johnson, in The Gospel tice, not in general understanding. It ls common for the brother to rehearse Messenger. to some other brother or friend, previous to attempting his recital before the

SUSTAINED USEFULNESS.

Fruit-bearing Is the aim of the normal Christian. Resulting as it does from an abiding personal relationship to the Lord Jesus Christ, the thought ful Christian cannot help experiencing a feeling of pain, if honest self-examination discloses lack of fruit-nothing but leaves. As a member of a Christian congregation, he will desire to have his life tell for the promotion of vital godliness in his community. If it is not of influence in this respect, and if he has neither part nor parcel in the actual work of his congregation, discovering on self-examination that he is barely doing the initial duty of a member by ylelding a half-hearted participation in Sunday worship, he must conclude that something is wrong. Each believer is in the world to help to promote the kingdom of his Lord, and is proportionally fulfilling his destiny, as he is most actively a factor that makes for righteous ness in accordance with his endowments

and opportunities. Sustained usefulness, as contrasted with spasmodic and notional usefulness, will be his worthy and laudable ambition. No man putting his hand to the plough and looking back is worthy of the kingdom of God. In the war for which he has enlisted there is no discharge. Here he is to labor, Heaven will afford lawful opportunity to rest from labors. But to look back upon activity engaged in ten or fifteen or twenty years ago, and to comfort one's soul with a reputation for past activity and former usefulness, may be to administer to one's conscience a poison instead of a salve. If the old ability for work exists and providential cir cumstances do not prove a barrier to usefulness, one may well question by and donbts of success cross the mind, what right one has taken upon himself a permanent furlough from the comespecially as one stands in the presence mon obligations of discipleship, and of a brother who has trespassed against has turned it into a time of ease.

the achievement of the quality of sus-

tention to personal growth in grace,

a judicious husbanding of personal

strength, and with it all a willingness

to surrender one's self fully to the at-

Unless the Christian acquires ever

as duties

him? Yes and no. It is an indication Meanwhile the actively useful man of weakness more than sin. It would be a strong evidence of not necessarily the bustling, fussy, noisily busy soul-is the happy man, real honest-hearted, Christian charity, There are few things attended more however, if no unpleasant feelings distinctly with a sense of satisfaction come to you when you stand face to than the honest conviction that, with face with a person who has wronged great defectiveness, it may be, and yet you. Then you really are able to forall sincerity and whole hearted unaffected endeavor, one is trying to be of But the person to whom these maliuse for his Master-not obtrusively, but as he believes he is called to serve. To steady and persistently keep at doing

cious thoughts come at such times need not fear that their coming makes him unfit to approach his brother. No, no; this or that duty which has been but and if such a person can, with the help of Christ Jesus, subdue this ugly humble a duty, is attended with a penature, he has already won a victory culiar feeling of reward. which will almost assure a second victory in the coming conversation with the offender. tained usefulness, it may be well to

give and forget.

Ready to begin the great battle? No, it is not to be a battle. No such thing is provided for. Look, see! Usually, and in most cases, sorry to relate, the battle and battles have already been fought. This is to be a peace meeting. You are together under a flag of truce. Better say, ready to end what might become a great battle! It is not to be a long recital of events on both sides, a comparing of notes and a review of the still; and failing to make progress in details. Read with your finger on the personal character, he will come short line: "If he hear thee,"—you are to do of some measure of the usefulness for

an experience of the springing up of fore you realize it. Shake hands and go the sustaining water of life within the soul, of which Jesus spoke to the woman beside Jacob's well, or one will grow weary in well-doing, and it may be will give way to mistrust and weakening doubts. But the growing Christain will be the fruitful, useful Chris-

tian. Judicious husbanding of resources is also imperative. Excessive strain is apt to be followed by a corresponding sense of depression. In pendulum fashlon the mental and spiritual condition of a man will have a tendency to the opposite extreme, if he suffers Christian reasonableness to be outraged. Judgment that was sound and sober will be inclined to a will-o'-the-wisp following of fancles and whims Instead of seizing realities. Usefulness that might have lasted long, may then break under the strain and may give way prematurely.

With all this a devoted Christian dare not fall into the tendency to spare himself. The demands of duty must be met, though the duty involve that from which one would naturally shrink. Sad it is, if a naturally generous soul shrivels into useless selfishness from yieldlug to fear in the face of God-imposed tasks. For on the other hand new strength and an accretion of power will come as a result of giving one's self freely to the doing of a duty which God requires. The Moses who went up to the mount to talk with God was a very different Moses from the Moses who would have himself excused when commissioned to face Pharaoh. Dutydoing had enlarged his vision and in creased his capacities to a wonderful

degree. Happy is the Christian who early realizes that he can afford to aim at nothing else than sustained usefulness, as the marked characteristic of his life. With all the faults that may mar his record, he will enjoy sweet privileges upon which otherwise he would never have lighted in the course of his pilgrinage.-The Moravian.

THE RILL AND THE RIVER

When Christ would repress the worldly ambition of His disciples, and teach them a lesson of humility, "he took a little child and set him in their midst, and said, Whosoever shall humble himself as this little child, the same shall be greatest in the kingdom of heaven."

Doubtless every one of us has known a child like the one our Saviour thus selected as a pattern for Christian imitation. Such examples, though rarer than we could wish, are at least oc thoughtfully assumed, be it ever so casionally met with, and they present to us one of the most pleasing pictures of human life. We remember with pleasure and warm affection the com-Amongst the conditions requisite to bination of attractive graces in such a character; the sweetness of temper and gentleness of spirit, the submissive bear in mind the following careful atyielding to parental counsel, the confiding trust, the freshness and joyous ness of the emotions, and the tender sympathies which respond so readily to the story of wrong or suffering a heart tempting of duties that are recognized unfettered by the chains of vice, faculties which have hardly wrought as yet in the work-house of sin. The lessons new supplies of grace, he will stand of goodness find here a gentle soil ready to receive them. We do not wonder that our Saviour, with such examples

before Him, should say, "Of such is the kingdom of heaven." This is one view of life's shifting

panorama. Let us look at another. Here is a man grown old in inlquity, hardened in the ways of sin; the germs of virtue all rooted out by the weeds of vice; corrupt in character, and abandoned in practice. We have all known such men. No out break of evil disturbs the seared conscience; he can listen with the most perfect apathy to all the claims of morality and religion; all his sympathies bind him to whatever is evil; with the virtuous and good he is regarded as a moral plague in society.

How different such a man from the lovely little child. Can it be that they belong to the same race? Ah, they are the same person! The innocent child and the depraved man are both one. Did we not live in a sin cursed world, we could not believe such a transformation possible. Had not our eyes witnessed such changes we should pronounce it the sheerest of fiction Yet even the most careless observer can verify the picture. The child may be a little worse, and the man not quite so bad, but the main features of the transformation are familiar to all.

It was not wrought suddenly. took many, many years for the virtues all to die out and the vices to grow to maturity; a slow and steady progress, step by step downward from one sin to another, until this stage in his career was reached. The little stream of crystal water

which dashes onward over pebbles and houlders, far above the Falls of St. Anthony, does not become at once the black and turbid sea, which flows with sluggish tide into the gulf of Mexico. It receives into its pure current the drainage from marsh and swamp, and a hundred cities, before it becomes this dark and polluted flood. So the crystal life current must flow through marshes of evil influences, and be united with many turbid streams of wickedness before it becomes dark and polluted itself. If this life were all, the picture would be sad enough but oh, that marred and sin-stained soul must live on when the sun has grown dim with age, when the heavens and the earth have passed away, these

"Little souls as pure and white And crystalline as rays of light,

are given to our trust, parents and teachers in the Sunday school, and it is largely dependent upon us what their future life shall be. If we sleep at our post they may be lost beyond hope. If we are prayerless when we seem to pray, they may perish for our unfaithfulness. If we teach them one thing by our lips on the Sabbath, and quite an other by our every day life through the week we lead them to doubt whether religion is not all a fable, and whether we ourselves do not disbelieve our teachings. When the stronghold of a child's faith has yielded to the enemy, the entrance is easy to a whole troop of the emissaries of evil. Oh, let us awake to the fearful responsibility which God has placed upon us, and may each one of our dear children shine forever, like a star in the kingdom of God .- S. S

SINNER, you are lost; but Jesus has died to save the lost. The Good Shep herd is seeking you, and if you seek Him you shall find Him.

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CONFERENCES.

The General Conference will meet in the Holdeman meeting house, one mile west of Wakarusa, Eikhart Co., Ind., on Wednesday, November 2nd, 1898. Each conference district is earnestly requested to send her delegates, and where this cannot be done, the ministers and bishops are cordially invited to meet with us on their own accord. Ali bishops are delegates to this conference Our ministering brethren should not by virtue of their office. Wakarnes is a Branch of the Wabash Railway.

ANNUAL

The Annual Sunday School Confer ence for the York Co., Ont., District. will be held, the Lord willing, in the The Family Almanac for 1899 should Weidman M. H., Markham on Tueshe found in every Mennonite family. It day, Oct. 4. A cordial invitation is herewith extended to all Sunday school workers to be present. The nearest Trunk Ry.

The Lord willing, we intend to hold the Western Amish Mennonite Conference, September 29 and 30, 1898, at the Sugar Creek M. H., near Way land, Henry Co., Iowa, Ministers, brethren and sisters are earnestly invited to be present. Also at the same place, on the 1st of Oct., 1898, a Sunday School Conference will be held, Sunday school the Family Almanac Address all or- teachers and pupils are all invited to be

Every SubScriber is herewith re- R. R. and at Nobie, Iowa, on the B. S. GERIG.

> The Annual Church Conference for the state of Missouri will be held near Garden City, Cass Co., Mo., on Sept. 22 and 23, 1898

The Sunday School Conference will be held at the same place on Sept. 26 and 27. All are cordially invited to be present and take part in both conferences. Nearest railroad station is Garden City on the K. C. C. & S. Ry. I. B. KING.

The Annual Conference for Kansas, Nebraska and Oklahoma will be held at the Roseland Mennonite meeting house. near Roseiand, Adams Co., Neb., on Thursday the 6th of October, Ministers, brethren and sisters are earnestly in vited to be present.

Sunday School Conference for the same district will be held at the same piace on the 5th of October. Sunday school workers and all interested the work are cordially invited to attend. The nearest R. R. stations are Roseland on the St. Joe & Grand Island R. R., and Ayr, on the B. & M. R. R. Those who come to the former place will be met by A. Shiftler if due notice be given of their arrival.

If it will be more convenient for some to come to Hastings, Neb. or to Pauline, Neb., or to Ayr arrangements will be made to meet them if due notice be given to the undersigned at Ayr, Neb.

DANIEL BURKHARD.

The Conference for Indiana and Michigan will be held at Nappanee, Elkhart Co., Ind., beginning the second Thursday in October (13th) at 9 A. M. Nappanee is situated on the Baltimore and Ohio R. R. Bishops, ministers, deacons, brethren and sisters from other parts of the country both east and west, are cordially invited to meet with us ln conference.

The Sunday School Conference for the S. W. Pennsylvania District will be held at the Martinsburg Mennonite M. H. in Blair Co., Pa., on the 19th and 20th of October.

The Church Conference will be held at the same place on the day following (Oct. 21st). Everybody invited. Come on the P. R. R. to Altoona, there change cars for Martinsburg on Hollidaysburg they can be available in coming time. Branch. For further information inquire of either Abram Metzler or J. N. Durr, Martinsburg, Blair Co., Pa.

SEMI-ANNUAL.

The Semi-Annual Conference of Virginia wili be held at the Spring Dale church, Upper District, in Augusta Co., on the 7th and 8th of October, 1898. Brethren and sisters from ahroad are cordially invited to attend, especially ministers and deacons. Those desiring to come by rall will be met at Waynesboro, by informing Pre. Erasmus Shank of their coming. Address, Waynesboro, S. M. BURKHOLDER. Harrisonburg, Va.

The Semi-Annual Conference for the Eastern District, Montgomery Co., Pa., will be held on Thursday, Oct. 6, 1898.

It is not easy to ruin him with whom ders to MENNONITE PUBLISHING Co., present. The nearest R. R. stations are the pressure of Christ's hand yet ilngers at Wayland, Iowa, on the Iowa Central in the palm .- J. H. Shorthouse.

September 15

For the Herald of Truth OUR WORK OF LOVE.

BY CHARLES MCCLINTIC ' For God is not nnrighteous to forget your work and labour of love,"- Heb. 6: 10.

There is "labor in the vineyard," But the "laborers are few;" There's no need of being idle. All can find a work to do, And the Lord is not narighteous

To forget our work of love, But will certainly reward us Here, or in the realms above. With a smile or word of kindness

We may cheer some fallen one-What we do to Christ's disciples, We do unto God's dear Son: If we give a cup of waterin the name of Christ our Lord— To a follower of Jesus, We will not lose our reward.

When we meet, upon life's pathway An o'er-burdened, sin-sick soul, Let us point that soul to Jesus.

Who can make the wounded whole Let us pray for one another, Let us "lend a helping hand," Let us gladly serve the Master Till we reach that better land

"GIVE ATTENDANCE TO READ ING.22

This was Paul's instruction in his absence, to his beloved son Timothy "Till I come, give attendance to read ing, to exhortation, to doctrine." 1 Tim. 4:13. This reading may have been the public reading of the word of God, and this is a most important part of Christian duty, which is too ofter neglected. Then there is the private reading of the holy Scriptures, which also is liable to fail into disuse; and then there is other reading which may be profitable, enabling us to commune with the great minds of those who bave communed with the living God.

It is greatly to be immented that read ing, an instrumentality so adapted to bless, is made a means of mere dissipa tion or of simple amusement. There are many people who read without thought, without reflection. They read simply to pass an idle hour. They read what may be true or faise, it makes no difference to them; they forget it in either case. They do not read to add to their sum of knowledge, but simply read and read and forget. Those who read wisely real good books, and read them carefully; reading them they meet with facts that should never be forgotten, and wise readers endeavor to treasure up and garner them where

There are many books which contain information of the utmost value to young and old, and readers should take note of these things. Note books cards or envelopes might be used, and thus the treasures gathered in reading can be preserved for future use. Such read ing involves thought; and as we come across a striking fact or some valuable instruction, we should naturally inquire "What use can I make of this informa tion thus obtained?" And having noted the bearing of the facts, the may then be treasured up, classified, and kept for future use.

Bad hooks waste the time and cor rupt the heart, and persons who read, often need to be instructed and taught not only what to read, but what to let alone. The man who has an abundance of good books and some one to warn him against using worthless books may be greatly profited by reading, es pecially if he seeks to understand what he reads -The Christian

LESSON XIII. - SEPTEMBER 25. REVIEW OF THE THIRD QUARTER.

GOLDEN TEXT,-No good thing will be withhold from them that walk uprighlty.-

Time.—The lessons of the quarter begin with B. C. 976, and end with B. C. 721, covering a period of 255 years.

PLACES.—The principal events of the lessons transpired at various localities in the Holy Land, Syria and adjoining regions.

PERSONS.-The principal persons of the lessons are the prophets and kings of Israel, and others who have been brought into contact with them.

M. (Sept. 19.) The Kingdom Divided.

DAILY READINGS.
T. FHI-T. Elliah the Prophet. W. Elijah on Carme READING LESSON.-Malachi 4.

Review of Tities, Golden Texts, Etc.

Les.	Title.	Golden Text.	Time.	Place.	Practical Lesson.
I.		A soft answer turneth away wrath:	B. C. 975.	Shechem.	Ambition defeats itself. We reap what we sow.
II.	E. the P.	And the barrel of meal wasted not.	B. C. 908.	Cherith. Zarephath.	When reason fails faith sees God provide.
III.	E. on M. C.	And when all the peo-	B. C. 905.	Mt. Carmel.	In a fair test right ousness always wins.
IV.	E. F. and E.	Rest in the Lord, and	B. C. 905.	Jezreel. Horeb.	God gives victory in the most trying experiences.
V.	N. V.	Thou shalt not covet	B. C. 900.	Samaria. Jezreel.	It is better to be wronged than to wrong.
VI.	E S. on E.	How much more shall your heavenly Father	B. C. 892.	Jordan Valley.	
VII	The S. S.	Cast thy burden upon the Lord,	B. C. 890.	Shunem. Mt. Carmel.	Faith in God shows itself in action.
VIII	N. H.	Heal me, O Lord, and	B. C. 890.	Damascus. Samaria.	Submission, obedience, fidelity prove faith.
LX	E. at D.	The angel of the Lord	B. C. 890.	Samaria. Dothan.	The Lord is with thee; never fear or falter.
X	The D. of E	Desaione in the girth	B, C. 838	Samaria.	Put your whole heart into all you do.
XI	S. I.	They also have errec	B. C. 750	Bethei,	Chastisement is sent be- cause blessings have failed.
X11	C, of the T. T	of these cook him he	B. C. 721	Samarla.	Sinners have no alternative -repentance or ruin.

NOTE.—Let the contents of the above table be thoroughly learned, so they can be readily repeated by the classes, or by the whole school in concert. LESSON TEACHINGS.

tweive tribes. Two, Judah and Benjamin, remained royal to Rehoboam, their lawful sovereign. Israel, consisting of the remaining ten tribes, revolted, withdraw to Shechem and crowned Jeroboam king.

LESSON II shows how God uses little things in blessing: (1) To the widow and her son, the lengthening of the life that had seemed so near its end. (2) To the prophet, a congenial home and a confirmation of his faith, which was being so severely tested. (3) To the church of God, the record of a great faith and an unselfish deed.

LESSON III relates the test proposed to the halting, undecided Israelites by the prophet Elijah, to prove whether Jehovah, the God of their fathers, or Baal, the god of the Phoeniclans, were the true God.

LESSON IV contains a mountain-top scene as grand as that of the conflict between Baal and Jehovah on Carmel. Here Elijah was aroused from his despondency and was assured that 7,000 hearts were witnesses that he had not lived in vain.

LESSON V ciearly depicts several of the many horribie evils that spring from covetousness. Jezebel was responsible for Naboth's murder. Ahab breaks the tenth; Jezebel, the sixth, eighth, ninth and tenth commandments -covetousness, false witness, murder, confiscation, she is guilty of all.

LESSON VI telis of Elijah's translation. As he ascends, his mantle falls from him and is taken up by Elisha, who goes forth clothed with a double portion of the spirit of his master,

of the Shunammite's son. Resurrection 14:11.

Lesson I describes the division of the life involves the destruction of the old man.

LESSON VIII describes the cleansing of Naaman, the Syrian leper. Leprosy typefies sin; and as Naaman was cleansed from the pollution of leprosy by dipping seven times in Jordan, so we may be cleansed from the defilement of sin by hathing in the fountains opened by God for sin and uncleanness (1 John 1:7; Zech. 13:1).

LESSON IX teaches four remarkable facts: 1. The warfare was really against the God of Israel. 2. The power which prevailed was the providence of God. The victory attained was the gift of God, 4. The resulting treatment of the captives was the example of God.

LESSON X tells of the death of Elisha, his parting prophecy to the king of israel, and the reviving of a man put hastily into Elisha's tomb.

LESSON XI teaches the fearful results of sinful indulgence, excesses, and intemperance.

LESSON XII mentions two results of idolatry: 1. Israel "followed vanity and became vain." Worshipping that which has no absolute existence, they became insensible to good influences, dead to spiritual truth, powerless to do right. 2. They sold themselves to do evil .-Practical Commentary.

LESSON L. OCTOBER 2.

REFORMATION UNDER ASA. 2 Chron. 14:2-12. (Read 2 Chron. 14, 15 and 16. Memory

Verses 2-5.1 GOLDEN TEXT.-Help us, O Lord LESSON VII tells of the raising to life our God; for we rest on thee. -2 Chron.

TIME.-Fifteen years are covered by this lesson, probably B. C. 955-941. Asa's reign began B. C. 955 and lasted 41 years. Zerah invaded Judah in the fourteenth year of his reign (2 Chron.

PLACE. - The kingdom of Judah. The battle with Zerah was fought in the valley of Zephatha, at Maresbah. This was one of the cities fortified by Rehoboam (2 Chron. 11:8), about twenty-five miles south-west of Jerusalem on the edge of the hill country of Judah.

PARALLEL SCRIPTURES.-1 Kings 14:21 to 15:24.

RULERS, - Asa, king of Judah; Baasha and Omri, kings of Israei; Zerah the Ethiopian, probably the same as Osorkon II, king of Egypt.

REHOBOAM'S REIGN.-This son of the wise Solomon reigned seventeen years. He inherited a vast kingdom and had before hlm great possibilities; but his sinful course defeated all his bright prospects. "His first act led not only to revolt which tore away more than half his kingdom, but also to oppression and irreligion at home. He refused wise counsellors, and lived a selfish, sinful life, forsaking God and His religion. Even losing so large a portion of his kingdom did not bring him to his senses. The people built 'high places,' set up images, allowed Sodomites and heathen ahominations (1 Kings 14:22-24)."- Peloubet.

ABIJAH'S REIGN.-The reign of Rehoboam's son was only three years. He makes war on Jeroboam, king of Israel. and defeats him, because he trusts in God and endeavors to do what is right. He is succeeded by his son Asa whose the 13th of August, the Diller congrereign we consider in this lesson.

DAILY READINGS.

M. (Sept. 26.) Reformation under Asa. 2 Chron. 14:1-12. T. God's presence. 2 Chron, 15; 1-9.

W. A solemn covenant. 2 Chron, 15; 10-19. T. Cali to repentance. Amos 5:4-15 F. Trust in God. Psalm 20.

S. God the strongest Defender. Isa. 31. S. Reward of obedience. Prov. 3:1-10.

FELLOWSHIP WITH CHRIST.

Feliowship with Christ is the power which makes men Christlike; yet this is not a grace given to some hut denied to others, as a sculptor is limited by the treasures in heaven for the eternal shape and velning of the block on which he is working. Peter and John, with so much which was different and even opposite in their natures, are yet found hearing the unmistakable linea. from the foundation of the world." ments of the Master.

In spite of their opposing tendencies, fellowship with Christ bestowed on Sunday school, and also conducted the each a likeness to Christ.

As the artist leaves the impress of his personality upon all his handiwork, whether it he wrought in plastic clay or hard unyielding marble, so upon each nature does the Divine Artist, the great the field, there is still need of more. moulder and former of character, leave His mark and signature, the likeness of llimself, if we are truly the children of God and led by the Holy Spirit. How happy for all who do so live above the world, as to be able to say, in humble sincerity, "truly our fellowship is with the Father, and with his Son Jesus Cbrist .- Sel. L. M. J.

CORRESPONDENCE

MT. ZION, MO., AUG. 30TH, 1898.-We are enjoying God's biessing, and wish the same to all His faithful children. We were agreeably surprised on the 27th inst. hy the arrival of Bro. Eby of Lancaster, Pa. He preached to us on Saturday evening, Sunday and Sunday evening and gave us words from God's eternal truth with which we trust many of the bearers were edified. We are giad to be visited by brethren from other places, for through such visits the unity of the Spirit is preserved and the "body of Christ" is huilt up. We wish the brother God speed. May he be the means in God's hands of do ing much good in the cause of the Mas ter. On Monday, 28th, the brotherhood met in examination meeting. Bro. Eby again gave us many words of practical truth. In examination the brotherhood expressed their peace with God and the brethren, and their desire to be partakers in the commemoration of the death and suffering of the Savior. We want to thank and praise God for His care and blessing. May ail His children live to glorify His name. Cor.

SOUDERTON, PA., Aug. 25, 1898 .-The brethren and sisters, I're, Elias Weber and wife, I're, Eli Hallman and wife, Dea. David Eshleman, Sister Esther Eshleman, and Sister Veronica Horst have arrived from Canada to visit friends and congregations in Bucks, Montgomery, Chester, and Berks counties. Pa. They expect to stay until Sept. 20, and then go to Lancaster Co. May God bless the dear brethren and Cor

FROM CUMBERLAND CO., PA.-On gation held their harvest meeting. 1're. P. H. Parret, from Chambershurg, and Pre. George Ernst, from the Marion District, were with us and earnestly admonished the audience to return their sincerest thanks to the bountiful Giver of every perfect gift for the plentiful harvest He had so graciously bestowed upon the human family.

Do we really appreciate these bounties as we should? How many thousands are not favored as we are and are destitute of the necessities of life. There fore, let us use a portion of this over abundance which God has given us to relieve the needy ones who are in many places suffering for the want of these things and thus lay up for ourselves harvest, so that at the end of our lives we may be able to hear the welcome voice, "Come, ye blessed of my Father inherit the kingdom prepared for you

The two brethren remained with us over Sunday and were present at the preaching services. Brother l'arret gave a very appropriate address to the school May the Lord bless these dear brethren in their extended field of labor. We realize that with so many laborers in Let us therefore pray the Lord of the harvest to send forth lahorers in Ilis vineyard.

FROM SALUNGA, LANCASTER CO. PA., SEPT. 2D, 1898. We were favored recently with a visit from Bro. Abraham Iliestand, from the Doylestown congregation in Bucks county. He Chicago Mission

5.00

4.82

\$64,85

\$10.00

25.00

5.00

5.00

10.00

1.00

35.00

25.00

10.00

14.25

2.00

5.00

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8 178 50

8 5422.05

5243,55

Total.

C. K. HOSTETLER, Treas.

Gratefully acknowleged,

FREEWILL OFFERINGS TO THE

OLD PEOPLE'S HOME BUILD-

ING FUND.

John Neuenschwanger,

Amos M. Landis,

Anna Weaver,

Anna Overholt.

Penna. Cong., Kans.,

Peabody Cong., Kans.,

West Liberty Cong., Kans.,

Spring Valley Cong., Kans.,

C. B. Brenneman, Smithville, O.,

G. L. BENDER, Financial Sec'y.

"WHAT IS THE NEXT STATION?"

This was the question I asked of the

station master, as I sat waiting for the

train. I had gone some miles into the

hair and a face which told of care, and

the stern usage of time and hard work.

quired, being unacquainted with the

road, which was a branch line running

"The next station is the last," he an-

swered. "It is the terminus of the line.

You pass a good many stopping places

coming out, sir; but there is only one

There was a pause for a moment ln

into the country.

more as you go on."

"What is the next station?" I in-

J. R. Loucks.

II. E. Horst,

J. F. Funk, trip to Chicago,

Rent. Home Misslon.

Ryan Hall.

Living,

Domestic

Sundries.

Dispensary.

Saturday evening, August 27th, which was well attended. On Sunday forenoon, Bro. Hiestand addressed the Sunday school at Millersville and also preached to a large congregation there. After Sunday school, he filled an appointment in Lancaster City.

We were also visited by Bro. Samuel Shetler, from Somerset Co. He preached for us at Landisville on Sunday evening, August 28th, from James 5:3. "The rust of them shall be a witness against you." On Monday evening, August 29th, he filled an appointment at Masonville, and on Tuesday evening at Florin, where a large congregation was assembled. On this occasion he spoke from the words, (Gen. 3:9) "Where art and spiritually admonished, and enthou?" He presented many valuable suggestions and explanations on his subject in reference to our association with those who are inclined to be worldly, and also those seeking for worldly amusement. He encouraged all to attend Sunday school and Bible readings when opportunities presented themseives. He presented the question, Are we where we ought to be when we attend idle gatherings with unbelievers, where foolish talk and vain conversations are carried on, etc. COR.

FROM LAGRANGE CO., IND., SEPT. 5TH. 1898 .- A number of the brethren and sisters from a distance, who had attended the Sunday school conference, remained with us over Sunday in the Forks congregation and took part in our Sunday school, and also in the Bible reading in the evening. We were much pleased to have them with us. Bro. D. J. Johns was with us during the day and preached to a large congregation. The Lord blessed these services to the encouragement of the brotherhood and the salvation of souls. We had reason to rejoice when an invitation was given and nine souls arose and con fessed Christ. Four of them had aiready confessed Christ at the closing services of the Sunday school confer ence on Friday evening.

We indeed owe heartfelt thanks to our kind heavenly Father for the many blessings He has bestowed upon us, and also for the rich spiritual blessings which He showered upon us during these meetings of the Sunday school conference. Let us ever praise His D.J.M.

MUMMASBURG, PA., SEPT. 5TH, 1898. We had our harvest home services in the afternoon of the 27th of August. Pre. J. M. Herr of Allen, Cumberland Co., Pa., spoke from Rev. 14, latter clause of the 15th verse. Pre. Noah Brenneman and wife of Fairfield Co., Ohlo, were visiting in our vicinity. Bro. Brenneman also took part in the services. The brethren also filled an appointment in the evening, and also spoke at our regular Sunday morning services

May the seed sown by the dear brethren bring forth much fruit for God's garner. May other ministering brethren heed the Macedonian call to come over and help us. Wishing all God's blessing in Jesus' name.

JACOB F. BUCHER.

SUNDAY SCHOOL ITEM.

WEAVERLAND, LANCASTER Co., PA., Aug. 22,-Our Sunday school has an enrollment of 140 members with an

filled an appointment at Salunga on average attendance, during the last Quarter, of 72. This is not a good showing, but whether many or few we have been richly blessed, and can feel that the Spirit of God is in our midst. Were it not for this we might sometimes faint; but the more we study God's word and the more zealous we are, the greater the blessings, and the easier and more beautiful we find our work. But oh, how sad that so many neglect this dear and noble work! Some are making light of it, while others take no interest at all, but would rather hinder the same.

On August 14, we had the pleasure of having with us a number of visitors from other schools, and we were kindly couraged in the good work by addresses from Bish. Jacob N. Brubacher and Bre. John W. Weaver. The latter is one of our former co-laborers here, but is now superintendent of Lichty's Sunday Cor. school.

GINANCIAL REPORT OF THE MENNONITE EVANGELIZING AND

H E Ho

Knox Co.

A Leath

Freeport.

Cleophas

M. P. All

D. D. Mil

to Io

CONITE EVANGELIZ BENEVOLENT BOAL FOR AUGUST, 1898. RECEIPTS. Evangelizing Fund. rst, Garden City, Mo., erman. Cong.,		Mrs. C. B. Brenneman, Smithville, Ohio, Benj, Gerig family, P. P. Hofstetter, Martha Long, Barbara Long, Nappanee S. S., A. O. Ressler,	
Ill., Cong., Amstutz, lensville, Pa.,	45,50 1,76 3,00	Total, Previously acknowledged,	8 5
ler, (returned bal. on to wa.) Total.	5.50 	G. L. BENDER, Finance	85 ial Se

Total,	\$59,26
Chicago Mission.	
Allensviile, Pa., Bibie Class,	\$ 9.00
H. E. Horst, Garden City, Mo.,	1,00
Jacob Schnurrenberger,	
North Lima, O.,	1,00

North Lima, O.,	1,00	train. I had gone some mice me
Friends, Lancaster Co., Pa.,	8.00	country to visit an aged lady who was
	1.55	very sick, and whose house was close
		by the railway station. Having finished
"Two Sisters," Topeka, Ind.,	5.00	my call, I was sitting in the waiting-
A Friend,	1.00	room until the returning train should
John Weaver, Elkhart, Ind.,	1.00	arrive. I found myself alone with the
Fountain Hill, O., S. S., per	.,	depot master-an aged man, with white
rountain IIII, O., S. S., per	9.99	bair and a face which told of care, and

Lina Z., Y. P. Meeting, Holden, Mo.,	
Aaron Leatherman,	
N. Gerber,	
S. E. Hostetter,	
Total,	8

Total,	835.
Foreign Mission.	
Goodland, Ind., Cong.,	8 1.
H. E. Horst, Garden City, Mo.,	1.
Goodland Ind., Cong.,	1.
A Brother, (tenth offering),	16.
A Friend,	
Totai,	820.

Friend,	.10	the conversation; then, evidently un-
Totai,	\$20.58	derstanding my errand, he asked: "How is the old lady, sir?"
Orphans' Home. E. Horst, Garden City, Mo., Brother, Reidenbach, Pa.,	\$ 1.00 3.00	"She is fast nearing the last station," I replied. "She is very sick; and be- sides she is seventy years old, and has
Total,	\$4.00	reached the terminus of life as laid
SUMMARY.	200.00	down in the Book; for you know the

Evangelizing.

Daniel Shenk for workers in Ohio, 50.00

Samuel Voder to Branch Co.

Mich.,

One Annual Permit.

Rible says that 'the days of our years Evangelizing, are threescore years and ten'-seventy Chicago Mission. years-that is seven stations." 4.00 There was quite a pause in the con-Total. 8119.50 DISBURSEMENTS.

851.80

.68

versation again, during which the old man seemed to be thinking. Then he and some passenger steps off and disenid.

"According to that, I suppose I may be pretty near the end of my route, since I am just turning seventy. Well, I am not sorry. I have worked hard, and have seen a great deal of trouble; I shall not feel badly to get through."

"What is the next station?" I asked. abruptly. "You say you are nearing the end of your journey of life, and 28.00 that you have passed seven stations al-3.00 ready. What is the next station?" 15.03

September 15,

"Ah, nobody knows that!" he exclaimed. "We know about the past, but what is going to be hereafter no one can tell. I only hope to be better off in the next world than I have been in this but I cannot say certainly, for no one has ever come back from that world to tell us anything about it."

"Ah, you are mistaken there!" I interrupted. "There is one who has come back, and told us about the future life. Do you know that Jesus Christ rose again from the dead, and hath brough life and immortality to light through

the gospel?" "Who are you?" the old man asked abruptly. "I thought you were a doc tor, who had come out to visit the old lady. I guess I am mistaken, slr."

"Yes," I answered, "you are not quite correct. I am a minister of the gospel, rather, and my calling is very much like yours. I am trying to help men on their ionrney through life, to answe their questions about the route, and especially to persuade them to believe on the Son of God, that they may have eternal life, and land at last in glory."

"Well, there may be a better world beyond the grave and there may not be. We don't know," he continued.

"Don't know?" I said, pressing the point with all earnestness on his heart. "We do knowl 'How could I preach the gospel and urge men to seek for glory and honor and immortality, unless knew certainly that there is a world of life and blessedness hereafter for sucl as will inherit it? Why, sir, what would people think of you if, in reply to their question, 'What is the next station?' you should say, 'I don't know. Nobody knows.' And so I could not preach the gospel, and urge men to seek for heaven and eternal blessedness, unless I was perfectly sure of this reality.

"Paul, the great preacher of the gos pel, knew what the next station was: 'We know that if our earthly house o this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens This is an answer to the great que tion, 'What shall be hereafter?' And if will believe in Jesus Christ and take His gospel as your guide-book you can know just as well as Paul what the next station beyond the tomb shall be for you."

Just then the whistle of the approach ing train sounded and the old man hastened about his work. As I stepped upon the platform of the car he stood at the crossing, waving his signal flag, his white hair floating in the wind, and I sald as the train moved out, "Be sure you find out what the next station is before you reach the end." And I heard the reply falling rather hesitatingly on my ear, "I will try, sir."

Reader, what answer have you to make to this question? In the burry ing train of life you are moving swiftly on. Ever and anon there is a pause, appears. The next stopping place may be yours; where will it land you?-

Do not wait for extraordinary oppor tunities for good actions, but make use of common situations. -Goethe.

THE DOXOLOGIES OF THE APOS-TLE PAUL.

It has been said that the doxologie of the apostle Paul, "mark the terminus of the climax of thought."

It is a most stimulating exercise to study these doxologies with the inspired contexts in which we find them mbedded.

For example, the apostle in 1 Tim. 1 17, closes a reference to his own marvelous conversion with that grand outburst: "Now unto the King eternal immortal, invisible, the only wise God, be honor and glory forever and ever.

Mark the triumphant shout in the last words of his epistle to the Romans: "To God only wise, be glory through Jesus Christ forever. Amen.'

And with what magnificent utter ances he concludes the apostolic prayer for the Ephesian Church: "Now unto him that is able to do exceeding abund antly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." (Eph. 3:20, 21.)

Behold how Paul here breaks over all the barriers that separate the finite and infinite. His language fails to compass the unutterable fullness of his aspirations. "Thronghout all ages, world without end;" literally, "into all generations of the age of ages"-or cy cle of cycles-continuing to return where it began, without end. Amen.

So let it be. When we remember that these inspired words stand in closest connection with the prayer which Paul offered in behalf of Christ's believing church, we can but be profoundly moved. All that is implied in this fullness of the divine glory appears as the pledge "to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." This pledge is not given to the Ephesian church exclusively; but to believers in all timeseven to us who now live upon the

earth. What encouragement we find while meditating upon such sublime truths! Henceforth we will offer supplications for all that we need, in time and eter nity, without doubt or fear. Our God will answer prayer beyond all the limitations of our asking or thinking. Whenever we pray, it is our privilege to find inspiration in this sublime doxology. God's ability to answer in the time of our need is equal to His tender pity and perfect willingness. The doxologies of Paul help us to Interpret God's inspired word: "He who spared not his own Son, but freely gave him up for ns all, how shall he not with im also give us freely all things?"-The Christian Advocate,

NO UNCERTAIN SOUND.

It is more than refreshing-it is inspiring, in these days of so-called worlds, and who has also created intel-"higher criticism" to hear such frank, ligent beings like men, is it not reasonunequivocal expressions regarding the Bible as were recently uttered by the them some revelation to Him, showing able and eloquent railroad president, Chauncy Depew.

It appears that he was invited to speak before the Nineteenth Century Club of New York City, which chiefly composed of those who claim to be "advanced thinkers," and he boldly expressed himself in the following

place. I am a practical man, overhe understands it, he will come to know whelmed by the cares of business. It the truth of the Gospel. Are you wil is exceedingly difficult for me to get ling to do the will of your God of na on the plane of philosophic thought. I

"Yes, I am."

ture?"

HERALD OF TRUTH.

am a practical man. I believe in the

Old Testament and the New Testa-

ment precisely as they are presented by

Christianity. I am in antagonism to

Mr. Wakeman, who dismisses the Bible

Prof. Fiske, who accepts it with an in-

terpretation entirely his own.

as entirely a mass of legend, and to

"It was the atheism of France that

taught license for liberty and led to the

French Revolution. Where are those

old philosophies and philosophers?

They are dead, while Christianity sur-

vives. The school of Atheism led to

despair. Materialism soon found that

every violation of the moral law could

go on consistently with its teachings.

So l'antheism and l'ositivism have fol-

have the school of humanity and the

cosmic philosophy coming close to the

THE QUESTION SETTLED.

A learned judge and a minister of the

gospel once chanced to be boarding at

the same house. One night after the

preacher had conducted an interesting

religious service the judge said to him:

your work; for, though I do not believe

in the Bible, the religion of Jesus

Christ inculcates the best morality

known, and, for the good it does the

community, I congratulate you upon

"How is this?" said the preacher.

"No, I do not. But I do not talk

"Well, you believe in nature-a God

"Oh, yes; he's a fool who does not be-

And then he described the planetary

system and the laws which govern

them, spoke of other laws of nature,

and closed a learned and eloquent de-

scription by saying: "A man who be-

lieves that all this wisdom and power

"If there is a great designer, a God of

nature, who has made and governs such

able to suppose that He would give

the purpose of their creation-how they

"This Bible, we believe, is that revel-

"it tells us how: 'If any man will do

His will, he shall know of the teaching.

might answer that end and be happy?

against them, because of the good they

of nature, a great designer and creator

"Yon do not believe the Bible, nor in

"I am glad to see you successful ln

by John Fiske.

vears.

your success.

-do you not?

are chance, is a fool,"

added the preacher.

ation."

"Yes, that is reasonable."

"How can you prove it?"

lieve that."

the reality of religion?"

do in the morals they enforce.

lowed only to be destroyed, and now we

"Well, if there is such a great God of nature, who has made and sustains these worlds and laws, giving us minds capable of knowing this and Him, is it not proper that we should acknowledge and praise Him for what He is and what He does for us?"

"I admit that."

"Then let us go down on our knees. You just said you were willing to do what you believed to be your duty.' Thus put to the test of his sincerity,

they fell upon their knees. "Now you pray to your God, and I will to mine," said the preacher.

The judge, as he confessed, had never before attempted to pray, and though he could make a learned plea and an eloquent address to men, he broke down when he tried to pray to God.

borders of Christianity as expounded The preacher then poured out his "They tell us there is no more Creasoul to God, telling Him how this man was in spiritual darkness, wanting to tor, only cosmic dust. Who made the know the truth, and asked the Almighty dust? That there is only protoplasm. Father, for Jesus' sake, to send the Indeed! Who made protoplasm? They Holy Spirit to enlighten his mind and tell us of evolution from dust to monkey and then to man; but all the scien make him know God and Jesus Christ, tists have never found the missing link whom to know was life eternal. The spirit seemed to inspire the prayer, and "The simple gospel of the Son of great power accompanied it. God, preached by twelve fishermen, has

When they rose from their knees, the survived the centuries and outlives all other philosophies of eighteen hundred minister said: "Now, go right on; pray for and seek light, do not violate your conscience by neglecting to do what your judgment tells you to do."

"I am in earnest. What books shall I read to settle this matter?"

"The Bible. No book so good, so full of light as the Bible. Read it, and ask the Holy Spirit to guide and give you light.

"DOUBTFUL AMUSEMENT."

The common designation of certain forms of dissipation is their sure condemnation from the standpoint of the Christian with whem every form of activity must be a matter of faith. Eveu when they are classed as harmless amusements, they cannot be justified for the believer's life is not negative but positive. Nothing can be really harmless that leads one to waste such precious gifts as strength and time The so-called doubtful or harmless amusements are not meant to redeem, but to kill time. Their votaries are mostly the thoughtless and the idle and their chief promoters are never the serious or spiritually miuded. Even society is not proud of its dancing mas ters. The character of their friends creates a strong presumption against the current dissipations.

The absence of any positive moral quality in such amusements as the dance and the card table justities thei unsparing condemnation by the Church through its pulpit and its officiary, Whatsoever is not of faith is sin. If the body of Christ is to grow by that which every joint supplies, then great care should be exercised to save every member of the body, every disciple of our Lord, from the paralyzing influences of godless society's leading functions The religion of the dancing and card playing church member is neither respected by his pleasure loving associates, who make no pretense to a holy

"I never felt so absolutely out of If a man makes up his mind to do, and life, nor valued as a spiritual force by actually tries to do, the will of God, as his more consistent fellow church mem

But if negative in character, these dlversions are positively evil in their effects. That they sap the moral earnestness of their participants is well known. Scarcely less in question are their generally hurtful influences upon the whole life of the church as an aggressive religious force in the community. Where these evils go unrebuked the evangelistic spirit has departed. The church becomes a respectable religious club, outwardly decorous, but inwardly empty and vain. Efforts for the salvation of the lost are constantly frustrated, and faithful preachers, who would rescue sinners, wear themselves out in fruitless endeavor to neutralize the hartful and repelling impression made upon the unsaved by pleasure seeking church members. In some churches this evil condition has gone so far that young and old society Christians persist in their reveling during the special services which are held for the conversion of their unsaved neighbors and companions.

Then these doubtful amusements are progressive-rather retrogressivein their history. The select parlor dance leads to the vulgar public hall; the "social game of cards" to "progressive euchre," which is simply gambling, with a long new name; while the ball and this society gambling have proven for thousands way stations on the road which leads down to eternal perdition. That practices and amusements which are the intoxication of a selfish and shallow society, can be countenanced by so many of the churches which are so fully committed to live soberly. righteously and godly in the present sinful world is a matter of profound sorrow, and should be made the deep coucern of every loyal disciple of our risen and glorified Lord.

There is no heresy so deadly as the neglectful attitude of many churches at this point. For if heresy is wrong thinking, that thinking must be a most deadly heresy which can be indifferent to fundamental elements of character, and which concedes that men can live for pleasure and still be followers of Christ. As long as our Lord's state ment, that "whosoever would be my dis ciple must deny himself, take up his cross and follow me," is authoritative, so long must the church testify against the godless diversious of unsanctified society. Church leaders could no more protitably employ their time for a season than in showing the bearing of the truths which they exalt upon this bat tle ground between the church and the world. For what profit is there in the most carefully wrought out and Scripturally correct theory of Bible truths, if the people who accept it are not trained in obedience to the will of God. Sensi ble men will give little heed to any school of theology which does not justify itself in checking and destroying the tendency to worldliness in the churches. For what value will a vindicated Bible be to a church that does not respect its teachings, and what signities the form of an apostolic Church whose power has been sapped by the spirit of the world, -Sel.

THE DICHES OF GRACE

There is exceeding value in grace in auv form in which it may be given to

us. It is impossible to set a value on favor. Love has no price in the market. As between men this is so; immeasurably so is it between God and men. He is the Holy One, and we are sinners His favor is in like propertion of value. It comes to us with the wealth of the Divine nature. His love has the purity of the holy God; it has the tenderness of His infinite nature. It has the fuluess and richness of His God-head. Of Christ it is said that it "pleased the Father that in Him should all fulness dwell." So the love that comes to us through Christ has this infinite fulness; the completeness of Him in whom is all perfection, the greatness of llim who in llimself comprehends all things. The earth, the heavens, are His work, but we know that He is greater. The universe of intelligence reveals more of Ilim, but not all, for He is Creator of all. His love comes to us with all the wealth, the incomprebeneible wealth of His Divine nature. When we have voiced our need to the full wealth of our language of independence, when we have gone out far beyond that into the great world of feeling until thought has become lost and soul expresses itself only in groanings which cannot be formulated in definite terms, then, above "all that we

Or may we attempt to measure grace by our own need. The value of a favor depends much on our sense of need. How could any need God's favor more than we do? How far we are away from all that pertains to Him and from all that is required to fill the true measure of life! We are sinners; that is, we are separated from Ilim in whom is all virtue. Not only so, but we are enemice for it is the nature of sin to hate holiness. We are criminals, for we have violated Ilis holy law. We are degraded. In some we see this degradation in most repulsive terms, and we turn from it with loathing; but in God's sight all sin is loathsome. The best life held up to the strong light of His holiness is seen to be base. And yet to us is this grace of God given. He loves us. Love is personal: lle stoons to the individual and lifts him to His own heart. No one is so far removed as to be be youd His grace: no one is so low as to

can ask or think." He is able to give

be beneath His salvation. And again we see the riches of grace in the abundance in which it is bestowed. God does not dole out His mercy to us by strictest measure. 11e does not bestow liberally, but abundantly. Not just enough, but an amplitude of grace that gives a wide margin all around our lives, so that whatever we need it is found there in a fulness that leaves in the soul no sense of restriction. "Grace for grace." He gives out of the abundance of His own nature: whatever of grace, of goodness. of holy attribute there is in Himself, He gives to us, if we will receive it. "Grace to help in every time of need." There are to llim no unforseen contingencies in life, no emergencies beyand His wise forethought no nossibil. ities beyond His loving care. He gives as Christ says men will return to us for kindness and love: "Good measure pressed down, shaken together and running over," lle is waiting to give un til there shall not be room to receive it. And all this for every one who will

receive IIIm He gives power to become stance in which Providence makes use steps," but it leads us in strange paths the sons of God -United Presbuterion.

SURMISSION TO GOD

There is no perfect peace for the soul without perfect submission to the will of God -a full and unconditional giving up of all one's desires into the hand of the all-wise Father. The apostle says, 'For me to live is Christ:" and, as we have renounced the world and the flesh, and promise to conform to the will of God, we too ought to feel that for us to live is Christ. Our constant prayer should be "not my will but thine be done. () Lord." We ought to feel like Paul: "Lord, what wilt thou have me to do?" But our hearts are so deceitful and the devil is ever on the way seeking to deceive, mislead, and blind us. But if we draw near unto God, and yield ourselves up wholly to Him. trusting not in any merits of our own, hut solely upon Jesus, then we may hope for light, peace and joy from on high.

Many a soul groans through the world without that peace which pass eth all understanding, because it clings to some net sin, bad habit, or sinful custom contrary to the will of God. Jesus wants the whole heart. And why should not He who came into this sad world, and endured all manner of contradiction from sinners, and at last suffered death for them .- why should not He claim the whole heart's devotion. love, and service? Therefore, we are taught to forsake every desire and every object that is a hindrance to our love to the Savior. Reader, have you given your whole heart to Jesus? Are you ready to suffer for His cause, if need in reading the Word of God? Do you

SOLOMON'S DECISION WITH RE-SPECT TO THE MOTHER OF

1 Kings 3:16, God determined to impress the peo-

ple of Israel with a high opinion of the wisdom of Solomon in the beginning of his reign. But how was this to be effected? Providence provided the ocpersons of a very perplexing nature, as to which of them was the mother of a child which each of them claimed. There was no witness of the matter but themselves, and they were both equally confident in their assertion of their right. Solomon's plan for jinding out the true mother is well known, and will ever be admired as the highest specimen of the knowledge of human nature, promptness in inventing expedients, and sound judicial discrimination. But the providence of the Lord in the matter. I think, has been generally overlooked or neglected. In this affai we are not only called to contemplate the gift of God in the wisdom of Solo mon, but the direction of providence on the occasion of displaying that wisdom. For the purpose of making a favorable impression on the people, what would it have signified that Solomon had actually possessed such wisdom, had not au opportunity of manifesting it occurred to him at the proper time? The dispute, then, between these two harlots was not a fortunate accident, but was a wisely directed providence. This is another proof that things which to us are purely accidental, are essential parts of a divine plan in the gov-

even of the wickedness of men to fulfill His purposes. The falsehood and wicked purpose of this cruel woman were employed by Providence to display the wisdom of His servant Solomon. Deep and incomprehensible are Thy counsels, O Thou unsearchable Jehovah! Instead of scrutinizing Thy ways, as censors of Thy conduct, let us admire, and submissively adore. Who shall successfully contend with the Almighty 2_A Carson

LIVING FOR GOD

How few young people of our land are living for God alone! There are those who belong to churches, societies, religious organizations but how few oh, how few! belong to God; who are consecrated soul and body, and are living so as to have Ilis approving smiles.

Dear readers, have you not often sung these words? "I'll live for Him who died for me." But did you realize in your hearts what it meant? Pause a moment and consider. Are you really living for God and for God alone, or are you being honored by the world, and living to be admired by the opposite

So few realize the meaning of these words, "Be not conformed to this world," and, "Love not the world, neither the things that are in the world "

Why is so much time and money wasted in decking the bodies to make them attractive to the opposite sex? Why is it that more time is spent in seeking to be in the latest fashion than not always feel that unrest in your heart after returning home from some eutertainment? It is because you lack the peace of God, the power of God to save and cleanse your hearts

It means more for the young people to live for God than most people think, God is the same, yesterday, to-day and forever. And Jesus can do as much for us as He did for Paul and others. God wants young people who are pure, even as He is pure, and who are dead to the casion. A dispute arose between two world and the flesh, and who are filled with faith and the Holy Ghost

It is a deception of the devil to make young people believe they can serve him and enjoy the world, and have a good time now and after a while turn and live for God. What a sad mistake! Dear young people, Now is the time God wants our lives. Life is short and time is fleeting, who will give up the triffing things of this world and follow Jesus and help to girdle the globe with salvation? Let us seek to find out God's purpose in allowing us to be in this world -Sel

ABIDE WITH ME.

Is it possible to live close to Jesus ln this material, noisy, distracting, prodlgal world? It certainly is. To answer otherwise would be to challenge Chris tlanity openly. If it is not a religion for every day, it is not a religion worth living for, much less worth dying for. It is surely possible to keep close to Jesus, to follow Him diligently, to abide in Him indeed. The question is not the feasibility, but the realization of it. Most of us are not willing to pay the price. It costs too much in abandoning the world and the crucifixion of self for

it all up in one word: "To as many as erument of God. This is another in- many of us. We long to walk "in His and too far away from our own chosen walks and loved haunts. We so long to apply the question, "What would Jesus do?" as the practical test of our lives but it collides so painfully with what our wills demand and our companions practice. In fact, just as the life and teachings of Jesus were in strange con trast and diametric opposition to the spirit of the age, and even the religious temper of the times in which He lived, so still it is vastly more at variance with our selfish, pleasure seeking, worldlywise age than most of us have dreamed. It will cost the average dis ciple of to-day more of surrender and specifies to enter fully into the school of Jesus than in his selfish ease he has supposed. To us, as to those about Him, the Master says, "First count the cost." Not that He would discourage any, but that He would enlighten an test all and have a sifted and tried following. The honest inquirer who con siders and hesitates about crossing the rubicon of confession, who realizes that true Christian discipleship is a radical and revolutionary change in the inner aud outer life, who yearns for the mar tyr spirit that will enable him to die to self and live to Christ, has a very much juster conception of the genesis and character of the Christian life than the ambitious evangelist or the worldly church member who seeks to bring him to the point of decision by whittling down and minifying the requirements of discipleship. Jesus did not thus seek to make converts nor did Paul or the other apostles. We have too much concern for numbers and too little for the realities in our time. An easy start will make an easy-going disciple. A cheap religion will be sure to bear like fruit in the life.-Sel.

THE COMFORTER.

The Lord's people need a comforter: for how much have they to render them unhappy! What with sin without them. the world without them, and Satan constantly trying to distress and cast them down, they have enough to dishearten them. Then there are the cares of business, the trials of the family, the oppression of the great, the sufferings of the poor, and the state of the Church all combining to fill them with grief and sorrow. Under these circum stances human comforters are feeble and inefficient. God alone can impart the consolation needed.

In order to meet the case the Holy Spirit has condescended to assume the office of Comforter. He is intrusted with all the fullness of Jesus; He knows the thoughts of the Father: He has examined all the stores of grace, and is perfectly acquainted with all the riches of glory; and with this He is to comfort the Lord's people. He knows every saint and every circumstance. He knows every foe and every temptation. knows every foe and every temptation He can gain access to the heart, and He the can gain access to the leaft, and the can impart the comfort we require. He turns the eye to Jesus. He excites in us confidence in God. He begets lively hopes of glory. He applies His promises. He sprinkles the atoning blood. ises. He sprinkles the atoning blood. He whispers peace. He comforts us in all our tribulations, and so comforts in all our tribulations, and so comforts us as to embitter sin, endear the Savior, and produce greater love of holiness. O Holy Spirit, may we never quench Thy influences, grieve Thy love, or slight Thy intimations; but may we be led by Thee, as the earnest of our in-

"TOO LATE."

1898.

It is too late!' Oh! word of terror, which has already fallen like the thunder of God upon many a heart of man. See that father as he hastens from the hurning house, and thinks he has all his children with him; he counts-one dear head is missing. He hastens back-'lt is too late!' is the hollow sound that strikes his ear; the stone wall tumbles under the roaring torrent of flame; he swoons and sinks to the ground. Who is that hastening through the darkness of night on the winged courser? It is the son who has been wandering in the ways of sin, and now at last longs to hear from the lips of his dying father the words, 'I have forgiven you!' Soon he is at his journey's end; in the twinkling of an eye he is at the door. 'It is too late!' shrieks forth the mother's voice, 'that mouth is closed forever!' Yea, since the earth has stood, the heart of many a man has been fearfully pierced through with the cutting words,

"It is too late!" "But, oh! who will describe to me the lamentation that will arise, when at the boundary-line which parts time from eternity, the voice of the righteous Judge will cry, 'It is too late!" Long have the wide gates of heaven stood open, and its messengers have cried at one time and another, 'To-day, to-day, if you will hear his voice." Man, man, how then will it be with you, when once these gates, with appalling sound, shall be shut for eternity? Agonize that you may enter in, for many, I say unto you, shall strive to enter in, and shall not be able! But, my friends, the more appalling the truth is, that at the dividing line between time and eternity the sentence will be proclaimed, 'It is too late" so much more crushing is the word pouring down to us from the cross of Jesus, 'Sinner, while thou standest ou this side of the grave, it is not too late.
Whether the voice of thy God will come Whether the voice of thy God wint other to thee again, and search thee out—this thou knowest not; but whatever may lie behind thee, whether nights of darkest error, whether mountains of sin, thou distinctly hearest to-day this proclams tion 'It is not too late!'

OBITUARY.

JOHN K. BRUBAKER. JOHN K. BRUBAKER.
On the 22d of August, 1898, in Rohrerstown, Lancaster Co., Pa., Pre. John
Brubaker, aged 54 years, 5 months
and 14 days, of congestion of the brain,
superinduced by nervous prostration, of
five weeks duration, which assumed a very serious nature from the first. very serious nature from the first, ar-though with some of the most skillful physicians the disease was baffled at times, and slight hopes of recovery were entertained by the doctors and family. The brother was so weak at times that The brother was so weak at thice the wondered that a man could get so weak and live. Then he would rally at times, and hoped his many friends would be permitted to see him, as he said he had love and a great desire to see them all, but the doctors and nurse forbade it.

He was so weak that very little would

He was so weak that very little would excite him, but he was always resigned to the will of the Lord, who had need of him in the higher courts above that his end was coming, and said he was going to heaven and be at rest. He passed away so caimly that his family unit and the way are the way and the way are the way and the way and the way are way and the way are way and the way and the way and the way are way and the way are way and the way are way and way and way are way and way are way and way are way and way and way and way are way and way and way and way and way are way and way and way are way and wa

gone.
Thus came the end of one we loved so well. Yet we cannot understand why he should have been called away, so to sneak, in the prime of life, so full of vigor, and so strong in the service of the Lord. But we believe his work was finished, and the Lord thought it best to

call him to his rest at this time that he

sail him to his rest at this time that he might, join the saints in glory. Our loss on earth is his eternal gain. We truly sympathize with the dear sister, his companion, and the our daughter in their great production. He leaves a vacancy in the church, and his loss is especially felt in his home congregations at Robrestown, Millers wille and Lancater. We ready and withing to counsel and advise to the best of his shillify for the good of the church of his shillify for the good of the church willing to counsel and advise to the best of his ability for the good of the church and the salvation of souls, and through his lnstrumentality during the nineteen years of his labors the church has pros-pered and greatly increased. He will-missed, greatly missed in the silv of the church as well as in social circles far

and near.

He was buried on the 25th, services were held in the Mennonite meeting-house in Rohrerstown, and he was laid to rest in the burying ground near h to rest in the burying ground lead by Services at the house were conducted by John Landis; prayer was offered by Bish. Martin Rutt. At the meeting-house the services were opened by Benj. John Landis; prayer was oliered by Bish. Martin Hutt. At the meeting house the services more was preached by home wenger from Komans 6:33.

"For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." In his remnished the service of the

poren of Sister Igarbara Souders' house a third congregation had gathered where Bros. Ephralin Nissly and Abram Herr spoke to a large concourse of peo-ple standing on the public thoroughfare. It is estimated that over three thousand pie standing out over three thousand persons were present to view for the last time the form and face they loved so well. Then the body was taken up by six ministering herhers and horne to its last resting place, followed by many sorrowing friends. Peace to his ashes, and may his virtues be long remembered:

A BRUSTIEL.

MARRIAGE.

MILLER DURR, On the 11th of Aug. 1898, near Woodside, Fayette Co., Pa., at the residence of Bishop J. X. Durr, the home of the hride, by D. H. Bender, assisted by Aaron Loucks, Bro. Ed. Miller of Tub. Pa. and Sister Annie F. Durr of the first mentioned place.

DEATHS.

LININGER. -On the 1st of September, LININGER.—On the lat of September, some in the Rockton congregation, and the Rockton congregation, seed 57 years, months and 19 days. He was born in Juniata Co. In 1811 and the age of 27 moved to the 1811 and the age of 27 moved to the 1811 and the age of 27 moved to the 1901 years later in companion, and settled the farm where they lived and tied. This union was thessed with mine children, they of whom the partition of the par

passing over about lifteen years ago, left him lonely. As he neared the end he kept close to the cross, consecrated and reserved desiring rather to depa and reserved, desiring rather to depart from this hody and be with Christ. He was conscious to the last. He died of "old age," having no visible complaint. Services were held in the Menuonite M. H. to a large audience, from Job 21: 23, 25, by J. A. Brilbart, assisted by Shingledecker.

HERALD OF TRUTH.

SOUDER.—On the 25th of August, 1898, in Souderton, Montgomery Co., Pa., of paralysis and the infirmities of old age, Sister Haunah Souder, aged 33 years, 10 months and 11 days. She was buried on the 29th, in the Mennonite burying ground in Souderton, on which cocasion the brethren Abel Horning crossion the brethren Abel Horning and Chr. Allabach spoke at the house, and M. R. Moyer and Josiah Clemmer at the M. H. Text, Isa. 57:2. She rests in peace.

Tysox -On the 21st of Aug. TYSON.—On the 21st of Aug. 1098, near Sonderton, Montgomery Co., Pa., of cholera infantum and spasms, Nora, daughter of Garet and Sue Tyson, aged 1 year, 6 months and 26 days. The burial took place on the 25th at the Souderton Mennonite meeting house. Souderton Mennonite meeting house. The hrethren, Chr. Allabach and Joseph Detweller spoke at the house, and Michael Moyer and Josiah Clemmer at the meeting house, from John 16: 22.

"I am going to live with the angels so fair; I'll look for you parents and wait for

you there, Where tears do not flow, and where death cannot come,
Together we'll dwell in that beautiful

HERROLD -On the 10th of August, Herrold, —Ou the 10th of August, 1898, in Chapman Twp, Snyder Co., Pa., Clayton S., son of Elias and Mary Herrold, aged 2 years, 5 months and 13 days. Buried in the Susquehanna churchyard. Services by William Gray-bill. Text, John 14:4.

DETWELLER.—On the 16th of August, 1898, in Lawrence Co., Pa., of consumption, Jonathan L. Detweiler, aged 32 years and 1 month. luterment or the 19th in the graveyard near New the 19th in the graveyard near New Wilmington. Services at the Amish Mennonite M. II. were conducted by Alleu Rickert of Columbiana, Ohio, from Num. 23:10, latter clause, assisted by John R. Zook who spoke in German from Rev. 20:12 to 21:7. Deceased was a member of the Mennonite Church and left behind the cheering evidence that he was at perfect peace with God and departed into eternal glory.

HOFFMAN.—On the 24th of August, 1898, uear Bainbridge, Lancaster Co., Pa., of lung trouble, Tillie N. Hoffmau, daughter of the late Henry S. and Sisnaugmer of the late Henry S. and Sister Lizzie R. Hoffman, aged 15 years and I month. Funeral services were conducted by Bishop Martin Rutt and Lock Martin.

God moves in a mysterious way His wonders to perform.

Ross.—On the 24th of Ang., 1898, near Elida, Allen Co., Ohio, of dysentery, Ethel May, daughter of William and —— Ross, aged 1 year 3 months - Ross, aged 1 year, 3 months and 10 days. Buried on the 26th vices by J. M. Shenk and others.

"Weep not for me, my parents dear, Since I must go and leave you here; With Jesus I shall happy be Forever in eternity.

MUMMA .- On the 13th of Aug., 1898 at Landisville, Lancaster Co., Pa., after a day's illness of rheumatism of the a day's illness of rheumatism of the heart, Bro. Isaac B. Munuma, aged 29 years, 2 months and 17 days. On the 13th inst. at live o'clock A. M. he said to his wife, "I must the If pains do not leave me." The doctor near by was summoned. After his arrival the brother said, "Doctor, I have to die." Then he said to those who were present Then he said to those who were present, "Sing and pray for me, because 1 have to leave." Shortly afterward he fell into the sleep of death. The dear brother leaves a deeply bereaved widow (her

maiden name was Shirk), also a father, two brothers and one sister to mourn his early departure; but they do not mourn as those who have no hope. On the 16th just, his remains were taken mourn as those who have bridge, the lift inst. his remains were taken the miles east to their last reeting place (beside those of his three small children who have gone before) in the cemetery near the Hess Mennonite M. H. Hiram Kauffman and J. W. Brubaker preached kauffman and J. W. isrubaker preached to a large congregation of friends and neighbors who met to pay their last tribute of respect. Text, John 9, latter part of fourth verse.

Ginsonkie. Daniel Gelsinger, a highly respected citizen of Wakarusa and surrounding community, died at his residence on corner of Wabash Ave. and Elikart St., Aug. 20, 1985. Daniel Gelsinger was boru in Medina Co. Ohio, Feb. 10, 1857. La Hough, through was married to a crew were born seven children, four of whom preceded him to the spirit world, leaving a daughter and two sons to mourn his departure. In the heginning of 1868 he became a citizen of Gossien, Ind. of the samu him to the called him to bis eternal home. If the called him to bis eternal home. Ind, where he remained until the Lord called him to his eternal home. He was a blacksmith by trade and, a skillful workmau. When quite young he united with the United Brethren in Christ. He was a falthful and zealous worker in the cause of Christ and a lo-Christ. He was as of thrist and a lower of the content of the cont

SHAFFER. On Aug. 25th, 1898, in SILAPPILE—On Aug. 25th, 1888, in Sunder Co., Pa., of dysentery, Andrew Sinder Co., Pa., of dysentery, Andrew Tichaeller, aged 72 years, 8 months and 7 days. Brother Shaffer was a member of the Mennonite Church. He was blind for the last five years; during all this time and in his last sickness he bore his sufferings with Christian subore his sufferings with Christian subore his suffering with Christian subore his work of the work of the properties. He was a superior of the properties of the pr riends and relatives met to pay the last tribute of respect. Services were conducted by William Auker and Wil-liam Graybill. Text, Rev. 14:12, 13.

CLEMBER. A sad accident occurred Aug. 19, near Lanadale, Montgomery Co., Pa. Our dear friend, Bro. Henry Clemmer, was on his way house from Philadelphia, and had arrived at the railroad crossing at about 91°. M. where he had to wait a few moments for a north-bound freight trail to past accept the trail nor milroad, he was struck continuous months of the contractive of the contractive freight. by a south bound express train aid in-stantly killed. His body was badly mangled. Besides receiving bad wounds on his head and chest, both of his arms and one leg were broken. His age was 65 years, 3 months and 8 days. He leaves a sorrowing wilow, five sons, one brother (Bigh. Josiah Clemmer), one sister, and many friends and neigh-ments of the control of the control of the control of the sorrowing the control of the control of the control of the sorrow of the control of the control of the control of the sorrow of the control of the control of the control of the sorrow of the control of the contro one sister, and many riems and countries of the bors to mourn their loss. Buried on the 23d in the Franconia Mennonite cemetery. Funeral services were councted by Bro, Henry Godshall at the house and by Bro. M. R. Moyer at the M. H. Text, Luke 12:40. Peace to his

Hydres, On the 29th of August 1898, on Tuscarawas street, Canton Oblo, of cholera infantum, Fruest E. Hughes, aged 9 months and 18 days Buried on the 30th. Services by Aller ickert of Columbiana, assisted by II Graybill.

PURITY ESSENTIAL.

We must be pure. No matter how lucid our sermons, or how orthodox our faith if we are not clean our efforts are valn. No amount of zeal will be taken in place of this necessary qualification. We may dizzy and deaden our consciences with a whirl of activity, but that does not make God stop frowning

The devil would gladly beguile us into busying ourselves with other people's experiences before we have cleaned house at home. While many of us will never shipe intellectually, or financially, or oratorically, yet in the things which after all are most desirable we need allow no one to outstrip us. In the really choice things God has given every one equal privilege. In purity in humility. in love, in gentleness, in kindness, in meekness, in all those virtues which make the saints to be revered by angels and beloved by Christ every one of us may be opulent. There is but one way

Confession lies at the root of the matter "If we confess" says the saintly John, two experiences follow-pardon and cleansing from all unrighteousness. Upon this hiuge swing both of God's ing, the nobleman became at last more great epochal experiences. Confession means more than admitting that we are not quite right. It means for us to turn our souls inside out, and invite the gaze of almighty God. David recognized its radical character when he cried out, "Search me, O God!" And the attitude of every one who obtains and retains the blessing of purity is one of perfect openness to God.

But it may be necessary to confess to man as well as to God. Who was injured by your sin? How public was your wrong doing? Let your confession be equally well known. Beloved, let not reputation or past standing cause you to ignore a matter so impor tant as this. There are men with a I wish not to know it." He sent a genlong career of holiness and sanctity tleman to the inu, who satisfied the back of them who by some means have fallen into sin, and if they do not confess they will go to hell. They think it to Mr. Morrison, and, finding he was in can be smothered over and kept quiet, circumstances in which it would in-God help you, sir, it will leak out like the festered matter from the removed scab of a sore. The only remedy is to his death, which occurred a few years vomit your putrid secret, and then God after, Sunday at Home, will kill it and forget it. Better that men draw off from you and hiss at you for a while than that God should draw off forever .- H. V. Brookman in Relig-

CONSCIENCE AT WORK.

About the year 1815, the minister at the dissenting chapel at Barnet, near London, was a Mr. Morrison, Soon after the morning service one Lord's day, he received a message from the Green Man posting house, requiring his immediate attendance there. He wished to be excused, but the messenger told hlm the person who sent kim was a man of considerable consequence, though he did not know his name or title, and from his urgency, he was sure he would take no denial.

On being shown into the room, he was immediately loaded with reproaches by a man evidently above the common rank, who charged him with having held him up to the opprobrium of his congregation, by dragging before them the circumstances of his former life. and he was told that he deserved to be

horsewhipped. Poor Mr. Morrison was quite startled and declared he was per feetly innocent of such a charge.

"Why," said the nobleman, "I had no sooner entered your chanel this morning which I did in the course of my walk, than you made a reference to unfaithful husbands and wives, and sins of a particular description and you will not deny that this was pointed at me."

Sir," said Mr. Morrison, "I have no idea who you are, and whether you are chargeable with any matters of that kind I do recollect that while I was speaking-but after I had commenced my sermon-I saw you just within the door and after some time I perceived that you had left, but I did not see you enter, or mean my observations to have reference to any particular invividual; the truth is that in lecturing on the Scriptures in the regular course my attentio was drawn to those sins to which you allude, and I said what I thought right to my congregation,"

After persisting for a time that the observations must have been personal. and scorning the assurance of Mr. Morrison that it could not be, for that he was ignorant whom be was addresscalm and said

"If I am under a mistake, I have done you great injustice. Can you couvince me by the statement of any respectable person that it was in your course?

"Oh yes," said Mr. Morrison, "I will send a gentleman here immediately. who will give you the assurance, and also that what I said was in my usual familiar style of preaching."

"Then" replied the pobleman, "the matter shall not rest here. I will do you justice it I have brought a false charge against you."

Mr. Morrison said, "I will uot, sir, after what has passed, ask your name, nobleman on the point in question, and the result was that he wrote an apology crease his comfort, he settled £100 per annum upon him, which he received till

ITEM.

-CORONATION OF THE QUEEN OF Holland,-Inasmuch as the official HOLLAND.—Inasmuch as the official ceromonies in connection with a royal coronation in Holland do not allow of properties of the state o the "Groote Kark" (Great Church) two hours after her arrival, to invoke God's

EVERY hour comes with some little fagot of God's will fastened on its back.

For Blood That's Asleen, sluggish and charged with impurities, a cleansing, invigorating tonic is required Dr. Peter's Blood Vitalizer is a never failing remedy which has been proven by more than a century's popular use. It thoroughly filters the blood and makes the debilitated vital organs healthy Never sold by druggists, but by local retail agents. Write to Dr. Peter Fahrney, 112-114 So. Hoyne Ave., Chicago, Ill.

A Matter of Health

Extreme care is necessary in purchasing baking powders to avoid those made from burnt alum, phosphatic or other harsh acids, of which there are innumerable brands in the market.

Great efforts are made to foist these inferior powders upon consumers by the inducement of a lower price and by grossly false representations as to their ingredients and comparative value.

Alum baking powders have been declared by the most competent authorities injurious to health. Therefore every precaution must be taken to keep them out of the food. They are sold under many names, and new brands are continually appearing.

It is safe to avoid the use of any new or doubtful brand until you have had it analyzed. The purity of any powder sold at a lower price than Royal may be suspected.

Royal is a pure cream of tartar baking powder and its exclusive use is the practical and positive safeguard against alum and the various adulterations found in other brands. It has been analyzed and recommended by the U. S. Government chemists, by the health officers of New York, Chicago, San Francisco, London, etc., and by eminent physicians and scientists generally, who give it the greatest praise for its marvelous purity and leavening strength.

The Royal powder costs only a fair price per pound, and is cheaper and better at its price than any similar article in the world.

ROYAL BAKING POWDER CO., NEW YORK.

.....Agents Wanted to sell..... LEHMAN'S INDIAN

COUGH BALSAM.

Silence that dreadful cough by using Lehman's Indian Cough Balsam, a new discovery for the healing of Throat, Chest and Lungs. A few doses of this Cough Balsam will alleviate the most distressing cough, cure croup, and if con-tinued subdue any tendency to consumption. It has raised cases which doctors said would die; it will cure a cough hy loosening it, assisting the lungs and throat 10 throw off offending matter which causes the cough, thereby making a speedy

GUARANTEE:-1f any person after using one Half bottle of lhis Cough Balsam finds that il does not prove satisfactory lhe money will be cheer-fully refunded by our authorized agent. No cure, no ps "he largest bottle for the money, PRICE 25 and 50 CENTS. Ageus wanted at once. Sample and terms free.

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MENNONITE PUBLISHING CO. Fikhart. Ind. We have tried the above medicine and found it excellent remedy.

J. F. FUNK. an excellent remedy.

HOMES IN THE SOUTH.

Every man aims at success, some more wisely than others. For business success, the wisest man seeks the best location. The Northern farmer will find fine opportunities, great advantages in the South along the Southern Railway. Farming land is cheap, the soil is fertile aud gives heavy yields. It is adapted for grains, grasses, stock, dairy or truck

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What a sinner needs is regeneration, "Ye must be born again." Zeal for Christ's cause is a good thing when it is "according to knowledge" and good jndgment. God has given us the faculty of the mind called judgment,

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Editorial Notes

e Patient od at the Helm

n illustration

n Awful Death Knock"

in sin

fruits of the Spirit.

ARRAN R KOLB. Editor.

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Contents of this number.

The True Sorvice
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Conferences
Sanday School Lessons
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EDITORIAL NOTES.

justed so as to fit stiffnecked people.

The yoke of Christ cannot be ad-

If we want Christ to abide with us at where He cannot accompany us.

A man's fellowmen may measure names for samples for examination, him by the apparent success he has, but God measures him by his faithfulness.

If more people would "covet earnthe tenth commandment condemns.

as the life of my neighbor?" but rather. ways affaid they will do a little more list in our catalogue, should be familiar name forever more.

"Is my life as pure as God wants it to l'eter on one occasion asked the address. Reformation may be good as far as Savior, "What shall this man do?" Let it goes, but it does not go far enough. this class of people especially remember Christ's answer, "If I will that he tarry till I come, what is that to thee? follow thou me." The third class are those who occasionally put forth great efforts, but before anything is accomplished their energy seems to be exhausted.

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There are three classes of laborers, viz., workers, shirkers and jerkers. The first class are those who are doing all that they can for God and humanity. many thousands each month and aggreof that kind of covetuousness which Instead of being "men-pleasers," they gate millions during the year, aside do their work "beartily, as unto the Lord." The second class are those who are issued from our office. The important question for each of seemingly want to do just as little as us to consider is not, "Is my life as pure possible. They are those who are al-

They, apparently, want to do everything and He wants us to make proper use all at once, and "sit at ease" the rest of

> It seems hardly necessary to add that there are too many of the second and third classes and too few of the first

The Mennonite Publishing Co. The business house known at present as the Mennonite Publishing Company opened its doors as a business house at 320 Main street, the same place where they now are, in 1867, thirty one very limited. They did all their printing with one Country Cylinder, just large enough to take in the HERALD, which was then printed on a sheet 24 x 36 inches, and that press was often used only once a month, when the HERALD was printed. The press was rnn by hand and the whole outfit, together with the book-bindery, was all in the one room (20 x 60 feet) on the second story, the first floor being used by a select school, while the basement was occupied as a dwelling. This was the small beginning of our Church Publishing

But we did not start out to write up the history of the business, but much more to call attention to its present

The printing office now has six presses, some of them are much larger, and all of them much better than our tirst one. These now often run day and night and the amount of work done is no longer a trifle.

periodicals that we publish amount to on the one hand, and on the other, we

which the reader will find a complete

VOL. XXXV. No. 19. than their share. They are those who to our readers. You can obtain a cata are ever ready to ask the question that logue free by sending your name and

We desire to call especial attention to all our publications. The evenings are getting longer, the weather is cooler, there is no longer the extreme hard work as during the summer; people will and can devote some time to reading. It is therefore now an opportune time to subscribe for the HERALD OF TRUTH and keep posted on church news and the work of the Church in general. Every family should have the Church paper for the benefit of their

children The "Lesson Helps," if you have not an "Evergreen" Sunday school, is a good thing to have and study the portions of Scripture used in the lessons,

for your own benefit at home. The children's papers, "Words of Cheer" and "Jugendfreund," illustrated with appropriate pictures and containing useful and entertaining years ago. Their business then was reading, are just the thing for the children and young people of the

Then if you want to purchase some good books of any kind, Bibles and other profitable and edifying works, we are better prepared than ever to supply you with them at the very lowest prices. We give special advantages to ministers and ask them to write us for prices. If ministers want to get books for their own use, they can get them very nearly at cost. We are trying to do the best

for everybody and to please them. You say this article is a business article. So it is, but even to run a church requires some business, and we know that our readers, our patrons, and our stockholders all over the land are anxious to know something about the work and the business of the Mennonite I'ublishing Co.; and it will do them good to know something about it. Some people sometimes say some very unkind things about the Mennonite Publishing Co., but we are glad for that even. They The papers, Lesson Helps, and other give us just so much free advertising are taught in the word of God that it is not good for people when everybody speaks well of them, and we ought to feel ready to praise the Lord for all that The Mennonite Church books, of the Lord gives us to enjoy, and for all He gives us to endure. Blessed be His

1898

difference as designed by God, estab-

works of darkness.

of such anti-Christian teachings.

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Christ never asks of us such heavy labor As leaves no time for resting at His feet; The waiting attitude of expectation He oft-times counts a service most com piele

He sometimes wants our ear-our rapt atten-

'Tis always in the time of deepest stiliness That heart finds fellowship with heart.

We sometimes wonder why our Lord doth place ns Wilhin a sphere so narrow, so obscure,

That nothing we call work can flud an en

There's only room to suffer-to endure! Well, God loves patience? Souis that dwell in

stiliness, Doing the little things, or resting quiet, May just as perfectly fulfill their mission, Be just as useful in the Father's sight,

As they who grappic with some giant evil, Clearing a path that every eye may see Our Saylor cares for cheerful acquiescence

Rather than for a busy ministry, Then seek to please Him, whatso'er He hids

thee, Whelher lo do, to suffer, or to lie still; Twill matter tiltle by what path He ied us, If in it all we sought to do His will.

> For the Herald of Truth TIME.

BY M. G. WEAVER,

Time is iteeting and with the flow of passing minutes, we are turning back and piling up the record of our lives.

When we look at the push, energy and time that is employed in the husi ness and political affairs of the world, when we see the time and money spent in making the social world shine in earthly splendor, when we see the time which men and women, in the service of the enemy of men's souls, are giving to their master in leading innocents into the same paths that they are traveling, when we are aware that thousands of men are at all times of peace giving all their time to the study and preparation of war, and to invent death-dealing machines with which to slav their fel low man, when we see men gather under the cloak of Christianity to carry on worldly traffic, and even gambling, when men have time to gather at hotels, clubrooms, and at other loafing places, dnr. ing the long winter evenings and afternoons, speaking idly, jesting, cursing and drinking, and at the same time al low a frail, sickly wife to he alone at home with the cares of a family resting heavily on her, when we see thousands of men over our beautiful and lovely land, giving all their time and money to the liquor traffic, and using all their energies to get people to use their poisonous products, so that some one's coffers may be filled at the expense of the happiness of thousands of helpless women and children - when we see all these plans and works which tend to lead men away from God, we turn and look in wonder and surprise to find so few comparatively who are giving all their time, money and energy, to stay this onward flow of increasing evil.

Look around in any community and take in a radious of ten miles from your point of view, and see how many men and women you can find, who are giving all their time to the cause of Christ. without looking for a money stipulation or a fixed salary of this world's goods for their work.

It is true there are many conscientions Christian workers who are zealous and are giving much of their time, talents, energy and money to the work of the

Lord; and God, working through them as willing instruments, teaches many "To number their days and apply their hearts unto wisdom.'

The question why not more people turn to the Lord and seek rest for their souls, is met with the answer of the busy world that it is time and the improper use and neglect thereof, that canses many to look back over a life's record which tells them that their time was misspent, and this causes them to look into a dark and honeless future.

Some years ago there lived in eastern Pennsylvania a man who was widely and favorably known; but his cares for his family and his concern about the world's affairs left him no time to serve God: he seemed to live peaceably with men around him: but when on his death-bed he suddenly turned to his wife and exclaimed, "I am dying and I am lost." His wife replied, "Pray to God." But his answer was, "It is too late; my time was spent in sin, I'm lost," and in less than an hour he died with those words on his line because he squandered the time which God had intrusted into his care. The wretched man would have given the world and all the fleeting vanities which he thought he was enjoying while he was well, if he could have re called a part of his life-time.

Present time is the only time which mortals can claim, and yet how thoughtlessly and carelessly are we allowing the moments to pass by. Natural life is the time in which to prepare and fit onrselves for life eternal; and yet how apt we are to put more stress and labor to our worldly affairs than to the spir itnal.

We are commanded to "Seek first the kingdom of God." Yet we fear there are those who first attend to their worldly affairs; then, if any time is left, they will study the word of God and serve Him

It cannot be pleasing to God when men, professing to be followers of Christ, gather in companies under shade trees on Sunday, and engage in idle talk, neglecting any Lord's day services, whether it be Snnday school or church services. This is time which especially helongs to the Lord, and its misuse is a long step towards losing all respect for the sacred day, and is a strong foothold for the enemy to get men to think they can serve God while resting themselves on "flowery beus of ease.

Brethren and sisters, when we see the energy, pash and wisdom which the world uses, and is putting forth to carry on its traffic, may we not thereby be reminded that we might, during the re maining days of our lives on this fleeting stage, consecrate more and more of our time to the work which glorifies God? Are we employing our moments so to live that "our lights may shine before men, that they may see our good works, and glorify God which is in heaven"? Are we using our moments in His service in learning His ways, and in pointing souls to Jesus, who said to ns through the Revelator, "The time is

at hand." Rev. 1: 3. We should never forget that when we shall stand at the portals of eternity, then the power of comparing the past with the future stops.

Time cannot be compared with the endless ages of eternity, nor can the evils of time be compared with the miseries and utter despair of those who

pleasures which we enjoy in time he compared with the blissful abode of those who dwell forever in the presence of their Redeemer. Why not be more mindful of our

Spring Grove, Loncaster Co., Pa.

For the Herald of Truth THOUGHTS ON INFANT BAPTISM.

We frequently hear ministers talk on this subject: and sometimes we see this subject discussed in our church paper; still there are a few thoughts resting upon my mind, which, by the help of God. I will try to express here. I believe that, as I once heard one of our ministers say, infant baptism does no more good than could be accomplished by ponring water on a cold hard stone. I also believe the statement of another of our ministers who said: "I cannot discuss infant baptism, because there is just nothing like it between the two lids of the Bible." Well, then, if there is nothing about infant hantism in the Bible, is it not adding something to the Scriptures to say that the Scriptures

uphold infant baptism? And what

shall be added to them that add to the

Scriptures?

For the Heraid of Trulh. LIGHT.

BY J. K. ZOOK.

"The light shineth in darkness; and the arkness comprehended it not."

The writer heard an expression recently, in substance, like this: "It is better not to proclaim the trnth, or insist upon observing it, where it would

cause confusion in the church." Pondering over the expression I was prompted to present a few thoughts on the subject of light. The light mentioned in the text is a subject of immense importance. Full instice can not be done to it in a brief article. It includes the whole Bible. In fact, it is the sovereign will of God, who, in His predetermined time, created man and manifested His purpose to him: and in due time sent His Son to give this light to those who were then and to those who are yet sitting in darkness and in the shadow of death. Hence "the darkness is past and the true light now shineth, which lighteth every man

that cometh into the world " It is quite natural to notice mistakes of others more readily than onr own, But if we could see our own failings as seen by others, we doubtless would respect the views of our fellows with less selfrighteonsness and more forbearance than we often do. Moreover, if we pos sess the light of the text, we also possess the love of God; for love and light are inseparable. Then we will manifest charity to brethren who differ with us in manners and opinions, which are not fundamental nor essential to salvation And while scriptural facts to many are unwelcome guests, they nevertheless

sooner or later must be confronted "The dayspring from on high"-Christ-therefore is the true Light, which giveth light to all who will ac cept it. But the world knows not this light, God's own chosen Israel comprehended it not. There doubtless are

are lost; nor on the other hand can the many Christian professors to day in the same wretched plight, spiritnally blind, walking about in darkness, ignorant of either true light or true love. Conse segnently they are an "occasion" over which many weak and credulous stnmble and fall, "for when the blind lead the blind both fall into the ditch ! But, as Murdock translates, "Such (of

Israel) as received Him. to them He gave the prerogative (the exclusive privllege) to be children of God; even to them that believe on His name, who are born not of blood (the especially privileged high titled caste), nor of the pleasures (corrupt gratifications) of the flesh, nor of the pleasures of man (human doc trines and customs), but of God." A 11 but this latter class then were and are yet in darkness, and hence unable to comprehend the true light. The pres ent religion of many Christians, socalled, is but natural or antl-Christian instead of a spiritual Christ-like service But God is a Spirit, and to benefit spir itual beings, must be worshipped in spirit and in truth.

But when we behold the Christianity

of to-day, we are sometimes caused to wonder whether the great majority of even its most prominent professors trnly understand what the term, "The darkness comprehended it not" signi fies. Darkness evidently implies spirit nal blindness, ignorance of the plan of salvation, and comprehend means to understand fully-to grasp the meaning the intent and purpose of the terrestrial career of the Son of God, All who perceive this and manifest it will emit a reflection of this glorious illumina tion in beams so brilliant that the world cannot mistake the nature of its origin and purpose. "A city on a hill cannot be hid," But aside from the light of the text, there exist numerous false, misleading lights; and doubtless mil lions of souls, who, being misled by ecclesiastical bigotry and intolerance, have neglected the proffered opportun ity of distinguishing the true from the false. Yet we are warned by inspira tion that Satan is an artful and power ful deceiver by imitation. In a false light he presents for good that which is evil, and together with his servants. the "false Christs" and "false prophets," as we are told, he shall arise and with great cunning and guile go about, and by superhuman power manifest "great signs and lying wonders," confusing and misleading the nawary, consequently, he is an enemy so formidable that none but the "elect" can withstand him. But why not? It is on account of their unwillingness, after perceiving the light, to accept and retain it, that they are not saved. They prefer to indulge in the delights of self gratification, therefore God sends them delnsions, allow ing them to be deceived, that they may be condemned. O, shuddering thought of the inevitable remorse that most come! To realize, at that "terrible day" when too late, that the time of grace in which to escape the wrath of God. was spent in lust, and that the possibilities to obtain salvation were neglected; that now the "harvest is past, the snmme ended and they are not saved;" and that they who have sown to the wind "shall reap the whirlwind."

What reward has God in store for those who die ignorant of the true light. as well as for His appointed rnlers in the world's kingdoms, who "bear not the sword in vain ?" And are the min

isters of God for our good, to revenge and execute His wrath upon the evilcourse depends upon the motives by doers, even "continually attending upon this very thing?" This is not for us to which such things are brought about, and the manner in which they are conbe concerned about further than our ducted. That such things do run into duty extends, as saints, to make interces sion for them at the throue of grace, channels of worldly customs cannot be denied; but that they can are being suc that we may lead a quiet and peaceable cessfully used to the glory of God in life, etc., and to give them the trne light, and let it so sliine by onr conduct the uphallding of His kingdom, when conducted in the light of Christ's gosin the spiritual kingdom, to which, if so pel, is as incontrovertibly true. Minisbe, we have been chosen by Christ ont ters who reflect the "true light," lead of the world's kingdoms (being no more their charge into the sunshine and of the world, even as lle is not of the light of glory among the green fields world) so as to lead men to glorify and life giving pastures of the gospel of God. Hence, onr business as Christ's Christ, instead of starving them with servants is, To care for the spiritual food cut over the strictest pattern of welfare of His kingdom, and to let ceremonial exactness- the death dealthose secular rulers care for the moral ing requirements of dark, relentless, welfare of the worldly powers to which selfrighteous formalism, they are ordained of God. But to keep To exait as holy what is human, or as the several affairs of those two kingsupreme what God has made subordidoms separate, and distinguish their

disaster to the individual who perlished by Christ, tanght and practiced eistently adheres to it. It is possible, too, by the Apostles, among which many that men mistake their own will for things that are justifiable and morally right in the one, are unjustifiable and the will of God. Or, like Paul, when yet in the darkness of Pharisaism, spiritnally wrong in the other, requires a clearer conception of the true light than many do such things "ignorantly and in nnhelief." Unbelief? The fetters many of the apparently wisest and most of darkness-that "sin which doth so eminent Christians at present seem to easily beset us." Think of it all who in this enlightened age profess to follow "The light shineth in darkness; and Christ. For every saint has a work to the darkness comprehended it not." perform in the church of God, and Has the god of this world, the spirit of should abide in the calling wherein he anti Christ, so blinded men's eyes that is called, do the work allotted to him they can no more see the light of the with the light given bim. For all have 'glorious gospel of Christ," as did His not the same capacity, but some ability immediate followers? Amply warned to perform is given to all, and this, with of the doom for rejecting the true light, a willing heart to do, is all that is reas we are, yet many Christ-professors, quired. The merits of forms and cusministers as well as others, who are very toms are manifested by the fruits they punctilious about observing customs produce. In congregations where formaland forms will sanction carnal gratifiistic worship is the religion, you will find cations, and indulge in nuchristian cabut little spirituality. Darkness and ronsals of bacchanalianism, political revignorance prevail. After the Sunday elries, and other worldly sensualismsthings which are not convenient for religious ceremony is over the conversation is worldly. "Out of the abundance saints. White such men may admit of the heart the in iith speaketh." Perthat it were better not so, yet to rehaps the political situation, price of buke such errors would cause unpleasstock, condition and value of crops, the ant feelings, and disturbance in the best methods of accomulating wealth, church, and for the sake of peace they etc., are freely discussed. Just introlet it pass. But such timorous, manduce into such a crowd conversation pleasing conduct of Christian ministers about the "light of life," the best is giving occasion to the enemy of method of promoting the honor and Christ to blaspheme His holy name as well as His church. The gospel of sal glory of God, the spiritual welfare of souls, and what is the result? Likely vation affords no overtures, allows no you are the only one to talk, and soon, concession to or compromise with the too, without a listener. The prince of darkness is ever instant and alert to We once heard a prominent minister, frustrate any rays of the true light and none too clean of the evils named, ask, protect error from its benign influence. "Why is it that we cannot keep the The light shineth in darkness; and church in the bounds of Christian modthe darkness comprehended it not."

nate, is a hlunder that will terminate in

eration?" O, ve shepherds of the flocks of Christ, how do you reflect the light of This yielding to and enduring error for the sake of peace, was not the method life? Is It any wonder because of such pursued by the apostles who were if death courting fulse teachings of this luminated with this "marvelous light." "let-it-pass" doctrine that the world is In their efforts to turn men from the so stealthily and surely invading the power of darkness to the same blessed church, which inevitably will eventually state of light, they did not give place quench the light of life in any circle of by subjection to error, nor shun to de Christians who live under the influence clare the whole counsel of God against it, whether it pricked men's hearts or We are charged to let our light so not. The desire of l'aul's soul that shine before men that they may see our good works, and thus glorify God. Israel accept the true light, was so in tense that, as Murdock translates, he But by false lights, wellmeaning sonls prayed that he might be accursed from are misled and exercised into a zeal Christ if thereby he could bring about worthy of a better cause, than so their salvation. Marvelous condescenstringently to guard against what some slon, indeed! And he paid no heed to consider dangerous innovations from the confusion the revealing of this the established usages of "the fathers" light would inevitably bring about, nor even protesting against Sunday

the danger to which his own life would

pointed ont by inspiration, doubtless are the "false prophets," arrayed in the pions guise and humble garb of "sheep's clothing," yet virtually, ravenous beasts, and the "false brethren," among whom we are unavoidably brought into continual social and spiritnal intercourse But the Apostle tells us, "There must be heresies among you," in church fellowship, evidently, for how could the "approved" otherwise be made manlfest? or the reflection of the true light distinguished from the false, when protected by the world powers from exter nal persecution. Heresy, therefore, appears to be a necessity an unavoidable evil with which the saints must con tend in the church, because "all that will live godly in Christ Jesus shall suffer persecution," by internal as well as by external foes. But in this, after all, the true child of God can even take asure glorious consolation, indeed! Brethren sometimes become so deeply attached to customs, that they will not partake of the "Lord's Snpper" with those who differ with them in formalities, but will travel hundreds of miles elsewhere to do so. Just whether such are honest with themselves, we know not. Their actions certainly do not re

themselves, lest they "eat damnation to theniselves. To either neglect or partake nnworthily of this "passover" meal is a serious matter; but in case a brother is guilty of a sin unto death, and I know it, but cannot prove it, and "he hears me not " the light directs me to rest the case with God. But opinions differ as to whether this alone justifies me to refrain from partaking of the commun-

ilect a laster consonant with the "light

of life." Do they not thus practically

indge their hrethren naworthy to eat

this "feast" with them ?-not heeding

the injunction to examine or judge

ion even with such a one. Su called "close communion" is scrip toral. But communion so narrow so rigorous, as some practice it, is a doc trine not in harmony with the light of the gospel, and detrimental, rather than incentive to the spiritual growth of the church of Christ

If we "walk in the light," keep in the middle of the "narrow" way, or on the highway of holiness, we are on safe nd and at a safe distance on either ide from the limits of the enemy's

But perverse, manifest sinners we are on manded to reject at the commingion table. Close communion, like this, ellects the true light, because we are told to "purge out" all the leaven of matice and wickedness which manifests itself among us -such flagrant violators as fornicators, covetuous, extortioners, etc., and "not to eat" the feast, "Christ, our passover," with such is clearly established by the Holy Spirit. (I Cor. 5). But the church is not amenable for the wrongs of which she knows nothing, or for sins which she has not the

power or the means to make manifest. timun City, Mo. For the Herald of Truth, REPENTANCE.

BY L. J. LEHMAN. tell you, Nay; but except ye re-

Before us is a declaration from the lips of our blessed Master which can-

etc., regarding such things as an aping thus become exposed. But among the not he gainsaid, without deceiving our after the world, hence sinful. It of most trying and deceptive false lights selves. In all ages there have been those who have been making great pretentions as to their fidelity to their Creator, hut after all they have been deceived. "They that observe lying vanities forsake their own mercy. Jonah made great promises to the Lord; in the 10th verse of that 2d chapter, "I, me, my, and mine," (self) is the princl pal factor; "I cried, I will look again to the temple," "I remembered the Lord" "I will sacrifice," "I will pay that I have vowed," and this all to no avall, but after he was willing to acknowledge "Salvatiou is of the Lord," then was he delivered from the fish.

We have another illustration in Balaam the prophet, as he went out to curse Israel; God said, "Thou shalt not go." Balaam told the young men, "The Lord refuseth to give me leave." The young men told Balak, "Balaam refus eth to come with ns" (the Lord's word lost entirely). But in trying to please the world he brings God's displeasure upon him and an angel of the Lord nedges up his way and prevents him from being smitten with the sword of justice; when his eyes were opened he cried out, "I have sinned;" "I will get me back." I bear you say, he should not have gone, after the Lord had declared, "Thou shalt not." "So shalt thy judgment be; thou thyself hast decided it."

Now to such as these are the words of our text directed. Jesus said, "I come not to call the righteous, but sinners to repentance." Since it was necessary for Ilim to turn His attention to this class of people, it is also expedient for us at times to speak plainly of these things; not only to those who have not openly confessed Christ; but more especially to the professing. To such Je sus spake in the language of the text "Except ye repent, ye shall perish."

Christ is the head of the church, and

l'anl speaking of this says, "He gave himself for it, that he might sanctify sent it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." Dear reader, herein is the ideal of the church of Christ We may theorize, and spiritualize, and shape the word to suit our fancies, but bear in mind that this is the established truth of the Gospel and shall remain unchanged, whether we accept it or not; and in all denominations those who measure up to this standard of a new life in Christ Jesus, shall be among that innumerable company which shall surround the Great White Throne "Ten thousand times ten thousand and thousands of thousands." "These are they that follow the Lamb: these were redeemed from among men . and in their mouth was found no guile: for they were without fault before the throne of God."

to is expedient therefore that you make a rigid self-examination, ("Let us not therefore judge one another any more," and find out if Christ has any reason to apply the words of the text to you. "If ye continue in my words then are we my disciples indeed; and ve shall know the truth, and the truth shall make you free," If on examining you find spots, and wrinkles, and blemishes within your heart, it is an evident fact that you are not free; but are still it bondage, under the power of sm.

"Whosoever committeth sln is the servant of sin," This is one of Christ's declarations which is preceded by, "Verily, verily, I say unto you." Notice the great meaning of the above words: "Then are ye," "shall know," "shall that there be a "change"; that nev make." Why remain under condemna- thoughts, desires, impulses, supersede tion, when we may reach, "There is, therefore, now no condemnation to them who walk not after the flesh, but after the Spirit," "The blood of Jesus Christ his Son cleanseth us from" (part of our sln? No; from) "all sin." This blood has not been shed to atone for our sins alone: but to take also the spots and wrinkles of inbred sin out of our hearts, that we might go free. "Then are ye," "then ye shall know," then "the truth shall make you free;" otherwise, "ve shall likewise perish."

The Master had been addressing those who were the chosen people of God ("To the lost sheep of the house of Israel am 1 sent); however it should not seem strange to us that a people who were the chosen of God, to whom He had in time past showed Himself, by His miraculous power, and gave them such great and glorious promises, that they should be called on to repent, when we consider that the prince of this world hath blinded their eyes and hardened their hearts, lest 1 should heal them." This teaches us that God is no respecter of persons. "In every nation he that feareth him and worketh righteousness is accepted of

Repentance is one of the fundamental principles of the gospel, John came preaching the kingdom and baptizing with water unto repentance, that he might prepare the way for Christ (whose shoes he was not worthy to bear) who should baptize with the Holy Chost and with lire, which eradicates every trace of inbred sin.

For an illustration see Isaiah as he hebeld the vision of the Lord: "Woe is me! for lam undone; because lam a man of unclean lips, and I dwell among a people of unclean lips,.... Then liew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth and said. Lo, this hath touched thy lips; and thine injunity is taken away, and thy sin purged"-therefore he could say "llere am 1: send me."

Some define repentance as a godly sorrow for sin. While this is true, it may be misleading without the "Thus saith the Lord." "Therefore, now saith the Loid, turn ye even unto me with all your heart, and with fasting, and weeping, and with mourning: and rend your hearts and not your garments,' This is God's method of repenting. He recommends three means (fasting, weeping and mourning), the combination of which will work in the soul that true repentance "not to be repeated of" continued sorrow for sln. God wants a rending of the heart in reality, not in letter: anything short of this would be only a hypocritical pretention, which in creases the evil and causes God to meet us with heavier indoments.

To plead God's mercy is not sufficient: for our text says, "Except ve repent!" You may cry "Lord, Lord have we not done thus and so?" but the answer will come back, "I never knew you, Depart On the other hand Jesus said, "he that doeth the will of my Father" shall enter in When God looked upon the unre-

"The whole head is sick and the whole heart faint; from the sole of the foot even unto the head there is no soundness in it." It is therefore necessary the old ones, or in other words, "Ye must be born again "

Repentance is man's work, therefore

it is utterly inconsistent for us to expect God to do for us what He designed we should do for ourselves. "Remem her therefore from whence thou art fallen, and repent," Here as at other places the message is to those who had started to serve God, but had again gone back. The Spirit gives them credit for many good qualities, "Nevertheless (these not being sufficient) 1 have somewhat to say against thee; because thou hast left thy lirst love." This implies that they had been alive, but now had gone back again into practically an inactive condition; just where many a soul may (on examining) find himself to-day. The motives were right and good, but the Prince of this world hatb blinded their eyes, therefore we find them giving themselves over to their former habits, frequenting their old haunts, using tobacco, indulging in the use of liquor, attending theaters, horse races and worse than all, possibly, "pitching their tents toward Sodom' where they may indulge in sensuality and the lusts of the flesh unhindered, "He that hath an ear to hear, let bim hear," saith the Spirlt. "To him that overcometh will I give to eat of the tree of life." Are you overcoming your evil habits by being overcome? You who are indulging in the use of tobacco, turn to 1 Cor. 10:30, 31. "For, if 1 by grace be a partaker, why am I evil spoken of for that for which I give thanks?" Do you give thanks to God every time you smoke? Did you ever stop and thank Him for providing the

money to indulge in the luxury of using tobacco 9 A word more along the line of drinking. "Whether we drink, let us do all to honor of God." Hear now what God further says:

"Woe unto them that rise up early in the morning that they may follow strong drink," Isa, 5:11.

"Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink." Isa. 5:22. "We unto him that giveth bis neigh

bor drink, that puttest thy bottle to bim and makest bim drunken." Hab. 2 . 15.

Here is a short catechism

"Who bath woe? who bath sorrow! Who bath contentions? who hath babblings? who hath wounds without a cause? who bath redness of eyes?" And now comes the answer to the

foregoing questions: "They that tarry long at the wine; they that go to seek mixed wine.

Prov. 23: 29, 30, Can you endure these woes and still contend that you are bearing it all for Christ's sake? "I go to prepare a place for you, that where I am ye may be "If any man will come after me, let bim deny himself, and take up (not drag) his cross, and follow me."

Do you add virtue to your life by al lowing your "old man" to go unrestrained in sensuality and pleasure? "All that is in the world, the lust of the flesh, the lust of the eye, and the pride

generate heart of Judab IIe exclaimed; of life are not of the Father, but of the is no respecter of persons," and that world." "If any man love the world, the love of the Father is not in him. Our business is to overcome,

Repentance luplies abandonment. "Let the wicked forsake his way, and the unrighteous man bis thoughts.

There must be a quitting, leaving off, or turning away; it is not enough that sin be repressed; it must be eradicated from the heart; the former may be accomplished in a marked degree by man, but the latter by Christ only-"who is able to save to the uttermost them that come unto God by him." When this is accomplished in the soul, then we be come new born creatures in Christ Jesus. "Old things have passed away; behold, all things are become new.

"Our old man is crucilled with him that the body of siu might be destroyed that henceforth we should not serve sin." Here is a test by which you may know whether you have turned away from your evil habits and unrighteous thoughts-(change as you read and use "1" for "ye"). "But now I have put off all these; anger, wrath, malice, blas phemy, lithy communication out of my mouth." If after a rigid self examina tion you still lind these things (or some of them) predominant in your heart, the language of the text comes clear and distinct: "Except ye repent, ye shall perish" If God does not save us from sin, from what does He save us?

Peter tells us that judgment must be gin at the house of God, and if it first begin at us what shall the end be of them who obey not the gospel? Paul unswers by saying, "That which beareth thorns and briars (such as above mentioned) is rejected and nigh unto cursing: whose end is to be burned."

In the parable of the "Ten Virgins" Christ vividly portrays the result of those who pretend to be what they are not. These virgins all had lamps, all slept, all were clothed as virgins; but when the cry, "Behold the bridegroom cometh," was sounded, and they were to go out and meet him, then to the dismay and confusion of the foolish they discovered that their lamps had gone out. Having no oil to replenish them, they appealed to the wise, "give us of your oil;" but the wise answered "not so" (If the righteous scarcely be saved; "lest there be not enough for us and you." While they went to buy, the bridegroom came, and they that were ready went in. Afterward came the rest, saving, "Lord, Lord, open to us." But he answered, "I know you not," Again comes the words of our Master

more forcibly than ever, "Except ve re-

pent, ye shall all likewise perish." Dear

reader, shall we listen to these words of

warning from the Master, and still

make no elfort to "get right with God"

Paul, in his letter to the Ephesians

spoke of "Redeeming the time, because

the days are evil," These are very apt

words for this our age. Brother, sister,

ler us redouble every effort, redeem

tunity, that we may be fully equipped

to battle for the Lord. Ent cements are

everywhere thrown out to lead unwary

souls astray; and you and I are respon

sible for them if we have not done our

duty. In the sight of God, there is no

difference between the sins of omission

and the sins of commission; so if you

are guilty of either, "Except ye repent,

Let us always bear in mind that "God

ye shall likewise perish."

every moment, and seize every oppor-

THE EVILS OF INTEMPERANCE.

BY ANNA V. YODER. (Read before the Ohio S. S. Conference.)

The evils of intemperance can never be overestimated. The thought that generally comes to us at the first glance at the word "Intemperance," is the in-

this is, by no means, the only way in each and all must stand before the which one can be intemperate, aljudgment bar of God, to answer for our though this part itself is the sonrce of a great many evils. A large number of the stewardship. You may plead weakness, crimes committed are caused by drink; but Paul says, "God hath chosen the foolish things to confound the wise; thousands are filling drunkards' graves, and many of the insane were made so and God both chosen the weak things of the world to confound the mighty; by drink. and base things of the world and things Have you ever thought what an aw which are despised bath God chosen, ful sin it must be for a man whom God yea, and things which are not to bring has blessed with talents and a bright to naught things that are," God does mind, to take into his body something

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which will impair his health and that

blind instrument of his insane im

while be might be walking on the

that sticketb closer than a brother:

himself a miserable slave with the con

describes bim in these words: "Who bath

woe? Who hath contentions? Who

hatb wounds without a cause? They

that tarry long at the wine." Look not

thou upon the wine when it is red, "for

at last it biteth like a serpent and sting-

But is he who is engaged in this

terrible habit the only one who suffers

from its evile? ()h. no! While he is

by far the greatest loser, think of the

weeping wives and children whom he

once so faithfully promised to love and

protect, but now curses and injures.

Think of the poor mothers who have

spent many anxious hours in bringing

up their sons, whose hearts have now

been broken by seeing them wrecked

But are these all that suffer? Ah, no!

We often hear it said that God created

every one of us for some noble purpose.

If this be true, then tell me, is not the

whole world suffering on account of in

Some of the thousands who have

been ruined thereby might bave been

sent to assist in converting the Chinese

millions. Others might have been

of them might have been noble Chris

tian workers, and in some way or other

trying to make those around them hap-

Is a slave that no man's hand can free."

O, boys, when you are tempted to

"Of the danger that links in the bowl,
Of the terrible death that it brings to the

And spurn back the tempter with 'No.'

But, as I have already said, indulging

in intoxicating drinks, is by far not the

only form of intemperance, and no

doubt many who look with terror at

this form are themselves engaged in

some other just as sinful; for it is true,

we can be intemperate in anything we

do, let it be eating, working or what-

ever it may be. Sir Henry Tompson

says: "I am obliged to accept the con-

clusion that more mischief in form of ac-

tual disease, and of impaired vigor and

"The man who a leader might be

soul, Of the barvest of sin and of woe.

called to go to dark Africa, while all

etb like an adder."

by strong drink.

temperance?

py. But by drink

drink stop and think

ness: let us therefore stand firm, "unmovable, always abounding in the work of the Lord," "He that endures unto the end shall be saved." Amen. Juckson Minn.

not require success of us, but faithful-

For the Heram of Truth PERFECT LIVING.

Christ in His sermon on the mount entreats men in the following words "Let you light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matt. 5:16.

It is not what a man says but what he is that most circulates his influence. A pure life, like light, radiates all about, invigorating and illuminating everything in its scope.

I used to wish that I were able to put together words that express some re markable truths which might be quoted generations hence, and might, as It were he hand boards along the narrow way to point wanderers to the land of truth and righteousness. I did not then realize that the most potent way to scatter the good seeds is by cultivating a noble life.

Christ's teachings would not seem half so sublime to us had they not been ac companied by a noble and spotless life. He was as He says, "the light of my salvation." Many parents wonder why it is that their children are so reckless and vicious, saying that they have always been trying to train them up in the right path, but I fear they bave forgotten the lesson of example-they have not been a light to glorlfy the children's path-

Character is as contagious as a disease. We assimilate a part of every man's being, into our own, with whom we come in contact. Man is a wonder ful being, constituted that the vices or virtues of other men with whom be associates gradually become his own.

Then as parents and teachers, and all those who have influence over others, let me earnestly entreat you, to daily examine your lives, to see whether you are truly walking as children of the light, and to he sure that you are cult vating those traits, which make you, in every sense, worthy of your vocation. not to overlook the fact that the most sure way for you to win your children for Christ and the church is by treading the way, and, finally, see to it that you are strictly and wholly in the footsteps of our blessed Master, that you may, like Him, be a light to lighten up th

from the habitual use of alcoholic drinks, great as 1 acknowledge that

evil to be." Now, it is just as wicked for us to impair our health and bring on loss of ambition by overeating, overworking, or something in this line, as by the use of alcoholic beverages. God blessed us with health and strength not to be devoured by our own lusts, but to be used to IIIs honor and glory and the building up of His church. Then what a dishonor it must be to Him if we do any thing which will in any way untit us for will so weaken bis mental and moral service in His vineyard. And we must powers that God, who created him, cansome day give an account for all the ot use him, and that he becomes the deeds done in the body. Friend, are you on that heavenward journey? Are pulses, and commits acts from which you running for the prize, the crown of be would once have sbrunk with horglory that fadeth not away? Then let ror? Tbink, too, bow much he loses: your moderation be known unto all men. Be temperate in all things, or narrow way, and enjoying that you will find the journey a hard one, sweet communion with a "friend and likely at the end you will not re ceive the crown. Paul says, "He that and while he might be engaged in the striveth for the mastery is temperate noble work of bringing the world to in all things." Now he says: "They do Cbrist, he bas by intemperance made of it to obtain a corruptible crown, but we an incorruptible." Then by God's help stant assurance that no drunkard shall "Let us try to be lemperate in all that we do, enter the kingdom of heaven. Solomon And keep the great judgment seat always in

> THE EXCELLENCY OF THE HOLY SCRIPTURES.

Usefulness of the Bible and Its Spir-Itual and Divine Superiority.

> (Continued.) VI.

Upon these rational grounds the Holy Scriptures become the most effeetual anodynes to take away, or at least to mitigate all our pains and sor-They successfully remove all rows. those murmurings and discontents which rutlle and distress the soul; they quash and defeat all those troublesome passious which embarrass and plague the mind. By the help of these divine instructions which the Holy Writ affords us, we are enabled to encounter the greatest evils, with courage and bravery to receive the shock, to weather the storm, to bear all insolencies and insults of our enemles, to break through all difficulties, to have peace within though we find none without, and to entertain ourselves with the sweet peace of a good conscience. This is what God's word brings us and there are no writings and no methods of instruction in all the world that can bring to our hearts the sweet comfort and peace which these blessed Scriptures afford us, and in this way we can realize and appreciate that the Scriptures are to us a perfect rule of faith and prac-

It is a sure basis for us to rest upon; we know whom we have believed, and so our minds are fixed and firm, and this gives us peace and consolation. We can but receive comfort from it, because, being a certain and unerring Guide in all our actions, it must needs administer great satisfaction and joy to us through our whole lives, when we consider that we have a sure rule to walk by, and that we cannot go amiss if we follow it, especially when we reflect on our walk and conversation and see that they are in accordance with these teachings, and that we have in

our rejoicing and exultation. Again, the Scripture yields and in-

conceivable joy, by prescribing the best means for attaining peace and unity (which are comfortable blessings of this life) by allowing us all innocent and harmless delights, such as will neither destroy the peace of our souls, nor impair the bealth of our bodies. This blessed word convinces us that Christianity in itself is most satisfactory to our minds, and is made to convey joy and peace into our hearts, by teaching us contentedness in all conditions, by assuring us that Christianity provider for our greatest and most important wants, and supplies our most urgent necessities; and therefore we ought to accept it and solace ourselves with it. Thus, it administers the most cheering cordials by directing us to the worth iest ends, by setting before us the strongest motives, and the most powerful persuasives to our duty, whereby we are enabled not only to undertake it, but to discharge it with cheerfulness and delight. It propounds and precents to us the best rewards, namely: Forgiveness of our sins, Assurances of God's love, and eternal life and blessed ness. A certain great man says: No book in the world but the Bible shows to man the adequate end of bis being, his supreme good, bis happiness and the direct means of acquiring it. The Bible is the great instrument of our salvation and bappines. By these writings we hold our everlasting inheritance: and these are the great deeds and evidences whereby we prove our title to it. In a word, as these sustain and support us in all conditions of life, and give us a happy prospect of a better state, so they render death welcome and joyful to us. They enable us, by virtue of the sacred truths contained in them, to expire our last breath in peace and tranquility. On all these accounts we must acknowledge them to be the greatest support and relief of our souls, yea, the only source of comfort and peace. Thus if we consider the Holy Scriptures, as they dictate to us the best principles, as they beget in us the greatest degree of holiness and purity, and as they are the solace of our lives, we are forced to acknowledge their incomparable excellency.

These three particulars in which I have endeavored to display the perfection of the Scriptures are to be found in l'sa. 19:7,8, where these properties are ascribed to the law of God, namely: "That it enlightens the eyes," and so is a director of our faith; "that it comforts the soul," and so is a reformer of the manners; "that it rejoiceth the heart." and so is the foundation of true comfort. You will also find all this in that remarkable declaration of Paul to Timothy (2 Tim. 3:16), "All Scripture (whereby we may understand not only the Old Testament, but also parts of the New, namely: Matthew's Gospel, which was extant when Timothy, to whom the Apostle here speaks, was a child, v. 15) is given by inspiration of God, and is profitable for doctrine for reproof, for correction, for instruction in righteousness." It is not to be doubted that doctrine here refers to the un derstanding and belief and "reproof and instruction in righteonsness" to the will and manners, and then rectifuing and restoring (setting all straight shortened life occurs to civilized man simplicity and godly sincerity had our again, as the word imports) includes in ye my face." He also meant that we

dulgence in intoxicating drinks; but from the erroneous habit of eating than conversation in the world. This will be it that comfort and peace referred to

the Holy Scriptures. First, it is a compllation or system of the best and most consistent ideas of human life and human happiness. It regulates the apprehensions and presents us with the true conceptions of things. Here is nothing that thwarts our rectified understanding or is a contradiction to the most refined conceptions of our minds. Moreover, it most successfully conducts us into ways of piety and a holy life. The design of it is to perfect human nature, to exalt men to the highest degree or condition they are capable of, both by moral and divine truths, and to bring them into the highest state of virtue and noble ness of life to which man on earth can possible attain; in brief, to bring us into that condition of being in which we will act, not only as rational creatures but as divine, yea, to make us even Godlike. And, lastly, this word of God not only inspires us with excellent princi ples and promotes the practice of holiness, but gives us the means of the greatest and noblest pleasures that we can possibly enjoy.

This raises our spirits, fills our souls with delight, strengthens and supports us under our heaviest crosses, and makes our lives happy under all the varied circumstances of life. All these are undeniable proofs of the perfection of the Scriptures, which teach us to be lieve right, to live right, and to rejoice therein. Thus, these sacred writings were given us that we may be made "perfect, thoroughly furnished unto all good works." Thus the Scriptures must needs be perfect, because their design is to make us so. I am aware bowever, that several writers have written exhaustive articles on this subject and I will therefore leave it. I have briefly asserted the perfection of the Holy Scriptures, as to the three above mentioned particulars, and I have also shown that this perfection is not com municable to any other writing under heaven, Such is the Peculiar Excel lency of the Bible.

REPORT OF THE "WORKERS" "REETING."

The meeting was held at the Lancas ter Mennonlte Mission Suuday School

on Aug. 12, 1898, The exercises were opened by sing ing. Prayer was offered by the secre tary. The meeting was led by Bro. B.

F. Herr. There were two topics assigned What is the Aim or Purpose of the Sunday School," to Alice E. Shook, and "How to get Children into the Sunday

School," to Lena F. Hege. What is the Aim or l'urpose of the Sunday School? by Alice E. Shook.

Perhaps the entire subject would be embodied in these few words, viz., The salvation of souls and bettering the condition of humankind; or the moral, religious, and intellectual improvement of society.

To be useful to our fellow creatures is one of the great ends and objects of our existence. And In nothing can we show so much of the true spirit of our "Master (Christ as when we do good to others

The All Wise Creator has enjoined upon us this work when He said, "Seek

should do all in our power to teach others to do likewise.

The object or purpose of the Sunday school then is to do our duty toward God and humanity. Therefore, our zeal for the work should not he a selfish zeal, not personal glory, not sect nor wing. Untit should be love working and planning to glorify God and resone the perishing; seeking the salvation of the world.

Every time a soul is lost God loses part of that for which Christ died. It is not His will that any should be lost, but that all might turn to Him and Hence our purpose in Sunday school should be to create in humanity a feeling of confidence in God by right living. Teach the young to trust Him. Teach them to be grateful for God's bounties. Teach them to be frank, kind, and forgiving, yet resolute aud strong in their purposes for good.

The Sunday school, I believe to be a growth of God's planting; and if by much prayer and patient labor we can turn the rising generation Godward we have done much toward the coming of His kingdom.

The Sunday school is one of the greatest, if not the greatest, mediums for the gathering in of souls; and in this work we should never be discouraged, knowing that underneath it are the Everlasting Arms; and in due season we shall reap if we faint not.

How to get Children into the Sunday school, by Lena F. Hege.

This subject was assigned to me without any specification as to the kind of Sunday school. The thought of what kind of Sunday school presented itself forcibly to my mind, since from observation two kinds or classes of Sunday schools are clearly before me, and at the same time really only one as indeed it should be.

The two classes are Church Sunday school and Mission Sunday school. To some of you this may seem, at first glance, a bold division; but compare, with me, these two classes and you will plainly see the use of this division.

The Church Sunday school is a home a nursery, for a particular denominational church. Such a Sonday school is easily supplied, as a rule, by the members and children of said church, Should this be the extent? No! But, sail to say, in many cases it is; and that to a large degree has given rise to Mission Sunday schools.

The Mission Sunday school is a home and rescue place for the poor, perishishing, neglected class of children, a school regardless of color, condition, and position in life. Some one says: Mission Sunday school is not lim ited to that there are also children of well to do people in it. Yes, thank the Lord for giving such people the grace to see that they are in need of the same humble Savior and His teachings; their children are greatly instrumental in lifting up the lower classes.

"How to get children into the Mission Sanday school," is next in order. The breation of such school is an important Lactor as an aid to get children into it. It must be in the midst of the people in need of it. Preparing a building for the purpose of establishing a Sunday school arouses the neighbors, both young and old, to a sense of inquisitiveness, and those engaged in the preparation are ready to joyfully break the clad news to all inquirers; such was

Some of the workers at this school had courage enough to invite neglected children to come July 4, 1897, on which day it was opened with twenty-seven

The next question which is and should be a daily one: How to get more children to enjoy this precious Gospel Feast? I will simply state how we have gotten and are getting the number increased. Some of our teachers are doing excellent and successful work by visiting the homes of their absent pupils and personally finding out the cause of absence. If sickness, a helping hand, a mite for medicine, a simple advice, a cheerful look and comforting word, given in Jesus' name will bring relief to the sufferer and convince the parents that such teachers are fit subjects to instruct their children. If want of clothing, that has been and is in many cases supplied by our small but persevering sewing class. Some one may fear that many follow for the "loaves and fishes." Let us do as our Great Teacher did keep on doing good. We know that God is the Creator of both our natural and spiritual body; if the natural body perishes because of want of natural means wherein shall the spiritual dwell?

Not every teacher has time for house to house work, neither can every one do their best in the same way. There are different ways. One of the best ways is, to be so filled with the love of Christ and to give it out with as much energy as we do our daily duties so that the children may drink it in with the very air they breathe. A child old enough to walk and talk can realize in its childlike way that you love it; that Jesus loves it and everybody, and that we to show our love to Him, obey Him and work for Him. How can little children work for Him? By obeying their parents and by being willing to come to the school; by being attentive in school; by telling their parents and others with whom they come in contact what they have learned in school; by inviting and bringing their playmates who do not attend a Sunday school.

Not every one who is working for Christ is a Sunday school teacher. No one need despair because of that; there is plenty of room and numerous oppor tunities for them; every Christian can be instrumental in gathering stray lambs into the school, "Business does not allow me," says the busy gročer, shoemaker, baker, milkdealer, farmer, servant, public school teacher, etc. Every one busily engaged comes frequently in contact with children. Why not while filling their orders speak a word for Jesus; invite them with you to Sunday school or if they do attend encourage them in the good work. The servants may not dare in some in stances to speak to their masters' children in regard to their spiritual welfare let their Christian life be a sun beam of love to those children and par ents. God only can see and measure the results. The servant can give to the beggar child a smile, a word of comfort, an invitation to the Sunday school while handing it of the abundance from the master's table.

No Christian is worthy of the name if he does not sympathize enough with perishing humanity to step uear, stoop, lend a helping hand, draw out of the pit aame spirit.

the case with our North Street Mission. the perishing oue. Those of us who are afraid to euter the narrow streets, the shattered and filthy houses, to in still God's love in their minds and souls lest we ruin our reputation, must needs go to Jesus the living example. If we have Christ in us, He will send us to the needy place at the proper time, guide our actions and conversations; He will give us strength to draw up the low instead of them drawing us down. Our names are written in Heaven in the Book of Life; why should we con cern ourselves in what book the world writes them? Millions could be added to the happy numbers in Snuday school if every industrions Christian person would realize that it is God's time they are taking for their transactions and not ueglect the little deeds of kinduess, A few remarks at the close in regard to the two classes of Sunday schools: Members of a denomination who neglect their Church Sunday school and direct all their attention to Mission Suuday school can be properly compared to fathers who neglect their own and give assistance to strangers. It is not only the duty of every church member but also a privilege to work with living zeal in the Church Sunday school. If he does so, there is no just reason for any objections to his working in a Mission Sunday school because of the very fact that some of the church members have

scruples in regard to color (which God so ordered), low position and condition of life (which is always due to sin whether directly committed by them or their ancestors) from which state he himself and his fellow church members were drawn by some Christian pointing them to the Lamb of God which clean seth us from all sin. Thus, for peace sake, many workers are forced to enter a field of work seemingly separate from chnrch work yet after all working for one Master.

Both subjects were freely discussed by others present.

After singing a hymn and the doxology, the Lord's prayer was repeated and the meeting abjourned.

D. H. Mosemann, Sec.

CHRISTIAN WORKERS AND THE BIRLE.

I think the time has come to sound a warning in no uncertain tone in regard to the Bible. On all sides we hear peo ple complaining of the spread of infidel ity, and of the difficulty of keeping young people in the church, If Sunday school teachers and Christian worker in general believed more firmly in the Old Book and proclaimed their belief. we should not have so much cause for complaint.

Childhood is the best time to train one in the Bible. Verses and lessons learned in early years are seldom erased from the memory. It is often the only time for such training. When a boy goes to school, and from school to col ege or into business, he has other studies and duties to occupy his attentiou, and unless he has previously been grounded in the Word the deficiency can hardly ever be made good. The training that Timothy received is what is needed to day: "From a child thou hast known the Holy Scriptures." Scholars catch the spirit of their teacher, and whether the teacher is a tirm or a lukewarm believer in the Bible, the class will grow up with the

I have never found a man who has doubt about the Bible, who has amounted to much in Christian work When a teacher or minister uses his penknife on the Bible, clipping out this and that part because it contains the supernatural or something he cannot understand, his teaching is sure to produce a crop of infidels.

It has come to be quite common among Sunday school teachers to ssy, "We don't care for the Old Testament. We will confine ourselves to the gospel, that is, the New Testament." Jesus Christ quoted from no less than twentytwo out of the thirty-nine books of the Old Testament. He connected the story of Jonah and the whale with llis resurrection, the stories of Noah and of Lot with His return. In a hundred ways He set His seal upon the Old Testament. Shall the servant be above icis Master?

This is one reason why I think quarterlies and lesson leaves ought to be used with great discretion. No matter how young children are, they should be taught that the Bible is one book, that the Old Testament is one with the New. In many Sunday schools you will find classes that have not a single Bible amongst the scholars; the result is that boys and girls are growing up without knowing how to handle the Rible.

At the age of seventeen I went to Boston. One day I went to Sunday school, and somebody handed me a Bible and told me that the lesson was in John. I hunted all through the Old Testament but could not find it. The teacher saw my embarrassment and handed me his Bible. I put my thumb in the place and held on. Why is it that boys don't want to go iuto Bible classes? Because they don't want to show their ignorance. They ought to be taught how to handle the whole Bible, and it can be done by teachers taking the Bible into the class and going about it at once.

You can study the Bible for yourself and for others. Every one should have four ears and four eyes-two for themselves and two for other people.

Very few Sunday school teachers think of studying the Bible for their own good. They study the lesson in order to give it to their classes, which of course is very proper; but they do not feed upon it for their own souls. If we want a real quickening, we must get the Word into our own hearts, and then "out of the abundance of the heart" the mouth will speak.

I pity any man or woman who has to depend on helps and commentaries all the time. What the world wants to day are men and women who can feed themselves and afterwards break the Bread of Life to others. It is remarka ble how little light commentaries shed on the deeper meaning of Scripture. Use them by all means so far as they go, but depend rather on the lloly Spirit. It is His office work to lead you into "all truth." Remember the prom ise of our Lord: "But the Comforter, which is the Hedy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you," Rouse yourself to the study of the Bible and ask God's help. He will not withhold

I close with the same thought with which I began. Believe the Bible, the whole Bible, with every fibre of the body. Not a mere verbal faith, but a faith that shows itself in your life. This is the only sure foundation for a nealthful Christian character. Your influence over your scholars will then help to check the dry rot of unbelief which, they say, is rife among young

people. D. I., Moody.

1898

CHRIST RECEIVETH SINNERS. Luke 15:2.

He receives them most lovingly;- He pronounces no harsh sentence, nor utters one solitary curse. He despiseth not any. Though worthless and weak as the bruised reed,-though useless and unsavory as the smell of the snuff of the expiring lamp,-yet He will in nowise cast out; but He will give power to the faint and will multiply his par dons. He will heap up mercies to the very heavens, rather than crush a trembling sinner, or drive him from His throne. He will cast their sins into the depth of the sea, lest they should interpose between the soul and His love: and blot them out like a cloud, that they might not oblige Him to condemn. He may allow the soul to be kept waiting for the enjoyment of the blessing; but there is mercy and love in this:-it is to deepen conviction, to strip of self, to teach the value of the blessing, and to show that it is entirely of grace. Doubt not, poor soul, because you have been waiting long. You shall know His love, feel His grace, and prove that He receiveth sinuers. you follow on to know the Lord, He will come unto you, as the former and the latter rain upon the earth. He will disperse your doubts, remove your fears, melt your heart, and make you fruitful in every good word and work.

He receiveth sinners to the glory of God. He intends to glorify all the perfections of the divine nature, in receiving, blessing, and saving your souls. Grace will be glorified in your unworthiness, mercy in your misery, justice in your confessions, holiness in your complaints, wisdom in your perplexity, and love in your complete salvation. He glorifies His Father who draws you to His seat, by fulfilling His glorious de sign:--it is of the Lord that you feel your sinfulness, paut for salvation, and cry for pardon. No man cometh unto Jesus, nor has any desire to come, except the Father draw him: and will Je-

sus refuse whom the Father has drawn ; -can He reject whom His Father has taught? Oh no! He will receive graciously, love freely, supply bountifully, and save eternally, every coming soul. The Father is glorified when the sinner is received, and Jesus is honored when he seeks for repentance; thus thy reception at the throne of grace involves the honor both of the Father and the Son. Not only so, but every desire after Jesus, every prayer to Jesus, and every discovery of the glory of Jesus, is the effect of the work of the Holy Spirit in the heart. And would the Saviour invite, the Spirit teach and the Father draw, if it were possible for the coming soul, under any circumstances, to be rejected? Oh no! Jesus still receiveth sinners .- J. Smith, in The Manna.

My son hear the instruction of thy father, and forsake not the law of thy

WAND THE FELLOWSHIP OF HIS SUFFERINGS."

rough green pastnres lead Thou my way, By the still waters until close of day, Up rose my childish prayer.

Ye know not what ye ask, will ye And in my sorrow sha

And thus shall then gain sympaths For other hearts and with this sweet key Unlock a way for me.

Thy will be done, the cup was pressed To my white lips. My soul was blessed For I could clearly see

And oh, so near was He, I stand In hamble gratilude. The blessed Lord your angulsh knows
And He is wise and good.

A lesson He would have you learn From things of earth and self to turn And walk the path He trod.

This heartache was not sent in vain

If by lis deep and biller pain, One soul is won to God

WORLDLY CONFORMITIES.

"Be not conformed to this world," Rom. 12:2. The time has come when it is al-

solutely necessary for the people of God to make an advancement on the line of dress. I do not mean that we must look for more light on the subject, but that we all with one accord move up to the light we now have.

The time has come when we must sound forth a warning. God demands His ministers to preach the whole Word and all the saints to measure to it. Judgment is not going forth from the pulpit on this line as it should; and the worldly fashionable dress of many, proves that they are not walking in the light they have received. Those who have known the word of God and have the light on these things have no excuse for the appearance of the fashion able big sleeves and worldly attire seen upon some. They try to justify themselves with the plea that some one else made them. Then let some one else wear them. Before the church may expect apostolic power and faith she must measure to the apostolic standard of dress and be perfectly conformed to the New Testament teachings.

May God help the ministry to cry out against worldly conformity as never before, and see that all those who profess to be saints measure to it. God is calling for a peculiar people, and such are the only ones He can use in this great reformation. We are well aware that it will not do to be continually preaching at dress, but it is our duty to possess and teach a salvation that will cleanse the heart from all these things. Then it will be but a short time until dress and all the outward departments will be conformed to the Word. When things appear upon the outside that are of the world, it is quite evident that there is a corresponding element in the heart. "But," says one, "I know that my dress is not just what it should be, but my heart is right." To such we would say, in the name of Jesus, take down the sign boards and advertisements, and abstain from all appearance of evil. W. J. Henry, in Gospel Trum-

MISSIONS.

For the Herald of Trut MISSION NOTES.

From the Home Mission, Chicago. BY A. H. LEAMAN.

Dear Herald Readers: We have just returned from a funeral service we held at a home where we had done some visiting during the last year.

The man was sick a long time; as a esult the family became very poor. The mother supports the family and pays the rent, by means of scrubbing and washing. A death in a home of that kind becomes a double grief, as there is no means to defray funeral expanses.

These people were Catholic in faith, but extreme poverty made them more liberal. On visiting them just after the death of the man, some consoling friends of the deceased earnestly requested our sisters to pray for the peace of the departed spirit. A refusal on the ground of the uselessness of such provers seemed very strange to them.

We are thankful for frequent opportunities of this kind to teach the many darkened souls that life is the time to prepare for death; and to tell of llim who tinished the work of salvation for us when He suffered on the cross. We tried to comfort the bereaved family by telling of the brightness beyond this vale of tears.

Bro. Yoder took for his text Rom. 6:23, and showed very plainly the importance of gaining eternal life while mared in this world. He also showed them that eternal life is free to all who will take it as a gift.

Last Monday evening, Sept. 12th, our tierman meeting was good. The hall was well tilled.

Last Sunday, Sept. 11, Bro, Yoder spent the day at Freeport. III., filling an appointment for Bro. J. S. Shoe maker who was absent.

The sisters who have been at the In diana Conference have returned and reported having a nice time. We are thankful to the brethren and sisters for the kind donation they have given us for our personal use.

Sister Ella Mann, who has labored with us in the past, has come to fill the place of Sister Lina Zook, who is still remaining with her friends in Ohio.

Our Sunday school vesterday was not so large, but very interesting. We were assisted by the brethren Yoder and Kanagev of l'ennsylvauia. They expect to be with us every Sunday dur-

ing their term of school.
Our sewing school is increasing gradually as the cool weather is coming on By the time cold weather is here ther will be quite a number of quilts linished which will add great comfort to man homes where the sharp, keen wind finds its way through the broken window panes, and through the crevices of the broken door.

broken door.

() or boys' class has closed since the public schools began. Their time is occupied in better things than running

e streets. We had a number of short calls from brethren of different places. Bro Christophel and Sister Unsicher from allow were here and spent a short me also Sister Yoder and daughter

time; also Sister Yoder and daughter from Kalona, lowa, who were returning to their home from a visit in Indiana. These visits, short as they may be, al-ways bring sunshine and gladness. We still ask the readers to comme to jury for the work, that I may be surfections be blest.

CHRISTIAN INFLUENCE.

The theory of Christlan Influence stands out on the inspired page with all the particularity and boldness of a distinct command and all the authority of apostolic practice. The mission of Christ from the throne of heaven to the altar of the cross, contains the spring and principle of every other mission from that cross to the ends of the earth By dignifying us with His own love and allying Himself with our nature, He proposes every other human being as a magnificent object of affection to the whole species. By requiring us to forgive even our enemies He would have impressed on us that we owe to every man a debt of affection which is never discharged. By sending forth the seventy to proclaim the kingdom of God throught Judea, He taught that the piety of His people is to be diffusive and was training His church for that bolder flight which should eventually sweep the horizon of the world. In order to enlarge the sphere of Christian beneficence to the utmost, He annihilates the ancient distinction between neighbor and enemy; teaches us to re gard every man as neighbor who needs our aid; to look on our field as the world. Taking us from that small circle which our selfishness proscribes He conducts to a mount of vision from which all the territorial lines and artificial divisions of society are no longer visible, and where the living landscape presents us with a view of one vast community of immortal beings claiming the same distinguished origin, involved in a common danger, invited to one grand deliverance and passing together into the unseen state. By teaching us there to pray "Thy kiugdom come; thy will be done on earth, as it is in heaven," He would open up before us the prospect of unbounded progres sion and improvement, inspiring us to enter on a career of emulation with angels, to despair of nothing, to hope for every thing in the moral advance ment of the world, and to call at every step on the almighty agency of God. By simply commanding us to do unto others as we would they should do unto ns. He lays down a principle of relative duty so broad, so deep, that if rightly built on, it would sustain a pyramid of benevolent and heroic deeds whose ton should reach unto heaven; and by lead ing us to the throne of God, He reminds us that our means of doing good are never exhausted, since we are empow ered at every s'ep to touch and set in motion the almighty agency of God. But not only will reapers be necessary so vast is the sphere of labor that agen cies of every kind will lind scope for operation; and as every follower o Christ can do something -not to do it would evince indifference to His claims and would, in moral effect, be ranging themselves against Him: "He," there fore saith Christ, "that is not with me is against me:" a sentence which at once divides mankind into two classes, de nonneing the absence of activity in any of His professed followers, and ranking it with positive hostility against Him. Our very words, our "pound," our various endowments, whatever they may be, are so many talents, which He expects us to multiply by constant use For ye are not your own, ye are bought with a price, therefore glorify fod in the use of all talents, means and opportunities with which you are endowed They are blood bought, "Freely ye have received, freely give... Sci.

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October 1, 1898.

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Monthly Calendar for October, 1898.

Sun.	Mon.	Tue.	Wed.	Thu.	Frl.	Sal.
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23	24	25	26	27	28	29
30	31		ĺ			

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Sunday School Teachers of Primary Classes will be pleased to learn that we now issue a Primary Quarterly ourselves. There has been some de mand for this, and since this want is now supplied, we hope all I'rimary teachers will lend us their support in order that the "Primary Sunday School Lesson Helps" which is the name of the quarterly, may become a complete success. Besides the Lesson Story, it contains blackboard illustrations for every lesson, which suggest many helpful hints to the teacher. The price is but 216 cents per copy per quarter when ordered in quantities of six or more at

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free,

CONFERENCES

The General Conference to be held this fall, has been appointed by the Committee, for Wednesday, November 2nd, at the Holdeman church, one mile west of Wakarusa, Indiana. Wakarusa is a station on the Wabash R'v. For those coming from the East good connections can be made with the Wabash either at Detroit or Toledo. Those coming from the West will take the Wabash road from Chicago

It is especially requested by the Com mittee, that if any minister or congre gation has any special question or work to bring before the Conference, they should send it to the Committee of Arrangements, so as to enable them to make as full a preparation as possible for the work.

The Committee of Arrangements are D. J. Johns, Goshen, Ind.; Daniel Kauffman, Versallies, Mo., and D. H. Bender,

The Annual Conference for Neber of the Herald. If you want a braska, Minnesota, Dakota and Kansas will be held in the meeting bouse, two and a half miles south of Inman. McPherson County, Kansas, beginning at 9 A. M. on the 24th of October 1898 All lovers of the truth are cordially invited to be present.

CORNELIUS M. WALL. Henderson, Neb.

Conference for the Eastern District in l'ennsylvania will be held on the first Thursday in October at the Franconia meeting house, near Souderton, on the N. P. Rv.

Conference in the Lancaster District in Lancaster County, Pa., will be held on the first Friday in October (Octoto her 7th).

> The Annual Sunday School Conference for the York Co., Ont., District will be held, the Lord willing, in the Weldman M. II., Markham on Tuesday, Oct. 4. A cordial invitation is herewith extended to all Sunday school workers to be present. The nearest station is Markham on the Grand Trunk Rv.

The Annual Conference for Kansas, Nebraska and Oklahoma will be held at the Roseland Mennonite meeting house. near Roseland, Adams Co., Neb., on Thursday the 6th of October. Ministers, brethren and sisters are earnestly in vited to be present.

Sunday School Conference for the same district will be beld at the same place on the 5th of October. Sunday school workers and all interested in the work are cordially invited to attend. The nearest R. R. stations are Roseland on the St. Joe & Grand Island R. R., and Avr. on the B. & M. R. R. Those who come to the former place will be met by A. Shiftler if due notice be given. of their arrival.

If it will be more convenient for some to come to Hastings, Neb. or to Pauline, Neb., or to Ayr arrangements will be made to meet them if due notice be given to the undersigned at Ayr, Neb. Daniel Burkhard.

The Conference for Indiana aud Michigan will be held at Nappanee, Elkhart Co., Ind., beginning the second Thursday in October (13th) at 9 A. M. Nappanee is situated on the Baltimore and Ohio R. R. Bishops, ministers. deacons, bretbren and sisters, from other parts of the country both east and west, are cordially invited to meet with us in conference. All coming to the Conference over the Wabash Railroad, to Wakarusa, will please write to Jacob II. Wisler, Nappanee, Ind., who will make arrangements to convey them to Nappanee. Those coming to Nappanee on the B. & O. R'v. will please address D. A. Lehman, Nappanee, Ind., who will meet them at the depot and assign them their lodging places.

The Sunday School Conference for the S. W. Pennsylvania District will be held at the Martinsburg Mennonite M. II. In Blair Co., Pa., on the 19th and 20th of October.

The Church Conference will be held at the same place on the day following (Oct. 21st). Everybody invited. Come on the P. R. R. to Altoona, there change

cars for Martinsburg on Hollidaysburg Branch. For further information quire of either Abram Metzler or J. N. Durr, Martinsburg, Blair Co., Pa.

October 1,

SEMI-ANNUAL. The Semi-Annual Conference of Vlr ginia will be held at the Spring Dale church, Upper District, in Augusta Co., on the 7th and 8th of October, 1898 Brethren and sisters from abroad are cordially invited to attend, especially ministers and deacons. Those desiring to come by rail will be met at Waynes boro, by Informing Pre. Erasmus Shank of their coming. Address, Waynesboro, S. M. BURKHOLDER.

The Semi-Annual Conference for the Eastern District, Montgomery Co., Pa., will be beld on Thursday, Oct. 6, 1898.

Harrisonburg, Va.

SUNDAY SCHOOL LESSONS.

LESSON II.—OCTOBER 9. JEHOSHAPHAT'S GOOD REIGN.

2 Chron, 17:1-10. [Read 1 Kings 14:21 to 16:34. Mem

ory Verses 3-6.]

GOLDEN TEXT .- In all thy ways acknowledge him, and he shall direct thy paths .- Prov. 3:6.

INTRODUCTION.

TIME.-B. C. 914-889 was the time of Jehoshaphat's reign, twenty-five years, PLACE.-The kingdom of Judan.

PARALLEL SCRIPTURES. - 1 Kings

THE KINGDOM OF ISRAEL - Ahab was king of Israel during most of the reign of Jeboshaphat. Elijah's work in Israel may have had some effect for good upon Judab. Jehosbaphat's son, Jehoram, married Ahab's daughter, Athaliah, who brought great evil into

KING JEHOSHAPHAT. - The name means "Jehovah is Judge." He was the son of Asa and Azubah—a good son of a good father. But his son, Jehoram a had son of a good father. The son's salvation does not depend on the plety of the father, even if it is a great advantage to him. The reign of Jehos haphat, 25 years, was one of the best and most prosperous reigns in all Ju dah's existence.

DAILY READINGS.

M. (Oct. 3.) Jehoshaphat's good reign. 2 Cbron. 17:1-10.

T Good instructions. 2 Cbron, 19; 1-11,

W. Refuge in trouble. 2 Chron 20:1-13

T. Resting ln God. 2 Chron, 20:14-20.

Deliverance 2 Chron. 20:22-30. J. The King and the Scriptures.

Dent. 17:14-20 S. A joyful Bible reading.

Neh. 8:1-12.

LESSON III.-OCTOBER 16, THE TEMPLE REPAIRED .- 2 Chron. 24:4-13.

[Read 2 Kings 11, 12. Memory Verses 9-11.

GOLDEN TEXT.-And the men did the work faithfully .- 2 Chron, 34:12. INTRODUCTION.

TIME.-878-840 B. C. was the time that Joash reigned. The repair of the temple took place during the first twothirds of his reign. The work began early in his reign, but was not finished till his twenty-third year (2 Kings 12:6).

I'LACE.-Jerusalem.

KING JOASH - Joash or Jehoash wa the eighth king of Judab, son of King Abaziah and Zibiab. When he was only a few months old his grandmother Atbeliah usurped the throne. She slew all the children of her son Abaziah except Joasb, then a baby, who escaped by his aunt princess Jehosheba, the stepdaughter of Athaliah, and wife of the hlgh priest Jehoiada, Wben Joash was seven years old Athaliah was deposed and slain, and Joash was crowned in the temple. Joash seems to have been a prince of fine impuises, but he lacked independence and strength of character. He too readily took the impress of the influences around him. He behaved well as long as his uncle Jeboiada lived, but in the later years of his reign became rebellious toward God and ungrateful to his truest earthly friends.

THE PRIEST JEHOIADA.-The work of reformation was begun by the chief priest Jeholada at the crowning of the young prince. He first bound the great as embly of people afresh to God by a solemn league and covenant, so that homage to the king was identical with renewed allegiance to Jehovah. On the same day he brought about a popular outburst against Baalism. (2 Kin. 11:18). Next he reorganized the priests and Levites for the various temple ser-Chron. 23:18).

DAILY READINGS.

M. (Oct. 10.) The Temple Repaired. 2 Chron. 24:4-13. T. Another record. 2 Kings 12:1-12.

W. Repaired by Josiah. 2 Cbron, 34:1-12.

T. The ransom money. Ex. 30:11-16. F. Willing gifts. 1 Chron. 29:6-17. S. A widow's offering.

Mark 12:38 41. S. Love for God's house. I'salm 84.

CHRIST IS ALL.

1 entered once a home of care, for age and penury were there Yet peace and joy withal; I asked the ionely mother whence Her helpless widowhood's defence She told me "Christ is all."

I stood beside a dving bed. Where my a child with aching head,
Waiting for Jesus' cail;
I marked his smile, 'twas sweet as May, And as his spirit passed away, He whispered "Christ is ail."

I saw the martyr at the stake, could not his courage shake The fiames could not his courage share;
Nor death his soul appail;
I asked him whence his strength was given,
He looked trium phantiy to heaven,
And answered "Christ is all."

I saw the gospei heraid go To Afric's sand and Greenland's snow To Afric's sand and Greenland's show,
To save from Satan's thrall;
Nor home, nor life he counted dear.
'Midst wants and perils owned no fear;
He feit that "Christ is ail."

I dreamed that hoary time had fled and earth and sea gave up their dead A fire dissolved this ball I saw the church's ransomed throng, I heard the burden of their song, "Twas "Christ is ali in ail."

Then come to Christ, oh, come to-day, The Father, Son, and Spirit say; The Bride repeats the call,
For He will cleanse your gulity stains,
His love will soothe your weary pains,
For "Christ is all in all."

Selected by Lucy Roth.

CORRESPONDENCE.

THE NEW KRAYBILL MEETING HOUSE, IN LANCASTER Co., PENN-SYLVANIA.—The brethren in the Kraybill district bave just completed their new house of worsblp, which was opened for services on Sunday, August 28th. The new building occupies the site of the original church erected in 1812. It is built of brick, 54x80 feet, with slate roof and bardwood floor. The audience room is 54x65 feet, with a seating capacity of 800. There are two ante-rooms and a cloak room; and the building is heated by a furnace. The ground on the outside of the building for a width of 20 feet, on all sides, is covered with limestone screenings. This is protected from teams by galvanized iron guard ralls, broken at intervals of slx feet by passage ways, in each of which is a stepping stone to facilitate getting in and out of vehicles. The services bad been appointed at

2 o'clock, but the people began to arrive as early as 12 o'clock, and by I o'clock the capacious audience room, with a seating capacity of 800, which with the ald of chairs and benches was increased to 350 more, was filled, and fully a thousand more were on the outside, who were unable to find room within. The exercises were begun at 1:30 o'clock by singing and prayer. The Introductory remarks were made by Bro. Epb. Nissley, and the sermon was preached by Bro. J. N. Brubacher, from Heb. 3:4, "For every house is builded vices after the manner of David (2 by some man; but he that builded all things is God." He was followed by Bro. Zimmerman and Bro. Rutt. The brethren Benj. Lehman and Abraham Eshleman, of Millersville, also participated in the exercises. The building was erected under the supervision of a building committee composed of the brethren B. L. Garber, C. K. Hostetter, and Eli N. Nissley; a few facts concern ing the early church at Kraybill's will

prove interesting at this time. The ground, 5 rods long and 15 rods wide, was donated by Jacob Graybill, on November 10th, 1810. The first meeting house was bullt in 1812, of logs, and cost \$569.48. Previous to this the congregation worshipped in private houses during the winter months, and in barns during the summer.

In 1840 an addition of 12 feet was added to the old building, which was torn down in 1869 and a brick building, 41x64, erected, which was torn away to make room for the present structure.

The cemetery adjoining, which was originally the private burying ground of the Mummas, was enlarged by purchases In 1848, 1853, 1857, 1869, 1870, 1875, 1880, 1881, and 1883, for this purpose and to gain room in which to hitch teams, until the ground now occupied for all purposes is three acres and seven

The preachers and deacons who served this congregation from its first organization were:

PREACHERS. John Hershey, born Dec. 13, 1747,

died Oct. 12, 1819, was the first preacher and bishop.
Christlan Nissley, Mount Joy township, born March 11, 1777, died Dec. 13, 1831, was the second preacher and

bishop. Christian Nissley, of Rapho township, was ordained preacher Oct. 7, 1832, died July 6, 1882, aged 87 years, 8 months, 16

Martin Nissley, of Donegal township, was the fourth preacher. He was born May 15, 1784, died March 19, 1834. l'eter Nissley, son of Christian Niss-

ley, of Mount Joy township, was ordained preacher Oct. 30, 1836. He died Jan. 16, 1890, aged 87 years, 5 months, and 24 days. He served for 53 years.

Epbraim Nissley, grandson of Martin Nissley, of East Donegal, was ordained a preacher February B, 1879, and is minister at present, assisted by Henry E. Longenecker.

Hans Nissley was the first deacon in this district, died Oct. 27, 1819, aged 69 Michael Horst was next ordained.

He died Nov. 23, 1830, aged 79 years, 3 months and 21 days. Christian Hostetter was deacon from

1830 to 1841. He died Nov. 18, 1847, aged 82 years, 6 months and 18 days. John Nissley, Sr., served from 1841 to

1880. He died Oct. 22, 1885, aged 84 years, 10 months and 13 years. Henry Nissley, son of John Nissley, Sr., is the present deacon, having been ordained April 24, 1879, and resides In

[We are indebted for much of the above to the Mt. Joy Herald. - EDITOR.]

ELMIRA, ORE.-On Aug. 25, 1898, a horrible explosion took place about one mile south of Smithfield, Lane Co., Ore., on the "Frank Kirk place," instantly killing Eby Kirk, aged 28 years, cutting half of his head off, and scalding John Lemly, aged 21 years, so that he died in twenty four hours, besides seriously injuring eight more, who may all recover. One horse was also killed. The accident was due to carelessly running an old engine without water gauge or steam gange, with the safety valve fastened down so that the steam could not escape. The writer himself viewed the wreck the day after the explosion took place. The whole engine, includ ing the boiler and truck, was carried forty-six yards without touching anything. After striking the ground it bounced thirty yards further, where the wreck now lles. John Lemly was also carried sixty yards, where he was picked up. Both he and Mr. Kirk were hurried into eternity with but a very short notice, if any, and, as we believe, unprepared. Unconverted men and women, just think of the danger you are in, and do not delay the matter of your salvation another moment. Do not let the "enemy of souls" deceive There are thousands who are you. aware that they have a duty to perform, but it seems that the "enemy" is telling them that they had better wait for a more convenient time. How shall those escape who neglect this great salvation? and what else can we call it but neglect? Now, sinner, consider, and do not neglect salvation any longer, because the longer you put it off, the more excuses the enemy will have for you. May God have mercy

LAJUNTA, COLO., SEPT. 3, 1818 .-Bro. J. M. Weaver, of Hesston, Kansas, preached in the Center school house, Saturday evening, Sept. 3. On Sunday,

and help us all is my prayer. I also de-

sire to be remembered at the throne of

grace.

L. J. YODER

days, thus serving 48 years and 4 the 4th, at 10 o'clock, be preached at the same place from Matt. 5th chapter, and at 4 o'clock in the afternoon, of the same day, in Riverside school house. Again on the 4th, 5th and 6th of September, at 7 o'clock in the evening of each day, be preached in the Center school house. At the last meeting his text was Dan. 5:25. We were again blessed with spiritual blessing. The sermons were soul stirring and refreshing and resulted in winning souls to Christ. Truly we owe abundant thanks to God, our Heavenly Father, for the many blessings He has bestowed upon us from time to time, and for the rich spiritual blessings He has showered upon us during these meetings. Thank God, ten persons confessed Christ. Let all God's people pray for them, and for all the brethren and sisters in this valley. We thank the kind brother for his visit and kindly invite all ministers of the Gospel of Jesus Cbrist to come and CHERISTIAN RICH.

> BIRCH TREE, SHANNON Co., MO .-Our hearts bave again been gladdened by a visit from Bro. Andrew Shenk, who came into our midst August 26, and labored with us daily until September 5

He labored very earnestly for the salvation of souls, and three persons were made willing to accept Christ and sea their vows in baptism. One person was also received from another church On the 1st, Bro. Abraham Unruh was ordained to the ministry. He was the unanimous choice of the little flock here, and while he is quite young ln years we crave the prayers of the brotherbood in his behalf, and also that we may encourage him by the help we may be able to give in every way. We hope for many more such showers of blessing as we enjoyed while Bro. Shenk was with us. While we passed through some shadows, yet the sun shine exceeded the shadows, and even they may yet prove to be blessings. May God send out many more faithful laborers.

SUNDAY SCHOOL CONFERENCE OF JOHNSTOWN DISTRICT.

The first Sunday School Conference of Johnstown (Pa.) District was held in the Stahl meeting house September 17, 1898. The conference was opened by songs, followed by devotional exercises conducted by I're. Levi A. Blough, after which the following officers were ahoven.

Moderator, Pre. S. G. Shetler; Ass't Moderator, Pre. Levi A. Blough; Secretary, Bro. Henry Mishler; Ass't Secretary, Bro. R. M. Luther; Treasurer, Bro. J. D. Mishler.

An address of welcome was delivered by Bros. L. D. Yoder and R. M. Luther, extending a bearty welcome to all. Song, "Alas, and did my Saviour

Bleed." "Object of Home Suuday School Conference" was discussed by Bros. Pre, Simon Lehman and D. II. Yoder, Song, "I know that my Redeemer

General discussion by I're, Samuel Gindlesperger, Bro. Levi Blough and Pre. S. G. Shetler. Many good points were presented on the benefit of Sunday

school conferences. Song, "Shine On, Oh Star."

"Methods of Opening and Closing Sunday School," discussed by Bros.

A German hymn was then snug, there being some present who are not able to understand the English

"Importance of Punctuality of Sunday School Officers and Teachers" was discussed by Pre Jonas Blough Bro. 1. D Voder and Pre Levi A. Blough Queries were then answered by Bros Stull, Shetler and Yoder.

MINUTES OF MEETING OF OLD Forenoon closed with prayer by Bishop Jonas Blough,

Song, "He is Coming."

APPERISON SESSION.

Remarks and prayer by Pre. Samuel Gindlesperger.

"How to Arouse and Maintain Interest in the Sunday School" was ably discassed by Bros. E. K. Blough and D. S. Yoder; general discussion by Bro. Levi Blough and Pre. Jonas Blough.

The next subject discussed was, "Sunday School Workers Compared With a Wheat Field," by Bro, Levi Blough, Prc. Alex. Weaver, Bros. Henry Shaffer, D. H. Yoder and John Stahl. Some very interesting comparisons were

"Sunday School Lesson Helps at d How to I'se Them" was discussed by Bros, Inc. Thomas, Jnc. Stahl, Pre. Alex Weaver and Bro. Levi Blough. The talks were mostly ou one line. One brother thought we would be better off without them.

Song, "Numberless as the Sands of the Sea Shore."

A few queries were then answered "How Should We Let Our Light

Shine?" Discussed by Bro. Henry Mishler and Pre. Levi A. Blough.

Hynin, "Home of the Blest." The report of Sunday schools was

then read Stahl District, 126 pupils, 12 teachers,

Weaver District, 173 pupils, 13 teachers. Blough District, 120 papils, 12 teachers. Thomas District 111 punils 10 teachers

"Necessity of the Members of the Sunday School to be in Union with Each Other" was discussed by Bro J. S. Saylor and Pre. Samuel Gindles-

Hymn, "Follow the Path of Jesus." Oueries were then read and answered. Afternoon session closed with prayer

ley Pre. Alex. Weaver. Evening session was opened by sing ing "All Hail the Power of Jesus'

Scripture lesson and prayer by Pre,

Samuel Gindlesperger. Song, "Come, Sinner, Come,

"How to Secure Attendance" was dis cussed by Bros. L. M. Thomas and S.

Song, "Come, Great Deliverer, Come, Bros, D. H. Yoder and Blough continned the subject. The various ways to secure artendance were discussed.

"Influence of the Sunday School on the Future Prosperity of the Church" the meeting for noon intermission. was discussed by Bros. E. J. Blough, Levi A. Blough, Pre. S. G. Shetler, 11 singing a hymn, J. S. Coffman ther was shown that the Sunday school has concluded the reading of by-laws and a marked influence on the growth of also read the House Rules, the charch.

Oueries read and answered

song, "Banner of the Cross

"Our Responsibility in this Present Age" was discussed by Bro. S. J. Thomas and Pre. S. G. Shetter.

Song, "While the Days are Going By."

General discussion by Bros. Levi

DEODI BIS HOME TRUSTEES

of the Old People's Home, was held at

the home of M. S. Steiner, Sept. 5, 1898.

Pres. M. S. Steiner at 10:30 A. M.

Sr., G. L. Bender.

was as follows:

Office books

printing.

the Home

his assistant.

Traveling expenses

retary G. L. Bender.

Garber's expenses.

The meeting was called to order by

The opening devotional exercises

were conducted by J. S. Coffman, after

which the roll was called, to which the

following named brethren responded:

J. M. Shenk, M. S. Steiner, D. S. Yoder,

Amstutz, John Blosser, Noah Blosser,

The brethren David Host-tler, Peter

On motion the visitors were given

The minutes of the previous meeting

This was followed by statements and

reports of the president, recording sec-

retary, treasurer and financial secretary.

The report of the financial secretary

On motion it was decided to nav trav.

The president appointed D. S. Yoder,

D. C. Amstutz and A. Burkholder as

an auditing committee to audit the

David Garber made a statement in

regard to his work in soliciting funds

for the Home. He stated that he has

up to the present time secured \$340.00

for the Home, and expended \$2,25 for

On motion it was resolved to pay Bro.

Resolved, That the Board extend

their sincere thanks to the brethren G

L. Bender and David Garber for their

earnest work while soliciting funds for

By request Allen Rickart was re-

eased as solicitor for the Home, and

Noah Blosser, Sr., elected in his stead.

and Abraham Metzler was chosen as

This was followed by the reading of

At this point the president adjourned

The afternoon session was begun by

Bro, David Garber then gave a state-

ment and full report of the condition

of the Orphans' Home and applied for

admission under Board of Trustees of

On motion the Board voted to accept

the supervision of the Orphans' Home.

Old l'eople's Home.

a code of by-laws to govern the Old Peo-

ple's Home by J. S. Coffman,

books of the linancial secretary.

eling expenses in soliciting and attend-

ing Board meetings for Financial Sec

1.93

80.56

Balance \$5284.76

Conrad and C. Amstutz were absent.

privileges of members for the day,

were read and approved.

Am't rec'd by solicitation

Expense for printing \$16.00

" express

David Garber, A. Burkholder, D. C.

The special meeting of the trustees

The building committee was in-Blough and Henry Shaffer. structed to arrange plans for a main building which is not to exceed a cost While the congregation sang "Nearer the Cross," a collection was taken to of 86000, and to present these plans to the Board of Trustees for action at the pay the expenses of the conference and the remainder to go to mission work. next meeting.

The president appointed J. M. Shenk The collection amounted to 87.25. Conference was closed with prayer by a member of committee to draft a constitution and by-laws, and this comthe Moderator, and song, "God be with mittee was instructed to consult an attorney and draw up in legal form the

by laws for the Home. A vote was taken and decided to incorporate the Old People's Home under the laws of the State of Ohio.

J. M. Shenk and D. S. Yoder were then excused and the remainder of the Board went into a committee of the whole to consider plans for building, etc.

After discussion of this question for some time, the Board resolved itself into regular session and accepted the House Rules as drawn up by J. S. Colfman,

Adjourned to meet in special meeting by call of the president.

D. C. AMSTUTZ, Rec. Sec. Per J. H. A., Assistant.

THE POSSIBILITIES OF FAITH.

Faith has been variously delined. It. is a persuasion of the mind resting upon evidence. It is crediting the tes timony of another, whether spoken or written. It is believing the statement or promise of another. The greater part of our knowledge is derived from the information of others as spoken or written, and depends on the credit we give to their testimony. Hence to believe and to know are sometimes used indiscriminately, not as though know ledge and faith were synonymous terms, but because knowledge founded on testimony, supposes credit given to the testimony. Faith is distinguished foom sight or observation. It is one way in which we become acquainted with things not seen. Hence believers are said to walk by faith not by sight. And this leads us to the Bible defini-tion of faith. "Faith is the substance, or confidence of things hoped for, the evidence of things not seen." Heb. 11:1 Or in other words "Faith in God," is a hearty acceptance and belief of His word, in its entirety, which manifests itself by works.

We are commanded to "have faith in God," and He assures us, that "without faith, it is impossible to please Him." Heb. H:6. We cannot better please God than to believe what He says, and act accordingly, and we cannot displease Him more, than to doubt or disbelieve His word. This is clearly seen all through His word. Notice a few examples, Adam, Abraham, the children of Israel, the man with the withered hand. Luke 5:1-6; Mark 16:16; John 3:38. Faith is the gift of God. Eph. 2: 8. It is the fruit of the Spirit. Cor. 12:7-9, "Faith cometh by hearing, and hearing by the word of God." Faith also Increases and grows strong by enlarged knowledge of His word, and by exercise. David exercised faith in God when the lion and the bear came to devour his sheep, and slew them, hence he was prepared to accept the challenge of Goliath the giant, and he believed that God would leliver him into his hand, and He did. Paul could say after thirty years experience, "I know in whom I have believed, and am persuaded that he is

able to keep that which I have com mitted unto him against that day. 2 Tim. 1:12. Jesus when tempted by Satan, simply answered each time, "it is written." "it is written." "it is writ ten." It is important to know what is written, and to believe it. Either faith or unbelief govern all onr acts in life As a man believes, so he acts, for proof of this notice the conduct of Adam, Jesus, the Heathen, and the Catholics. A man traveling inquiring the way, where two roads meet, according as he believes or disbelieves the directions given, so he will act.

Faith is spoken of in the Scriptures

as weak, "O ye of little faith." As

strong, it is said of Abraham, "and

being not weak in faith, he staggered

not at the promises of God through un

belief; but was strong in faith, giving

glory to God. And being fully per

suaded, that what He has promised He was able to perform." Rom. 4:19 -21. He believed that God was both able and willing to do what He had promised. Thus he honored God by his faith, and was connted "the friend of God." Faith leads to salvation. In fact it is absolutely necessary to salvation. Acts 16: 30, 31: Mark 16: 16; John 3:16. Faith brings pardon of sins, justification and reconciliation. Rom. 5:1. Purifies the heart. Acts 15:9, and sanc tifies the life and walk. Acts 26:18 Saving or genuine faith will manifest itself, by love to God and good works, James 2:14-22. This kind of faith maketh not ashamed Rom 10:11 Paul had it hence he could say " I am not ashamed of the gospel of Christ: for it is the power of God unto salva tion to every one that believeth." Rom 1:16. It produces peace, joy and hope (Rom. 5:1, 4, 5), brings us into fellow ship and communion with God, makes us temples of the Holy Spirit, and se cures for us eternal life.

The Christian lives by faith stands by faith, walks by faith, is kept by faith, runs by faith, fights by faith, resists the world, the flesh and the devil. by faith, and will conquer and over come all spiritual foes, and gain the kingdom and victory at last by faith.

Christ is precious to the believer, and dwells in our hearts by faith, and we are assured that he that believeth on Him shall not be confounded. We do not know the measure or strength of our faith, until it is tested. Faith that will not stand the test of trial amounts to nothing. Hence the apostle says, "that the trial of our faith is much more precious than of gold that perish eth, though it be tried with fire, that it might be found unto praise and honor, and glory at the appearing of Jesus I Peter 1:7. Without this Christ." trial of our faith we have no means of knowing whether we have a genuine faith or not, and we might go on deceiving ourselves if it were not for this very trial. Then again this trial of faith worketh patience, and is designed by God to perfect us in the Christian life. Faith embraces the past, present, and future the world that then was the world that now is, and the world which is to come. It spans the entire work of redemption, from Eden, to the restitution of all things, in the new heavens and new earth.

The Bible is presented to us as the inspired word of God; it claims to be a divine revelation of God to men, to be supernatural, hence it is above the

natural finite mind, and above human reasoning. Therefore it must be accepted wholly by faith if at all. Whatever is wholly above us and beyond us must be accepted by faith. A person who never saw ice, or a balloon, a locomotive, the telegraph, or the telephone, must accept the testimony of those who have, as it is entirely beyond the reach of his conception or reason, So in relation to God, and the objects of the spiritual world; faith is the only exercise by which we can know them and the only way we can test experimentally the truth of the Bible. God commands with authority that we believe and obey what He has been pleased to reveal; giving no other reason thau this, I am God. If men could but realize that this is the only way they can test for themselves the truth of the Bible, and that they can know and prove more by their faith, than by

reason, they would be more willing to

accept it as the inspired, authorita-

tive word of God, and conform to its

teaching, as the only way to be saved.

1898.

Not to believe it, dishonors God by discrediting His testimony, thus mak ing Him a liar. t Jno. 5: 10. "Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. While all true Christians believe in the existence, and power of God, many have a mere passive faith, as to Ilis willingness to exercise His power in an unusual degree in behalf of Ilis children, as a rewarder of them that diligently seek Him by faith. They do not draw near with true hearts in full assurance of faith. They walk by sight, and not by faith, and are influenced more by circumstances and surroundings, than by the plain promises of God. Like the ten spies they helieve that the promised land is indeed a goodly country, flowing with milk and honey, but there are insuperable difficulties in the way of their possessing it, for the people live in walled cities, many of them are giants, and we are but grasshoppers in their sight; forgetting God's promise that they should possess the land, if they would believe and obey Him, included the removal, and surmounting of all obstacles of whatever nature. But those who walk by faith, believing with care. A farm of 1,500 odd acres has faithful Abraham, "that what God has been taken on which about one lifth of promised he is both able and willing to perform," look above human surroundings and circumstances, overcome all difficulties and surmount all obstacles, believing that "all things are possible to him that believeth"; and in the lauguage of Joshua and Caleb, exclaim, "If the Lord delight in us, we are well able to possess the land."

We read that Christ was hindered from doing many mighty works in a certain place, because of the unbelied of the people; while on the other hand when two blind men followed Him crying for mercy, He said, "Believe ye that I am able to do this?" they replied, "yea, Lord." He opened their eyes saying, " According to your faith be it unto you," To the woman who had an issue of blood twelve years, and was made whole by the touch of faith, "thy faith hath made the whole, go in peace." When word came to the ruler of the Synagogue that his daughter was trouble the Master any further, Jesus not lose so much of his passage money. and being allowed to work with and try tians."

said to him, "Be not afraid, only believe, and He went to the house and restored her to life. When the father of the young man possessed with the dumb spirit, besought Christ to have compassion upon him saying, "If thou canst do anything . . . help us." Jesus immediately answered, "if thou canst believe all things are possible to him that believeth." As if to say you put it in the wrong way; it is not a question of how much power I have, but how much faith have you got? So then it is not a question of divine power or of God's willingness to use His power, but of the measure of faith on our part: hence we would say in regard to the "Possibilities of Faith," that it is limited only by our unbelief, and lack of knowedge of the power of God, and of Ilis willingness to use IIis almighty power under any or all circumstances. when it will be for His own glory, and the good of His people. On the other hand we may learn something of the possibilities of faith, by the direct promises of God, and the many exam-

HERALD OF TRUTH

THE EMIGRATION OF THE DUKHOBORT 51.

ples given us in His word, of the mar-

great variety of circumstances, cover

velous achievements of faith under a

ing a period of several thousand years.

Note some of the promises .1no. 14:12,

14; Matt. 21: 18, 22; 1 Jun. 5: 13, 15.

"All things are possible to him that be

lieveth." Note some of the examples

of faith, Elijah, James 5; 17, 18; 11eb.

11 ch.; 2 Kings 7 ch. I v. and on. The

Christian Mission Herald.

ome account, with an appeal for help, appeared in these columns several issues ago, and we feel sure our people will be interested in the emigration of these persecuted people from Russia to Cyprus. We give therefore the following letter from Wm. Bellows, of Upton Knoll, Gloucester, England, with the letters also from those who have already emigrated.

13, 1X, 1898.

Since I wrote you appealing for your help and sympathy in behalf of the persecuted Russian Dukhobortsi, 1,126 of them have reached Cyprus, where one London committee have them in their them are already settled, and we are daily expecting reports of some other pieces of land having been obtained for

If the Mennouites in your district feel the interest in this case, so closely akin to that of their own predecessors in Russia, they will like to peruse the enclosed extracts from letters received here two days ago from three of our friends who are helping the settlement. ; am, you; friend,

WM. BELLOWS Letters have been received from the friends who are arranging the settlement in Cypurs of the tirst of the Dak hobortsi emigrants. The following evtracts are of interest:

FROM WILSON STURDLE.

"Larnaka, 30th, 8mo., 1519. "As I named, when we arrived at Alexandria the question was whether to stick to our steamer or wait for a direct boat to Cyprus. We decided to go on to Beyrout, that Paul Birnkoff might

There we transhipped ourselves to a to help them. . boat of the 'Prince' line which called at people knew the state of affairs, and the Tripoli and Mesina, but has anticipated by a couple of days the French boat we were in. I have saved money and Birukoff has lost little.

"On arrival last evening I telegraphed to thee, 'Arrived Larnaka,' and have this morning thy letters, books, and a letter from E. W. Brooks, which I acknowledge. I have expressed to Captain St. John the warm thanks of the committee as directed. . . . As the committee have doubtless been advised, the Dukhobortsi have been in quaran tine, which only to day expired, to their delight. To night we proceed with a party to Athalassa. As thou sayest, too much credit cannot be awarded to Captain St. John. The Dukhobors appear very comfortably lodged in tents close to the shore. I expressed myself much concerned that one poor fellow ill before had died on landing, but neither St. John nor the Dukhobors took it in that light. 'Etto nitchero,' "It doesn't matter" and he was better off

"Larnaka is of course hot, but so close to the sea that the heat is tempered by the breeze, and for the first time since leaving home, sleeping before the open window, was not too hot. l'eople are all kind and willing to assist, and we don't find the jealousy of the Cypriotes to the newcomers that I had feared. Captain St. John offered to retire in my favour. Of course I requested him to stay on, at any rate for the present. He knows now much that I shall have to learn. This hotel is very clean and comfortable. As our board and lodging with all a moderate man wants is only Is, 6d per man per day it is by no means expensive.

After finishing this we go with the doctor to inspect a garden a mile off where the Government allows the Duk hobors to camp, and in the cool of the evening proceed towards Nicosia. "The nurning will find us at Athalassa, and we shall then be able to report prospects.

EXTRACT FROM A LETTER FROM AN DREW DUNLOP.

Nicosia, Cyprus, 1st Sept., 1898. I duly received your esteemed letter of the 19th Angust, and desire to say for the past fortnight I have given a great deal of time to advising Captain St. John regarding the Dukhobors. These people have arrived in the island, and have very favourably impressed every one by their orderly ways and cleanly habits. 272 of them arrived at Athal assa this morning, and express them selves as very pleased with the farm, and they look to me as if they will make very successful settlers.

ENTRACES FROM LETTER FROM CAPT. ST. 10HN.

"Nicosia, 1st 9000., 1898 "It is a mistake to suppose that my task has been a very difficult one; for it has been rendered a very light one by the kindness and goodwill and helpfu ness with which I have been met on all sides. It is a great joy in life to see how goodwill manifests itself in men when occasion demands. It is now also a great comfort when the time has come for definite business transactions to have a thorough business man like Wilson Sturge to carry them out; not to mention the personal satisfaction of be ing with him and our dear Birnkoff,

definite and practicable objects for which funds are required, they would throw in their lot, and not merely their superfluities, for the sake of the kingdom of God, and we should soon get the funds!

" . . . I believe that a sound and permanent settlement in Cyprus can now be started and carried through comparatively cheaply, if only plenty of funds can be judiciously applied now.

> FROM WILSON STURGE. "Nicosia, 1st 9mo., 1898.

"We are now in the thick of the business. The quarantine being ended, about which ethe doctor was very pleased, we arranged with the Sub-Commissioner that the Dukhobors should remove from the Quarantine Station to a public garden, little frequented, outside Larnaka, then hired a vehicle for Athalassa, which for a wonder was punct ual, at I a. m. It is full moon. St. John and I, and a selected Dukhobor thus reached Athalassa before the great heat, and were met there by Dunlop, Van Milligen and others. We went through the stock, implements, etc. thus occupying the morning. St. John and Nicolai l'etrovitch went thence with an interpreter to visit farms offered. I came on with Dunlop to this place rejoined later by others. Mean while, during the night, Birukoff came up from Larnaka with the first convoy of 979 We left this hotel again about 4. I walked back to Athalassa, As far as I can ascertain, they are pleased with the place. It cannot be called cheap, for much of it is, especially now bare and stony; but it is well watered in parts, and the garden has great ca: pabilities, over shadowed with fine date pains, and containing many olive and orange trees. Of the latter, many have been recently very successfully grafted if grafting it is called.

We got back on nuile-back to a late breakfast, after which we arranged with Dunlop for the purchase of stock and implements. The Dukhobors did not care for the sheep, being vegetarians; but even striking these out, and bar gaining to the best of our ability, it leaves C120 to pay them. . . . ploughing wants taking in hand; the oxen are strong and good; the Russians want food at once, and we take the wheat at spot price dearer than in England, though our Government are loading a steamer with wheat for Lon-Birnkoff has just left on a mule for Larnaka, to look after the people in the garden. We go to morrow to visit

"The people are generally very kind and polite. The English paper speaks kindly of the Russiaus; but of the two Greek papers, one takes the line that the Dukhobors are 'manrois suits,' who rebel against their own Govern ment and should not be permitted here: the other that they will cheapen labour and raise the price of food.

"The Jews have a pleasant looking colony between Larnaka and here, dot ted over with dwellings and well waterul

"It simplifies our work that we shall only have to deal with the Dukhobors as a community, and not have to ap portion anything. I hope the plan will answer but it will require them to be beavenly minded, like the early Chris

1898.

AN AWFUL DEATH.

was once accused by the keeper of the

became very angry and excited, called

on God to witness his innocence, and

declared that he would not leave the

room alive if he had taken the money.

Sparcely bal these words escaped his

lips when he fell to the ground a corpse.

It is said that this man had received a

Christian education, but after coming

came an infidel, and led an ungodly

and sinful life. The admonitions of

Christian friends and fellow-country

men he received with scorn and ridi-

cule. But how terrible is the testimony

he was compelled to bear, through his

sudden death, of the existence of an al-

mighty and omnipresent God. But,

alas, how soon such things are forgot-

ten and the wicked pursues his way as

before. Oh! that we might give the

more earnest heed to these things, and

with heart and tongue, a Christian life,

and a holy walk confess God in all onr

ways. For the day will surely come

when every knee shall bow before Him

and every tongue shall confess that

Christ is the Lord. Let us not deceive

"KNOCK."

Where are we to knock? "I am the

Door," says the Savior; "no man com-

ourselves for God is not mocked.

eth to the Father but by me."

David knew.

to this country he began to drink, be

With all lis disappointments It shall be thing to understand at last

The anxious care The fores and trials and The hidden snare

l'naware,— Shall with the fleeting years be laid ashle. And thou shalt then be fully satisfied

Be patient, keep thy life work Well in hand Be trustful where then canst not

Wisely planned

Whate'er its mysleries, God holds the key: Thon well canst trust 11im and bide pa-

GOD AT THE HELM.

On the coast of Norway, there is a fearful whirlpool, known as the Mael strom, which, at certain stages of the tide, rages with terrible violence, and sweeps into its vortex the vessels which approach it unwarily. For many years it was supposed that it was impossible to pilot a ship afely across this whirlpool, but skillful pilots now at certain conditions of the tide make the passage with safety. To the voyager unused to its dangers, however, the passage, though under the guidance of the most accomplished helmsman, seems full of horrors; on one side yawns the dark abyss, toward which the circling tide seems hurrying him; before and on either side are huge black rocks against which the waves break with fearful violence, and the contact with which would hurl his ship to swift destruction: around him, too, the waves rush madly, while the vessel, careering by the force of the current, seems ready to pluuge headlong downward; if now the pilot's grasp upon the helm relaxes. or the ship yields not instantly to it, death is inevitable. But while he gazes thus, almost translixed with terror, the waters anddenly grow smooth, the roar ing of the waves ceases, and the vessel righting itself imperceptibly, glides out upon the smooth, unruilled sea,

So it is in the affairs of our mortal life. There are times when we seem ready to go down into the depths of woe and anguish, when before us is the abyss ready to swallow us up, and, around us on every hand, obstacles on pose our progress and threaten us with destruction. Our souls are almost palsied with affright for it seems as if the very next moment we might be ruined for time, and, perhaps, for eternity. All the precious freight of hopes we have so long borne in our bosoms, now burdens our spirits, and, almost in despair, we exclaim. How shall we escape from these impending dangers? Who shall guide us amid such perils? Fear not, saint of God, thy Father is at the helm. He knows every obstacle, every danger, llis eye never grows dim, His hand never falters, and both the winds and the sea obey 11im. Even while thou art gazing in terror on the dangers around thee, Ilis hand shall guide thee to the still waters-and, spanning the gulf thou hast dreaded, thou shalt behold the bow of the covenant, the token of the fulfillment of His promises.

AN ILLUSTRATION.

An American travelling in Europe went to see the volcano of Vesuvlus. Looking down into its crater, at the bottom of which the boiling lava was bubbling and seething, he felt an intense desire to go down into this great bowl, and in an iron pan with a long handle, dip up some of the boiling lava The pan was provided, and a native consented to accompany him. On they went, over the crust of partially cooled lava, which sometimes broke under their weight, and revealed the burning flood beneath. Still pressing on, they came at last to the open crater, near enough to accomplish their purpose, The melted, burning matter was actually dipped up into the pan. Just then the great mass under them began to roar and surge, and beich up great masses of flame and smoke and steam An eruption was coming on. They turned and ran, the crust breaking continually under their feet, their breath almost taken away by the stifling heat

What jutense, agonizing efforts they made to escape, and reach the solid earth once more! On they ran, bound ing, leaping, almost tlying, with a wild prayer for life on their lips. And with the last impulse of their exhausted strength they stretched their hands to those who were waiting and watching at the top, and were drawn up by them and saved!

Sin is a smouldering crater, into which we venture, treading insecurely over the burning flood of eternal ruin

In pursuit of some tritling wish, or nnworthy, evanescent whim of pride or pleasure we recklessly peril our souls and press on, even when warned of our

Oh, may we, at least when convinced at last of the nearness of eternal death, use the same earnest diligence to es cape that these men did. They perilled only mortal life, but we are treading where every step may lead to eternate

Awakened sinner, flee swiftly from the wrath to come, to Christ, your only Saviour And though in your weak ness you can do no more than stretch out your hauds as you fall helpless at His feet, you will be saved. For He is mighty that hath promised, and is able to save unto the uttermost all who come unto God by Him. -8, 8, Times.

DANDOM DEADINGS.

Some years since a discussion had been held during the winter months between Christians and unbelievers in a hall in Saint Luke's, London. At the last meeting of the season it was resolved that on that occasion any ques tions should be in order which had been

discussed during any previous meeting. Among other unbelievers who came forward was a young man who had often spoken there on various subjects, and who as reported by one present.* spoke thus:

"Mr. Chairman, ladies and gentlemen. I have determined to show you to night what the Bible really is; and in order to be fair. I will not take selected passages, but will allow the book to open where it will, and read you the first verse on which my eye alights, You will then see in what kind of : book the Christians believe,"

* F. B. Whitmore, in Insidel Objections I tures Considered and Refuted n. 32.

He allowed the Bible to fall open in his hand, and read aloud,

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27.

Somewhat abashed, and amidst the joy of the Christians, and confusion of hls own party, he opened the Bible again, and read

"Is not this the fast that I have chosen? to loose the bands of wicked ness to undo the heavy burdens, and to let the oppressed go free, and that ye break every voke?" Isa, 58:6.

Still more abashed, he read again as

"Wash yon, make you clean; put away the evil of your doings from beore mine eyes; cease to do evil; learn to do well: seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." Isa. 1:16.

He made one last attempt and read: "He hath showed thee. () man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God '" Micah 6:8.

Disappointed and chagrined, the skeptic left the platform, overwhelmed by the speers of his companions, and the tumultuous joy of the Christians.

No Christian could desire a more favorable test than this. The Scriptures will bear to be taken at random, and read in the presence of their bitterest foes, for "every word of God is pure, as silver refined in a furnace of earth."

The Bible is a good book for random reading. Most who despise it have never carefully read it. It is especially the book for the poor. David says. "Blessed is he that considereth the poor." Psa. 11:1. "O God, thou hast prepared of thy goodness for the poor. Psa, 68:10, "The Lord heareth the poor." I'sa, 69:33, "He setteth the poor on high." I'sa. 107:41. "He shall stand at the right hand of the poor. Psa. 109:31. "I know that the Lord will maintain the cause of the afflicted and the right of the year " Pss. 140:12. Solomon says, "Whoso oppresseth the poor reproacheth his neighbor; whoso stoppeth his ears at the cry of the poor he shall cry and not be heard." When Zacchens was converted he said, "The half of my goods I give to the poor," and James says, "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom?" The whole book is full of blessings on the poor and the needy, and the best thing a poor man can do is to read it and think how much better off he would be than he is now, if he lived in a country ruled by the law of God.

And what can induce men to make war on such a book? What but the wickedness of their own hearts, and their desire to live a life of sin and es cape the condemnation that the Scrip tures declare upon all ungodliness; Wby not believe and live? "Believe on the Lord Jesus Christ, and thou shalt be saved."-H. L. Hastinas.

PRESSING TOWARD THE MARK

The possibility of advancement in the divine life is never cut off nor does the necessity for growing in grace ever cease to exist. Not to grow in grace means spiritual decline and death, no security against losing what we have except by adding grace to grace. Men do not grow into grace.

October 1.

They are admitted into the kingdom of grace by faith and not by any works of their own. But having entered into union with Christ there is opportunity and necessity for enlargement. When a man is converted be enters the school of Cbrist, and while he lives and abides in the faith he is a learner under the tntorage of his Savior. There is no dead level in Christianity. We are elther gaining or losing. The ideal Christian life is not one of gaining and losing and losing and gaining. It is holding fast that which is good and getting more of it. It is pressing toward the mark.

When the Christian ceases growing in grace the joys of faith depart. There is but little if any comfort in half hearted religion. The joy and gladness which usually comes to men when they first believe unto the saving of the soul springs from the consciousness that the heart has been made right with God. That comfort and blessed assurance of Christ formed within is dependent upon the heart being kept right with God, and upon the development of the be ginnings of faith and grace in the heart and life of the individual.

There are certain familiar stepping stones to the higher spiritual life which must follow any attainment which may be made by simple faith; such as feed ing upon God's Word; fidelity to public and private devotions; consecration of self time and money to the Lord's use. Religion must be first with us or it is nothing. We may be thoroughly and soundly indoctrinated, and ever ready and well able to defend the faith in ar gument sgainst fale teachers, but ex cept we live in that faith and by it and give the kingdom of God and His right eousness first place in the affections of the heart and in the purposes of life, our orthodoxy profiteth nothing and at the final reckoning will bring upon us the greater condemnation, for to whom much is given of him shall much he re-

quired, saith the Lord, Our covenant with God requires that we press toward the mark of unwavering faith, of indomitable courage, of high and holy zeal for the Lord and llis cause, of meekness and lowliness of beart, and unto the goal of perfect love. The heart that earnestly seeks these best gifts and graces will be abun dantly rewarded in due season, for they who are willing to take, always find the God of all grace more willing to give. And every one that asketh receiveth

CONSECRATION

It may not be on the mountain's height.

Or over the stormy sea; My Lord will have need of me;
But if by a still, small voice He calls
To paths that I do not know,
I'll answer, dear Lord, with my band in

I'll go where you want me to go.

Perhaps to day there are loving words Which Jesus would have me speak There may be now in the paths of sin Some wanderer whom I should seek-Oh. Saviour, if Thou wilt be my guide Tho' dark and rugged the way,
fy voice shall echo Tby message sweet,
I'll say what you want me to say.

There's surely somewhere a lowly place, In earth's harvest field so wide— Where I may labor thro' life's short day For Jesus the crucified—

So trusting my all to Thy tender care, And knowing Thou lovest me, I'll do Thy will with a heart sincere, I'll be what you want me to be.

A Swedish tailor, boarding in the West Division, in the city of Chicago, o quickly and utterly goes down. boarding house and a fellow-boarder, of having stolen several small sum; of money. The accused denied the fact

K. Brubaker, who departed this life Aug. 1898 in the 55th year of

Words fail us when we would express our profound sorrow over the loss of one we loved so well. It is hard for us to realize the sad fact that we sha see his face no more; hard to realize that we shall no more see him enter the meeting house door and ascend the pulpit stairs, there to proclaim the blessed gospel truths in all their sweet-ness and purity; hard to realize that we shall no longer see him upon the walls of Zion warning ns against the

stretching ont his hands, and in pleading tones trying to win you into the safe path. No longer will you see him standing before you, earnestly warning you to flee from the wrath to come and to seek refuge in a crucified Redeemer before it is eternally too late. O that the words he spoke here in life may not be forgotten, but may still bear fruit to

When are we to knock? "Evening and morning, and at noon," says King David, "will I pray and cry aloud;" and

For what are we to knock? "Seek ye first the kingdom of God and his righteousness.'

How must we knock? We must knock in earnest. We cannot knock too loud. Good Jacob said, "I will not let thee go except thou bless me;" and he got a blessing. We must knock perseveringly too. The Lord does not always come immediately. "I waited patiently for the Lord," says David, "and he inclined unto me and heard my cry." Here is the command, "Knock. Here the promise, "It shall be opened."

REPLYING to a Belgian lady who recently sent him a book on peace, Tolstoi reasserts his belief that the only way by which peace can be effectually promoted is by entire abstinence from participating in war, or, as he puts it, the emancipation of man from military slavery. Here is what he wrote: "The best way to attain our object is to abstain from all participation-direct or indirect in any action relating to war; for the surest method of perpetnating the present order of things is to compound with our conscience and to fancy that sermons and pamphlets can bave any real effect, while our mode of life does not correspond with our professlons. The emancipation of man from military slavery cannot come from crowned heads or from scientists, or men of letters, but from religious men, whose lives are in harmony with their consciences. This can only be attained when men realize the value of human dignity; in other words, when they accept a real and religious interpretation of life." The amount of "compounding A MEMBER OF THE SORROWING FLOCK.

with the conscience" on this subject is something appalling. There is no other matter about which, when a time of strain and test comes, the conscience

IN MEMORY

Of our beloved minister in Christ, John

his age.

O sinner, no more will you see him be do's electrical glory. How keenly the chourch feels the loss; and why the Lord should take him away so soun just in the prime of his usefulness is hard to understand, and we feel to say as Naom did when she hards and the loss of th

things well.

During his illness he said, "I am going home, and shortly before died he said to his beloved compan while standing at his bedside, "I am going to heaven." Then soon after-ward, he calmly fell asleep, no more to

'wake and weep."
He had a kind heart and a forgiving He had a kind freat and a long spirit. We heard him say upon one occasion that he had made it a rule of his life, if he had aught against anyone always to forgive before the sun sets. He was ever ready to shed a sympathizing tear and never too proud to cor-fess a fault. O you who through euvy were want to censure him, what regret should now awaken in you. He has should now awaken in you. He has gone out of your reach, no more to feel the heart pangs that false friends will cause; no longer in perils of false but let us remember the saviour's words when He said, "Inasmuch as ye have done it unto the least of these myberbren, we have done it unto the least of these myberbren, we have done it unto me."

brethren, ye have done it unto me."

The Lord who has bade him come up The Lord who has bade find collaboration of the world; if the lowers: "Inherit the king-dom prepared for you from the foundation of the world; for I was hungry, and you have the birth and you have the world." dation of the world: for I was hungry, and ye gave me meat; thirsty, and ye gave me drink; sick and in prison, and ye visited me." We remember him as going about visiting the sick and adnistering to the wants of his fellow ministering to the wants of his fellow beings in every possible way until his strength gave way, and the Lord bade him "lay down thy weary burden and leave this world of sorrow and pain."

We believe he has gone out (as he often expressed the wish that he might go out) free from the blood of all men, and we truly believe he has gone to go out) free from the blood of all men, and we truly believe he has gone to that eternal rest that remaineth for the people of God—to that beautiful place which he often pictured to his hearers, where "all tears shall be wiped away."

And has he gone forevermore To yonder blissful happy shore, Eternal glory there to reap. No more to sorrow nor to weep? Yes, after life's grand work was done, The angels bade him welcome No more to sorrow nor to weep, But endless bliss and joy to reap.

DEATHS.

HERALD OF TRUTH.

BOYER.-Jacob G. Boyer, infant son BOVER.—Jacob G. Boyer, infant son of Bro. and Sister Marini Boyer, near Mummasburg. Adams Co., Pa., aged 6 months and 20 days. Services were held by Martin Whieler and Jacob Bucher; text., Job. I, last part of 21st verse. Buried on the 14th of September, 1898, at Mummasburg.

MARTIN WHISLER.

MISHLER.-On the 10th of Sept., Somerset Co., I'a., Sister Mattie Mishler (widow of Jonas Mishler who died about (widow of Jonas Mishler who died about 37 years ago). She was staying with her danghter, Mrs. Brant, at the time of Ns years, I month and 25 days. She was buried on the 12th. Funeral serv-ices by S. G. Shetler, S. Gindlesperger and L. A. Blough; text, Job 5:29.

STAUFFER. — On Sept. 8th, ISBS, in Bareville, Lancaster Co., Pa., Edna Meria, daughter of Wilson and Anna Stauffer, at the age of one day. May the good Lord comfort the young particle of the policy that when their life's journey ended they may be prepared to mee

"Another little lamb has gone, To dwell with Ilim who gave Is sheltered in the grave.

trod needed one more angel child A mudst His shining band; And so He bent with loving smile And clasped the darling's hand. By her AUNT L. S.

BOYER. On the 7th of Sept., 1898. hover. On the in or sept., 1985, in the county intirnary, in Elkhart Co., Ind., Daniel Boyer, aged about 60 years. He leaves one sister and one brother, three half sisters and two half brothers three nail sisters and Michigan. He was buried on the 9th, at the Baptist Chapel near Jamestown, where services were conducted by J. F. Funk, from 1 Cor. 15:21. BRENNEMAN. Christian B. Brenne

BIENNEMAN. Caristian B. Higher man was bon in Hessen Darimstadt, Ger-many, June 24, 1821, and came with his parents to America in 1825, when but three years old. In 1816 he settled per-manently in Wayne Co., O., and on Oct. 1848 be was united in marriage w 5, ISIS be was finited in hardrog were lannah Plank. To this union were born four children (one son and three daughters) all of whom with their mother survive the father and husband. mother survive the lather and husband.
Bro, Brennema was called away very
suddenly Ang. 19, 1898, aged 77 years,
I month and 15 days, and was buried
on the 22nd at the Pleasant Hill Amish
Messentia, meaning house. Services on the 22nd at the Piesa and Hill Amish Mennonthe meeting home. Services were conducted by Bishop J. K. Yoder and Tr. James Murray, from these words: "He ye also ready." The deceases was a faithful member of the Amish Mennonthe Church from his early mathood. He had just finished all the friends of the decease was a faithful method to the friends of the first had been a faithful method to the first had been a faithful method to the first had been a faithful member and was engaged with a friend in conversation on thisses. eating a hearty supper and was engaged with a friend in conversation on thiugs pertaining to the kingdom of Christ, when the death sentence was pronounced and speedily executed, cause of his death was apposed to heart failure or apoplexy. Peace to his ashes; and may God comfort the he reaved ones (forasmuch as irn as those who have and give them grace so to conduct them and give them grace so to conduct them selves in life that they can meet him by and by on the shining hanks of everlast-A FRIEND. ing deliverance.

DAISMAN. On the 8th of September, 1898, near Foraker, Elkhart Co., Ind., of cancer, Susan, widow of Jacob Dausman, aged 72 years, 5 months and 10 days. She was for many years a member of the Mennonite Church, and member of the Mennonite Church, and through a life of many cares ever manifested a noble Christian spirit. She suffered much in her last years, but bore it all patiently. She leaves a number of brothers, sisters, and children who can look to her as a hight example of cithfalmess; also an aged, hilad faithfulness; also an aged, blind father (94 years old) of whom she with her sister had the care for some years.

EPPELE. On July 2, 1898, in Howard Co., Ind., Elizabeth, wife of Martin Eppele (maden name Stranss) died very suddenly of heart trouble. She had not been feeling very well for about four

days but was not aware of her danger days but was not aware or ner danger. On Saturday she was feeling bett r, and in the evening while she was s.thing on her bed and bathing her hands and lace, her husband stepped into another room to get a towel. When he returned a her husband stepped into another room to get a towel. When he returned a moment later he found of the state o leaves a hisband and four children (one son and three daughters) seventeen grandchildren and many friends to mourn her departure; but they need not mourn as though they had no hope. She is greatly missed in the neighborhood see the always was ready to give She is greatly missed in the neighborhood, as she always was ready to give a helping hand wherever needed. Her remains were laid to rest on the thin the Shrock cemetery, followed by a large concourse of people. Funeral services were conducted at the A. M. meeting house by Bish. F. A. Mast and meeting house by Bish. E. A. Ma Pre. N. Sprool, from Job 14:14.

BICKEL On the 17th of June 1898 BICKEL.—On the 11th of 3 thie look, Rufns F., son of John and Alice Bickel, aged 1 year, 9 months and 26 days. He was buried on the 19th. Services were conducted by Andrew Shenk, from the words, "Bit now he is dead, wherefore should I fast? can I bring him back should I last: can sgain' I shall go to him, but he shall not return to me." 2 Samuel 12:23. Little Rufus was a bright child and the parents can very appropriately say:

"When we see a precious blossom, That we tended with such care, indely taken from our bosom, How our aching hearts despair! Rudely taken from our b Round its little grave we linger,

Till the setting sun is low, Feeling all our hopes have perished With the dower we cherished so." But we would say, in the language of

other poet: "Fond parents, cains the heaving breast, The Savior called him home; rieve not, your darling is at rest Beyond this vale of gloom.

Let hope's bright beams dispel the gloom That fills your throbbing breasi; Twas Jesus kindly bade him come And called him to his rest."

BEILER. On the 6th of Aug., nes Beileri. On the 6th of Aug, teat Morgantown, Berks Co., Pa., of heart disease, Bins Beiler, widow of Jacob Beiler, (deceased), aged 71 years, 1 month and 11 days. Fineral on the 8th. Servicesby John S. Mast and Benj.

Dear mother 's gone to the mansions

Dear mother's gone to the house of rest. Far sway from alliction and care, To the home where the faithful shall reap their reward, In that home far away over there.

Higgsing/Near Hanover, York-Co, Fa, Samuel M. Hersbey died Sep-tember Nists, aged 13 years, 6 months and 25 days. A large attendance was prosent at the funeral which took place of Bare's M. H., on the tith ints. Serv-ices were conducted by Martin Wa-and Daniel sump; text, yearner shall part of 11th verse of the part of 1th verse of 100 with the cast. Mixtry Winsters. HERSHEY Near Hanover, York MARTIN WHISLER.

LIVENGOOD. On the 17th of Septem LIVERGOOD. On the 1-th of Septem-tember, 1838, in St. Joseph Co., Ind., of paralysis and pulmonary affections, Bro. Phineas Livengood, aged 52 years, 3 months, and 26 days. He was mar-ried to Elizabeth Weavyr on the 11th ried to Ehrabeth wear of February, 1872. This union was blessed with four children, two sons and two daughters. The daughters died and two daughters. The daughters died and two daughters. The daughters deed and two daughters. The daughters deed to be a solitor of the solitor of the solitor. ing companion and two sons to mour his neath. The was a devoted in above of the Church many years and a kind hearted, faithful Christian, enjoying the love and respect of all who knew him. He was buried on the 19th at the Olive meeting house where services were con-ducted by J. F. Fank, assisted by Jacob

The beautiful doctrine of Non-Resist. ance was taught and practiced by our Master, Christ, while here on earth.

Christ upheld the principle of peace and good will toward all men, and al though more than eighteen hundred years have passed since He lived on this earth, His teachings, His examples and His pure and spotless life mean for us, in these last days, just what they did to His disciples so many years ago.

We may ask, What is Non-Resistance? Resist means, to oppose, to strive against and to strike back. Not Resist means, not to oppose, not to strive against and not to strike back.

Not among the least of Christ's sayings (if it be possible that some have more weight than others) do we find the one recorded in Matt. 5:39. "I say unto you, Resist not evil."

Thus lie taught Ilis disciples, consequently it is a lesson for the Christian to day, because the worldly minded do not fear God and have little regard for the sayings of the One who is so ready to be their "Blessed Savior" just as soon as they really desire Him to be.

We see, all through the life of Jesus our Elder Brother, that beautiful, nonresistant, forgiving spirit which should and must be a characteristic of every true Christian.

since non-resistance is a part of the Christ life it necessarily becomes a part of our lives. Our Savior, in His memorable sermon on the Mount, taught Ilis disciples then, and teaches us now, that we shall barm and injure no one.

Why should we cause our brothers and sisters, after the common brotherbond of man, or those with us in the fold of Christ, sorrow, pain and grief and perhaps vexation, while we have the blessed privilege of making them joyful and happy.

Our Lord never intended that we should deal unkindly or harshly even with the erring one. He created us for a higher and nobler purpose. Revenge and resistance then, have no place in the hearts of God's people, since Christ would not take revenge on those who gave offence and would not resist evil and taught His followers the same.

To go to war and kill our enemies with the sword, we plainly see is extremely sinful. God says we shall not kill and Jesus has forbidden His disciples and followers all revenge and resistance, and commanded them to "but no again the sword into his place, for all they that take the sword shall perish with the sword." Matt. 25:51,52. This is the only order Christ gave regarding the use of the sword and it is

But when Jesus said "resist not evil," He meant more than that we should not fight and destroy the lives of fellowmortals, when they injure us. He continges Ilis sermon and says, "Whosoever shall smite thee on thy right cheek. turn to him the other also, and if a man shall sue thee at the law and take away thy coat, let him have thy cloak also," and a little farther on He says, "I say unto you, love your enemies, bless them that carse you, do good to them that hate you and pray for them which despitefully use you and persecute you." Does Jesus tell us here that I shall allow my enemy to smite my cheek and to strike blow after blow if he feels inclined to do so? Shall I suffer the spoiling of my goods? And must I topsails. It was the dog-watch, in the

permitted the satisfaction of returning and myself, were on the watch on the the blows and not allowed to be cruel and mean to the one who has spoilt my

HERALD OF TRUTH.

We believe that our Master wishes to teach us from these things that we shall live righteously in this present life" and if we fall into the hands of evil doers and are wronged and injured by evil rather than to retaliate.

God help us to manifest and show forth the spirit of our Redeemer when prayed, "Father, forgive them, for they know not what they du," and of Stephen to their charge."

The question may arise, Why does it is so natural for us to do to others as they do to us?

Jesus answers this question himself. If we listen to Ilis sermon a little fill with water. The steward came to longer we shall hear, "That ye may be our assistance with some blankets, the children of your Father which is in which we stuffed in the hole to stop the heaven." Matt. 5 : 15.

From this we learn, that, loving our enemies (if we are so unfortunate as to rough. We pulled out into the darkus returning good for evil, in short, being non-resistant is a positive necessity for the child of God.

Let "Do to others as we would that they should do to us" be our daily motto and our golden rule along the

they draw to a close here on earth and God bids us "come up higher" and asks an account of the "deeds done in the body," the record will induce Him to say, "Well done, good and faithful servant," and that our dear ones who have already crossed that "cold river" and have passed through the "valley of the shadow" need not be sorry that they have known us, but that they can rejoice when we come to share the undivided blessedness and happiness of the "Glorles beyond" with them. We all desire to be kindly and lovingly remembered by those who know us when we are gone." So let us do good unto all men even to those who despise us, hate us and persecute us, since lesus says we shall, and because we are happier while we are good. We shall be remelabered only by what we bave done. -Eliza Betzner.

MAN OVERBOARDI

There is plenty of hypocrisy in the church, but there is a good deal more outside of it; and many an infidel when denouncing the hypocrisy of his neighbors, is himself the biggest hypocrite of the whole. Many a man curses God in health and prays to Him in sickness; swears like a pirate in fair weather, and bellows like a calf in a storm. There is plenty of sham religion in the world, and a good deal of sham infidelity too.

One evening after the writer had spoken to some sailors about this matter, Capt. Nickerson arose and told a little of his experience, as follows:

"About the year 1861, I was a sailor on board the Heroine, of Darien, Georgia, bound for Montevideo, South America. We were east of the Bermudas, running under single-reefed

bear all this patiently, not even being evening, and a sailor named George topgallant forecastle, in the forward part of the ship. I was talking with him of my early life, and of the lessons of piety which I had learned at home. He ridiculed the whole, and declared that there was no God, and that all this talk was mere moonshine.

"Eight bells rang, the watch was them, we shall return kindness for the changed, and the men were called away to pump ship. George took a bucket to get some water to fetch the pump. As he flung it over the side of the veslle was nailed to the cruel cross, sur- sel it caught in the water, and as we rounded by heartless murderers, and were going quite fast, George was drawn overboard. Instantly the cry was heard. 'Man overboard!' We were the first martyr, "Lord, lay not this sin on the larboard tack; the mate shouted, 'Hard-a-starboard the wheel!' and the vessel came around, and stood on the Jesus command us to return good for starboard tack, and we could hear evil and forbid us to resist wrongs when George crying in the darkness, Save me! Save me! Save me! Save me!

"We immediately launched a boat, but it stove in launching, and began to water, and we hastened to the rescue. The night was dark, and the sea was have any), doing good to those that hate ness, and followed the sound as well as we could, until we came to the place where poor George was struggling with the waves. Being a good swimmer he had kept himself from sinking; and we found him about a quarter of a mile from the vessel, drew him on board. and pulled back to the ship with our We want to live such lives that when boat half full of water. In thirty minules from the time he fell overboard, we had him safe in his bunk in the forecastle, and as comfortable as we could make him.

"The next morning I said to George 'Did you think that the ship was going to leave you, and that you were lost?"

"'Yes, I did, said he.' "'Now, George, be honest; what did you do then?"

"'I prayed to God.'

"But I thought you did not believe there was a God.' said I.

"George replied, 'When a man is overboard, in a dark night, and the ship going away from him, and he expects to die, a man thinks different, and feels different and talks different from what he does when he is on the top gallant forecastle spinning yarns in safety.'

"We heard no more infidelity or blasphemy from poor George, but he did not recover from his terrible experience in the water. We left him at the hos pital at Montevideo, where he afte ward dled,"

Multitudes of infidels have found that their unbelief has failed them in the trying hour. "Hold on," said some infidels who had gathered around the sick-bed of one of their comrades. "But will you tell me what to hold on to?" was his question, which they could not answer.

"My hope is built on nothing less Than Josus' blood and righteo I dare not trust the sweetest frame, But wholly lean on Jesus' name. On Christ the solid Rock I stand; All other ground is sinking sand. H. L. Hastings.

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N.50	2.10	6.45	Benton Hurbon	7.10	1.10	5.30
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	11.27	3.56	Warsaw	10.02	8.56	
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 - The Crew of the Dolphin, Stretton. John Ploughman's Talk, Spurgeon.
 - 63 Meet for the Master's Use Meyer 64 Our Bible: Where did it Come

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s begat Phá'res and Zalrhof, I a Phá'res begat Es rom; pgraf A ram; a begat A-min'a-dab; and begat « Na-as son; and As a

at Jos'a-philt; and Jus'-

zor begat Sa'doc; and Sa'doc, and Sa'doc, and A'chin begat E-le-a'zar; and egat Mat'than; and Mat'than Jo'seph the bawas born Je's

born. unto him, In Beth Tehem thus it is written by the

Saying, "Part of the Jews, and the College of the C

HERALDOFTRUTH. Organ of 16 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ." ELKHART, IND., OCTOBER 15, 1898.

Semi-Monthly.

ARRAM B. KOLB, Editor.

Entered at the Post Office at Elkhart, as

Contents of this number.

ditorial Notes. The Barren Fig Tree. Word to the Unconverted. Worship. Frust in the Lord Letter from Europe. Frusting Christ. Preparation for Christian Work. Pride.

Dur God a Consuming Fire.

The Blessedness of Hunger,

Lodge Members in Churches

The Obligation to be Christii Conferences.
What Longfellow Wrote About War
Sunday School Lessons. Correspondence.
Financial Report of H. & F. R. C.
Financial Report of M. E. & B. B. Orphans' Home.
A Letter from Red Cross Society.
Colony located at Lithia Springs
Hypocrisy.
Half-Christian Funerals.

EDITORIAL NOTES.

Satan likes to see people sow "wild oats" bountifully.

If the means are wrong, the end will never justify them.

you, be merciful yourself.

We can increase our own strength by

for the sake of Christ, have reason to this issue. rejoice.

not love God as much as they love

is far from being godliness.

pectation sure to be realized by those into it and is safe. who persist in harboring vain expecta-

he is none of his." Rom. 8:9.

the work done.

with God is a majority.

Bro. G. G. Wiens, editor of the Herold der Wahrheit, left Elkhart the 6th inst., for a trip through Kansas, Nebraska, the Dakotas, Minnesota, Manitoba and Saskatchewan, in the interests (6th inst.) at which place he preached an of the Mennonite Publishing Co. *

that which we know will be of no benefit to us or to any one else, we had better not talk. Christ said, "Every idle word that men shall speak, they shall give account thereof in the day of judg- God's blessing rest upon his labor. ment." Matt. 12:36.

Remember the general conference to be held near Wakarusa, Ind., on Nov. 2, and also the annual meeting of the Mennonite Evangelizing and Benevo- to do. lent Board at the same place the day previous. For further particulars see announcements under "Conferences."

If you wish to have mercy shown to Bro. J. S. Lehman has just returned from Lithia Springs, Ga., whither he had gone on business relative to making arrangements for a colony at that helping to bear other people's burdens. place. For further particulars see the article headed "Colony Located at Lithia Springs, Ga.," on another page of to do. They who are reviled and persecuted

God's people are busy people. There There are too many people who do is no time for idleness, nor is it safe to opened by supernatural power; but the indulge in idleness, for idleness is the angel commanded Peter to gird bimself, devil's workshop. In earnestly, prayerfully studying the word of God, we "Godliness with contentment is great build about us walls and towers of gain," but there is a kind of gain that strength that will stand us in good stead in the evil day of temptation, trial or sorrow. The word of the Lord To expect disappointment is an ex. is a strong tower; the righteous freeth while the human part was accomplished

king of Judah, much that was dear to them the ability to do. -

Bro. John F. Funk held meetings at him by the ties of nature, to put away various places in Bucks Co., Pa., the idolatry, but he gained more than he first week in October. May God bless lost, for he saved his throne and nation from the Ethiopia, the "dark nation." So we too can hope to prevail against Those who have God with them are the powers of darkness by first putting always on the winning side, no matter away all idols and calling upon God for how small the number may be. One help. Then victory and peace are sure.

Bro. David Garber, who has been holding meetings at the Clinton (Brick) church in Elkhart Co., Ind., from the 25th of September to the 5th of October, arrived at Elkhart on Thursday the impressive sermon in the evening. On the following day, in the evening, he When we have nothing to say except left Elkhart for South English, Iowa, where he expects to hold a number of meetings. He also intends to visit other churches in Iowa, Illinois and Indiana before his return home. May

> God will do for His children all necessary things that they themselves can not do; but He does not propose to do for them what He gives them the power

At the raising of Lazarus, Christ surely could have taken away the stone from the mouth of the cave as easily as He could raise Lazarus to life; but removing the stone was something that did not require supernatural power, so He said to the people who were standing near, "Take ye away the stone," and then He did that which no person or persons by their own power were able

When Peter was released from prison the chains were caused to fall off from hls hands and the prison doors were and to bind on his sandals, and to cast his garment about him, all of which he did, no doubt, without even the angel's assistance. And so we might cite other instances in which superhuman work was performed by superhuman power;

Let us never try to do God's work We must first put away that which | let us trust Him for that; but on the stands between us and God before God other hand, let none ever tempt God by All of God's children have the Spirit can bless us. We cannot truly put asking Him to supply all their natural of Christ. The Apostle Paul says, "If away unrighteousness without repent wants in a miraculous way while they any man have not the Spirit of Christ, ance for past wrong doing. It cost Asa, are refusing to do what God has given

VOL. XXXV. No. 20 For the Herald of Truth. THE RADDEN FIG TREE.

BY BIRAN W. SWARR. We are the fig trees in God's vine vard. God is the husbandman. He has planted us in the choicest ground, where streams of heavenly mercy flow, and words of sweet salvation sound: amidst all the blessings of the gospel

and the means of grace. Our pions parents have nourished and cherished us. Our ministers too have taught us from God's holy word, that we may grow thereby. Above all, Jesus, the compassionate lover of souls, has laid down His life for us, that we might not perisb, but have everlasting life. And now, suppose the great hushandman after all that He has done for His vineyard, should come and find no fruit upon His vines and fig trees?

Sad, indeed, if He should come year after year, seeking fruit and finding none, after He has done so much for us, Will He not expect that we should bring forth the fruits of holiness to the praise and glory of God?

We who have been taught from our earliest infancy to know God, to love Him to serve Him to pray to Him and to praise Him, what do we more

Consider how many poor, unhappy children there are whose wicked parents have never taught them to know the God that made them. Will we not pity and pray for them? From us God expects much more than from them Young as they are they may bring forth

Parents look into the face of their dving son or daughter and say, they are too good to be lost; and Jesus says, not quite good enough for heaven.

There lived a family in Johnstown, I'a., during the year of that great flood the father being absent for a few minutes came within a few doors of his house, and was seen standing on a house top, just a little above the water, exclaiming loudly: "Tell my dear wife and all, so far I have gotten, but could not come to help them." He was then swept away by the mad torrent to meet his eternal reward. Oh how many like the scribe we read of in Mark 12:34: are not far from the kingdom, yet in the shadow of sin.

"Almost cannot avail; Almost is but to fail; Sad, sad, that bitter wall— Almost, but lost."

Perhaps Jesus bas come for one, two or three years, and found none of these fruits, no fear of God, no love to Him no prayer to Him, no care about our souls, no thoughts of heaven or of hell. Sad, indeed! He waits to he gracious, and yet we will not regard Him. Have we not reason to fear He will say to His vine dresser, "Cut it down; why cumbereth it the ground?" Remember, every plant that beareth not fruit, He taketh away; and we know not how soon we may be taken away. It is sad, indeed to be mere cumberers of the ground; to live in the world without being good ourselves, or doing good to those around us. We root such plants out of our garden and cast them among the weeds to be burned. So at the last day God shall say to His angels, "Gather together the tares," that is, the wicked and unprofitable "and hind them in bundles to he burned." The blessed God is not willing that any should perobtain salvation if you will: if it were not, it would be useless to be anxious ish. He waits to be gracious; He comes year after year seeking fruit, and not about the matter. until there is no more hope, does lie But your case is not hopeless; you can say, "Cut it down; why cumbereth it the ground?"

The heart that is now hard, may be softened and melted; the temper that is uow rough and obstinate may become gentle and teachable; the disobedient child may become dutiful and obedient; and the child who seemed almost ripe for destruction may be made a child of God, and an heir of the kingdom of heaven. Then it will be well indeed then there will be joy in heaven; for the plant that was dead is alive again, and will flourish forever in the l'aradise of

Why should I say " 'Tls yet loo soor To seek for beaven, or think of death?" flower may fade before 'tis noon, And I this day may lose my breath.

Then 'twould forever be in vain, To cry for pardon or for grace: To wish I had my time a

East Petersburg, Lancaster Co., Pa.

For the Herald of Truth A WORD TO THE UNCONVERTED BY A. K. DIENER.

Dear friend, have you ever thought of or been awakened by the mercy of God to ask yourself with some degree of feeling that great question, "What must I do to be saved?" If you have, it is no wonder that you are anxions about the matter. But it is surprising that you were not more deeply concerned about such an important matter before now. and that you are not more anxious about you salvation at present, and that those who possess the word of God do not con

Solicitude is institiable while indiffer ence is to be condemned. Unconcern about the soul and salvation is a most guilty state of mind. Remember, you are an immortal creature a creature that will never go out of existence.

cern themselves more about your soul's

Every moment brings you nearer to eternal torment or glory. You may die at any moment and you are as near to heaven or torment as you are to death, Why should you not ask yourself, "What shall I do to be saved?"

Consider, before it is too late, that you are a sinner, that you have broken God's law that you have rehelled against His authority and become an enemy to Him. that your whole life has been one continued course of sin. Think for a cannot see the kingdom of God," John Job 5: 19 we read, "He ahall deliver

everything dear to man as an immortal peing; it is the loss of heaven with all its honors, splendor and glories, it is the loss of God's favor; it is simply the loss of everything that contributes to happiness, it is the loss of hope, the last refuge of the wretched. How solemn are the words of Christ, "What shall it profit a man If he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" All the groans that have ever escaped from human lips, all the tears that have been shed, and all the anguish that has ever been endured through all the ages of time do not compare with the misery of one lost human soul. Then, why are you not more deely concerned about your soul's salvation? Why not ask yourself. "What must I do to be saved? Remember it is possible for you to

be saved if you only will. You are invited to be saved. Christ died for the salvation of all who will believe on the name of the only begotten Son of God. Christ said, "Whosoever believeth on me shall not perish, but shall have everlasting life." All the advantages, all the helps to salvation are around you; it is within your reach, it will be your own fault if you do not have it. Christ said, "Come unto me, all ye that labo and are heavy laden, and I will give you rest'. In Acts 16:30 we lind that it was asked "What must I do to be saved? the Lord Jesus Christ, and thou shalt be saved." "For God so loved the world. that he gave his only begotten Son, that

And we find the answer in the next verse (31) as given by Paul, "Believe on whosoever believeth on him should not perish, but have everlasting life." John 3:16. "He that believeth on the Son hath everlasting life; and he that be lieveth not the Son shall not see life. But the wrath of God abideth on him.' John 3:36 Christ says "Verily, verily, I say unto you, he that believeth on me hath everlasting life." John 6:47, "I am the door; by me if any man enter in, he shall be saved," John 10:9. "So you see faith in Christ is essential to salva tion And what does salvation include? It includes all the blessings and riches of grace, glory, and deliverance from sin, death and hell, the possession of pardon, peace, holiness and even heaven itself. Why should you not be anxious about your soul's salvation and ask "What must I do to be saved?" Again comes the answer: "Have faith in the Lord Jesus Christ and His holy word which He has given as a guide and have faith in the abed blood of Jesus on the cross to redeem poor fallen humanity.

You may ask, "what is faith?" Faith is the belief in the fact and truth of the Scriptures with a practical love for them, especially that confiding, af fectionate belief in the person and work of Christ which affects the character and life and makes a man a true Christian called a practical evangelical or saving faith. Luke 13:3 contains the words "Except ye repent, ye shall all likewise perish." These were the words of Christ to the Jews who were listening to His discourse. Jesus also said, "I say unto thee, except a man be born again, he

cludes: the loss of the soul is the loss of who will be saved must repent and come to a new life.

But what is repentance? It is more than mere sorrow for sin. We under stand from the words of the Apostle (2 Cor. 7:10), "Godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death." By these words we clearly understand that not all sorrow is profitable unto salvation. We must be sorry because we have sinned against God, and come to Him with a contrite heart and ask Him to forgive our sins for the sake of Jesus Christ, His be loved Son, who died that we might live. Repentence is closely connected with conversion which is to change about from one thing to another, from a sinful life to a holy or Christ like life. In order to do this we must feel our lost condition and do as the jailordid, ask, "What must I do to be saved?" And then take the Bible for our guide and comply with the conditions which we find laid down therein, as Jesus Christ brought them from beaven.

These are but a few of the many things to be taken into consideration in our life time if we wish to be saved. Goodville, Pa.

For the Herald of Truth A GRAND REUNION.

BY IL J. MARTIN.

When we lay aside the cares of life. and begin to look with eagerness into the sweet beyond, there is pictured before our minds such glorious visions, that our soul begins to rejoice with inexpressible joy, realizing that it is our happy priv ilege to obtain one of those ma which Jesus has gone to prepare. There we can be with our loved ones who have their robes washed and made white "ir the blood of the Lamb," Many of them have left us with our eyes blinded with tears of grief; such has been their last vision of us. The next will be with songs of praise on our lips, and with beaming joy - ransomed souls, safe from the trials of this earth and the snares of the enemy. Oh! how glad they will be to have us unite with their happy band; where they will never say good by to us as weeping friends, an commit us into the care of their kind Father above, begging us to meet them in heaven. I believe we almost all have friends we want to meet in heaven. Then let us ever press forward, knowing we have a grand reunion awaiting us in the sweet haven of rest, there to live through all eternity in a grand and glorious state. Let us work a little harder, deny ourselves a little more and exercise a little more zeal for the salva-

tion of souls. Cearfoss, Md.

For the Herald of Truth GOD WITH HIS PEOPLE.

BY LIZZIE M. KURTZ.

My dear friends, can we realize this promise which the Saviour gave just before He ascended into heaven, when He said "I am with you always even unto the end of the world." It is a promise which goes far beyond the promises of men. How aweet, then, is the thought that in times of trials and troubles we can go to our heavenly Father and ask Him to beln us for in

moment what the loss of the soul in- 3;3. By this we understand that all thee in six troubles; yea, in seven there shall no evil touch thee." It surely is encouraging to any one who is living a Christian life, to read how God was with Hia people in olden times, and then think that we have the same God to day. He would never forsake His people as long as they would not wander away from Him, and He will not forsake us if we will not wander away. But if we want God to stay with us we must also stay with Him,

For the Herald of Truth.

Orrnille O.

ORPHANS' HOME. (Orrville, Ohio.) BY DAVID GARRER.

The work of the Home is moving on moderately well, taking things into con sideration as they exist. We feel blessed in the work for a smuch as God continual ly shows to us, in various ways, tokens of His love and care, and we are glad to see the interest in the work incressing in different quarters: though we were made "black" by false reports, yet we trust God will give us grace to be "comely." Cant. 1:5.

We have at present under our care nineteen children, and have applications for several more. We begin to feel that Isa, 54:2 is applicable to this work.

During the spring and summer we have been visited by many brethren and sisters from various quarters, and received many words of encouragement. I give the names of bisbops and minis ters as near as I can recall them by

Bishops: Isaac Eby, Lancaster Co., Pa.: J. M. Shenk, Allen Co., O.: J. N. Durr. Fayette Co., Pa., (now in Blair Co., Pa.); Jonathan Kurtz, Ligonier, Ind . Aaron Loncks, Scottdale, Pa.: John Burkholder, East Lewistown, ().

Ministers: M. S. Steiner, C. P. Stein er, Jacob Horning, from Allen Co., O.; John Blosser, New Stark, O., David Hilty, West Liberty, O.; D. H. Bender, Tub, Pa.; J. A. Ressler, Scottdale, Pa.; J. S. Hartzler, J. S. Coffman, Samuel Yoder, from Elkhart, Ind.; John Garber, Schrock, Ind.

These visits were much appreciated by us and the children. Sisters Anna Garber and Martha Beutler, both of In diana, have given us faithful service in the Home for some time but will now be absent for at least a season. Sister Nancy Hartzler, of Garden City, Mo. has offered her service which was ac cepted; she expects to be with us in the near future.

We wish to say to the praise of God that, as we make our wants and wishes known unto Him who has promised to be a Father to the fatherless, He moves upon the hearts of His children, and many have responded; we expect to go on with the work, in a greater or less degree, as God sends us means.

Recently we have been made and in a measure, to learn the facts that about \$230,000 have been lost to the church doubtless to be wasted in luxury, pleas ure and fashion, because the parties failed to make wills, and thus secur the great amount to the church and her institutions. May God put it into the hearts of our dear people, especially those who have no direct heirs, to make provision while they may, that, when they fail on earth, their means may be secured to the church of their choice to carry on her good work, so that at the "resurrection of the just," they may realize that they have laid up for them selves "treasures in heaven." There, there will be an eternal reaning of the sowing in this life; and "they that sow bountifully shall reap bountifully; but they that sow sparingly shall also reap

sparingly."

The approaching needs of the Home bave recently been mentioned in the HERALD OF TRUTH, by the editor, especially in regard to the school, and as a few of the Board of School Directors object to giving the poor 'children the school privileges, and as the expression was made by a certain person, "If they want to keep a l'oor House, let them keep their own school," we feel something should be done in this line; but as

For the Herald of Truth.

SO CALLED" BY A. I. VODER.

to whom be praise, world without end.

This subject has attracted much attention in certain places in the last few years, while at other places it is comparatively unknown; but when we consider the zeal and shrewdness with which the apostles of this white-washed paganism advocate its claims to attention, it must be a question of but a short time when all will have seen some of its effects.

Already many have made ship-wreck of their faith, and been plunged into an unfathomable sea of darkness and unbelief. Those established on the Rock Christ Jesus, will not be moved by this heresy, no more than by others; but some who might become thus established are led into a condition of mind where it seems impossible for them to be brought

to accept the simple truths of the word "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us but they went out, that they might be manifest that they were not of us." 1 John 3: 19. By many, Christian Science has been confounded with Divine Healing. A failure to discriminate be tween things differing so widely can not help leading to difficulties of a serious nature

I think there can be no question but what God does, even at this day, mani fest His grace and nower in healing the bodies of some of His faithful children, without the use of medicines; just how far this power would be exercised if Christians were alive to their privileges it is not within the province of this article to discuss. To confound the gracious work of God with that of the Science healers minimizes the grace and power of our God and brings reproach upon His cause. On the other hand some who believe in the orthodox doctrine of the divine healing of the body, have been led to give an attentive ear to the seductive teachings of Christian Science, because they have been led to suppose that they were nearly, if not altogether, identical. It seems to be the plan of the practitioners of this pro fession to gain the ear and heart of their patients by leading them to suppose that they are to be healed by divine

Now, as to the difference: When God manifests His healing power it is always for one of His faithful children: usually when all (so called human 1emedies)

have failed entirely. There is no que tion as to the actual illness, nor as to the certainty of the cure, and God receives the glory for the gracious act.

All of these conditions are usually reversed in the so called cures of Christian Science. Often the nature or actuality of the allment is questionable and the same must be said of the cures; and God never receives the glory.

Those having an ailment are told to believe that they are well and they will be well; that disease and suffering are only hallucinations of the mind; that nothing exists but mind, the one great mind of God, of which we are part, thus being a part of God we are gods; that there is no material substance; therefore there can be no body, and consequent God in whom we trust, knows our ly no illness of the body. That seem needs, we humbly ask Him to do for us, ingly remarkable results often follow the acceptance of such a faith must b admitted: but to one acquainted with the relationship existing between the human mind and the body the difficulty CHRISTIAN SCIENCE, "FALSELY of the explanation is much lessened Examples of the power of the mind and will over the body are so familiar as to make it unnecessary to dwell upon such phenomena.

We should not insist that there may not be actual cures of real and fatal maladies through the agency of (so called) ('hristian Science, but the source of the power through which the cure was effected need hardly be a matter of question. To Illustrate what I mean I give the following, received from the most reliable sources.

Something like six months ago a man in the city of Chicago was at the point of death; he bad been given up by his physicians and told to prepare for the worst. Some one then told the man that if he sent for a certain doctor in the city he might be cured. An uusaved man at the point of death will grasp at the smallest hope, and the man was sent for The dying man was told that he would he cured if he, as well as his wife, denied the existence of God. They complied with the conditions and the man was cured. About two weeks ago the man died, having received only a few months of miserable earthly life for his immortal soul. Such a case will show the power of Satan over disease, and may be a slight fore-glimpse of the power and work of the Anti-Christ when he is fully revealed.

This is not given as an example of Christian Science healing, but if Satan's power is thus exercised for one who denies the existence of God, is it not reasonable that it would be used to propagate a system which denies the per sonality of God; denies the existence of such a thing as sin outside of the imagination of man; and this does away with the need of the atonement through the vicarious sufferings of Christ. To be consistent it must deny that Jesus Christ came in the flesh, thus proving not only its unchristian but absolutely antichristian character.

Its system of philosopby and religion are not new; they were taught centuries before the Christian era, being the fun damental tenets of Brahminism and Buddhism and it is such teachings that have made India what it is to-day. Their universal adoption by us would sink us to the same level. Reware of "profsne and vain babblings, and oppositions of science falsely so called." 1 Tim. 6:50.

As you lesin, teach; as you get, give: as you receive, distribute. - Spurgeon.

SWEET CONTENT.

A daily gift of sweet conten This be the blessing I would crave To see the way is what love meant, To be each day serene and brave

HERALD OF TRUTH,

Lord, teach me thus in Thee to rest, To hear Thy voice in words of cheer: Who trusts Me is sorever blesi; I'll never leave thee, child most dear."

Then let me wait from day to day Upon the King—His daughter be, All glorious in sweet array Of gentleness and high degree;

And "In His Name" take up the task In faith upon His promise sure, And know that I may always ask, That He will strengthen to endu

A dally gift of sweet content-Lord grant me this to win, to keep By patient, cheerful living, bent On pleasing Thee, Thy love so keep eth Caspar, in New York Ob.

For the Herald of Truth WORSHIP.

BY FRANK MONROE BEVERLY. Some modes of worship are becoming too much of a matter of formality, and the exercises are being carried on, I fear, without the thoughts running in the proper channel. The worshipper seems to think that a mere form is all that is necessary. Prayer, true and sincere, is the key that unlocks the door to heaven. There is no better definition of prayer than the poet's words. Lis-

"I'rayer is the soul's sincere desire Unuttered or expressed; The motion of a hidden fire, That Irembies in the breast.

We may attend church regularly. "follow suit" in all the established formalities of worship, and unless we prostrate ourselves (not simply kneel) at the feet of the Master, and realize our utter helplessness, we are dead to the true Christian worship.

I feel that when the heart is right, the conscience easy and the eye single to the worship of God, we are in the "highway" which the "vulture's eye hath not seen," the way upon which the light from the Great Beyond shines, and which will lead us safely onward and upward to the goal of eternal bliss and everlasting happiness.

For the Herald of Truth.

TRUST IN THE LORD BY MARTHA WITMER

"And let us not be weary in well doing; for in due season we shall reap if we faint not." Galatlans 6:9.

I will try, by the help of God, to write few lines for the figural of TRUTH, yet knowing there are many who are more able to write than I am but we should not be weary in well do ing. We should do all the good we can, if it is ever so little; if we do all the good we can understand how to do. I do not think there will be more required of us. If we, with a true, honest and sincere heart trust our blessed Lord. He will help us, for

And if we have trials and troubles we should try to bear them patiently, put ting our trust in the Lord and thinking they were sent for some wise nurrose. Although unknown to us, they may be sent for our good or for the good of others. God only knows. He is an allwise and merciful God; He is too wise to err: He knows what is test for us.

His ways are not our ways, and His thoughts are not our thoughts; therefore we should trust in His precious word. He will not put more on us than what we are able to bear: if we only trust His precious word, and try to live by it as near as we can understand it. He will help us in time of need.

We need not expect to have every thing to go according to our wishes: there is no use for us to fret and trouble ourselves about every little thing These earthly things are perishable Whatever our lot may be we should try therewith to be content. Persons tha are always fretting about everything are never hanny there is no use to fret about things beforehand, and to fret after a thing is past does not better it any. We should take it to the Lord in prayer and trust in His word. He knows what we need better than we ourselves do; if we only trust Him He will help

We must not only come with lip work but with an honest true and sincere heart, in earnest give all over unto the Lord, and He will guide us in the way that is best for us to go. If we could gain the whole world and lose our own soul. what could we give in exchange for our soul? Why, nothing! O, how import ant it is that we trust our blessed Lord who died on the cross to redeem poor sinners, as we are, for without Ilis aid we can do nothing.

O. dear reader, old or young, if you have turned unto the Lord, commence this day to serve the Lord more and better than you have in the past, for we are nearer the grave than we have ever been before; and if you have not vet turned unto the Lord, now is the time to commence; to day if you hear His voice harden not your hearts; to morrow may be never. O. trust in the Lord before it is forever too late. I cannot see how some people can rest. how they can be so unconcerned about their souls, especially those who are get ting old and gray: they are blooming for the grave, and are not preparing to ment the Lord in peace. We are all old enough at any time to die; the old must die and the young may die; therefore let us all try to amend our lives and try

to live for the Lord, Let us not be weary in well doing, but

Let us trust our blessed Lord. And we shall resp a great reward His promises are ever true To those who lry His will to do. East Farl Languager Co. Pa

For the Herald of Truth. LETTERS FROM EUROPE.

(No. 2.)

ATHENS, GREECE, Sept. 21, 1898. Since I wrote my last letter for your readers, we have been moving around considerably. In Germany we found very pleasant associations, but we were unfortunate as to the time of our visit in regard to seeing the Mennonite congregations, because most of the ministers were away and there were no meetings while we were there; but we saw some of the members and also the buildings and libraries, which are very good and interesting. An account of our stay in Berlin would not be very interesting to the average reader. We were equally unfortunate not to meet Dr. Ludwig Keller a Mennonite historian and writer, whom we had desired we have had since we have been on the trip. There we met the brethreu who eutertained us very pleasantly and we were also in their meetings and had grand spiritual feasts. The most of those we had the pleasure to meet liven in Baden. From there we went to Switzerland and there found quite a large congregation at Basle and Longnau, and we also had very good spiritual feasts, and enjoyed ourselves much by visiting among the brethren and finding out the different modes of living. We also attended a Sunday school at Longnau, for the first time since we left London, because Sunday schools are very scarce on the continent; but the young are taught from the Bihle and Testament and catechism in the schools and at about the age of ten or twelve they are taken into catechetical classes and taught in the church. But Longnau has a nice Sunday school, in the Mennonite church, on the American plan and it is doing a grand spiritual work which is already showing itself in the increase of the membership of that church. The cold form of catechetical and memory instruction does not help much in the change of heart.

We were also not blind to the beautlful scenery with which God has blessed Switzerland so abundantly. It is indeed, we believe, one of the most beau tiful places on the globe. To see the white-capped, snow-covered mountains with the sun shining upon them on a summer's afternoon makes an impression which one caunot soon forget. Also in the evening it causes the reflection of many colors from different cliffs which is a beautiful sight to behold. But while it is a pleasure for the eye to behold these things, it is rather hard on the legs to climb the mountains, or carry the provisions up or down.

The people are poor and live very simple lives as Indeed they must because the luxuries of other countries can not well be brought into the mountains, nor cau their produce be taken to the best markets. There are plenty of cattle way up on the mountains, but the people cannot get the milk and butter down except with great lahor.

After having seen many of the wonderful sights, and crossed some of the beautiful lakes and climbed some of the high mountains, we left Switzerland by way of the St. Gothard Railroad to Italy

The St. Gothard Railroad is a marvel of construction; it has numerous tunnels, the longest of which is about five miles. At some places where the road ascends or descends the mountains, it circles around the mountain two or three times at one place, so that at first one may, by looking down at a certain place, see one or two railroads just below at a considerable height. Then after awhile, and after passing through a tunnel or two, as one looks down he finds himself at the same place, except that he is further down; after going through another tunnel and around another circle he finds himself still further down, but yet on the same mountain, and so on until he is through the Alps.

Iu Italy we find quite a different cli mate from that in Switzerland; there it was quite cool already, but here it is warm and delightful. We now see some corn, of which we saw but very little north of the Alps. We also see

Our visit in the southern parts of large orchards of mulberry trees for Germany was the most pleasant time silk-worm food. We also see large vine yards, and some wheat fields, which at present contain only stubble.

Our first stopping place was Milan, where we stayed some time, and saw the way of living in north Italy; we also took a look at the large cathedral, which is next in size to St. Peter's at Rome.

From Milan we went to Venice, that city built on seventy-two small islands, where instead of streets there are canals, and boats are the only vehicles

These boats are called gondolas, and one cannot get around without hiring a gondolier. It is a beautiful city, but it has lost much of its former splendor. It has many large Catholic churches, the most noted of which is St. Mark's, where the Apostle is supposed to be buried. As history says, Mark was a missionary to the Venetians, and after his death his body was taken there to be buried.

From Venice we went to Rome. Instead of walking up the Appian way, as Paul did when he came before Cæsar, we came from the north on an express train. Rome is a very interesting place because of its connection with New Testament times. The ruins of the ancient city are vet to be seen and are very interesting to one who knows the

history of them. St Peter's church is the most important building and is supposed to contain the body of that Apostle. It is the largest church building in the world. It is a beautiful structure and in excellent condition. It was the cause of the Reformation when the debt was so large that indulgences were sold to defray expenses, causing Martin Luther and others to have a new idea of Chris-

Rome has numerous other large and beautiful churches; and by what I hear they must be supported from people who never see them. It is a wonder that not more get tired of Popery.

We also saw the place where Paul is said to have been beheaded and the place where Nero condemned and burned many Christians. Then we walked down the Applan way to the St. Calixtos catacombs, where the early Christians would gather in the caves to worship and where the bodies of many people were deposited after death. Our visit to Mt. Vesuvius and Pompeii. the city which was covered with ashes and lava over eighteen hundred years ago, was full of interest.

Athens, the capital of Greece, is very interesting on account of the ancient heathen temples there, and because of Paul's visit to it when his spirit was so stirred in him as he saw the many heathen altars to their different gods, and one to the unknown god. Here it was that he preached to those ancieut Athenians the wonderful sermon re corded in the seventeeuth chapter of Acts. We were very forcibly reminded of it as we climbed up Mars Hill where Paul stood while preaching. Athens is now a different city from what it was then; but as we cannot speak the language of its people, it is hard to know their real faith.

D. M. LANDIS.

THERE is no happiness in having and getting; but only in giving; half the world is on the wrong scent la the pursuit of happiness .- Drummond.

TRUSTING CHRIST BY LYDIA WENGER.

An essay read at the Oak Grove Young People's Meeting, Wayne Co., O.] Are we not to trust Christ for every-

thing He has promised? Trust Him at all times and ln everything we do. Jesus Christ is the same yesterday, today and forever. "If we suffer we shall also reign with

him. Wherefore let them that suffer according to the will of God, commit the keeping of their souls to Him in vell doing as unto a faithful Creator.' Let us consider how Christ gave himself to be crucified for the redemption of our sins. And are we not willing to give ourselves up to Christ and accept the earnest invitation that leads to end less glory?

If we trust in Christ and delight ourselves in Ilis company while pleasures and temptations are around us, He will not forsake us, when the world to us has lost its charms. He will clothe us with the robes of righteousness and we shall sometime find ourselves at home

If we trust in Christ, who giveth us the victory, our departure will be a triumphal march, and at the close of life we shall receive a crown of glory which fadeth not away.

Who would not have the last stages of his earthly journey adorned with the surpassing grace and giory of a Christian hope? Each Christian has a cross to bear, but the cross is not hard to bear if we only put our trust in Christ. The cross is simply to go on our way rejoicing in the hope of a blessed life beyond.

Jesus says, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake." He tells us to rejoice and be exceeding glad for great is our reward in heaven.

DDEDADATION FOR CHRISTIAN WORK.

Heart Experience, or Conversion

[An address, in substance, delivered at the S. S. Conference, at New Stark, Ohio, Sept. Ist, 1898, hy David Garber.]

This is one of the most important subjects on the program, forasmuch as no one is properly fitted for sanctuary services without "Heart Experience, or Conversion," however well a person may be armed with the "wisdom of the Moses, though a chosen vesworld," sel of God to do a great work for the "Lord of hosts," started out a little too early. He was armed with great learning, the best Egypt could afford, but what did he accomplish?

Let us see. On a certain time when he went to see how his brethren fared, and when he saw that one of his brethren suffered at the hand of an Egyptian. apparently he thought now was the time to hegin his great work of deliverance, and as he "looked this way and that way, and when he saw that there was no man, he slew the Egyptian." On another day when he saw two of his brethren quarreling, he wanted to settle the matter and bring about peace, but the one said, "Who made thee a prince and a judge over us? Intendest thou to kill me as thou killedst the Egyptian?" Moses at this saying fled to the desert, and, as a certain writer observes, "had

to learn of God for forty years how to do things."

Is there not a great lesson in this narrative for us? We may have at our command great learning, and nnderstand mysteries (which are right ln their place) yet, "Heart Experience, or Conversion" is indispensably necessary to do sanctuary service pleasing to God otherwise we will make a failure as did Moses; it would be "starting out too early," and bad results will surely fol-

When we "look this way and that way," i. e., court the smiles and favor of those who are "lovers of pleasnre more than lovers of God," and try to be careful so as not to say or do anything that might arouse the wrath of man, we are pursuing a dangerous course, and doing the work of the Lord deceitfully, "with holding the sword from blood."

Again, we see the necessity of heart experience, for can we expect the blind lead the blind successfully? Would they not both fall into the ditch? Who would send a lame person on an urgent errand? Or who, having work that reonired strength and haste, would secure the service of the sick? Does not the Prophet depict an unregenerate man when he says, "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head, there is no soundness in it; but wounds and bruises and pntrifying sores." Hence, we see the necessity of a prep aration for Christian service. Let suc then call for the Physician and He will give them a remedy, with a balm, saying, "Repent ye therefore and be converted that your sins may be blotted out," that the times of refreshing may come from the presence of the Lord.

Now, then, having experienced, in a greater or less degree, "the exceeding sinfulness of sin," of the love of God or grace abounding to the chief of sinners; and of His matchless power to save: accordingly we will know somewhat of the "terror of the Lord" which will give us earnestness to persuade men to be Christians: we will tell them, too, that God loves sinners (not their sinful ways), and will welcome them home; and we will tell of His saving and overcoming power. Then, too, further on in life, we will have various experiences. which will still better fit and qualify us for Christian service. If you are converted it has been wronght by the word aud Spirit of the Lord. "The law of the Lord is perfect, converting the soul," and you can truthfully say: "Old things are passed away; behold, all things are become new"-new hopes, new aims, new desires, new motives; but if you cling to sin, and "roll it as a sweet mor sel under your tongue," you sadly lack the one thing needful.

O, how sadly the world needs converted and devoted workers! The effects of unconverted workers in the churches are manifest and appalling! The personal worker finds it out: let him speak to the proud and fashionable, and they will point out to him inconsistent church members aping after the fashions of the world; often the only mark of simplicity is, the "prayer head covering," and in many cases that is gone. Let him speak to the man who is wending his way toward the drunkard's grave, and he will console himself with the fact that many church members go to the saloons, too; let him talk to the shrewd business man, who loves

gain, and doubtless he can point out to him professors of religion, and perhaps preachers at that, who drive sharp bargains, whose hearts are exercised with covetuous practices.

1898

Under such existing circumstances how shall we persuade the world that there is a reality in the religion of Jesus Christ? My answer would be, live a consistent, Christian life, and tell such that justify themselves upon the grounds mentioned that there always have been "had fish" in the net that will some day be cast out, and that consequently it is not safe to hide behind such; but that they need to repent and become as little children, and live a consistent, Christian life, and thus make sure for themselves the "eternal inher-

In conclusion I would say, let us know the drift of our influence, and not feel safe until we can actually say: "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

PRIDE.

Pride is one of the qualities in humanity that brings upon them their final destruction. It is one of the seeming virtues that has no rock for its foundation. It is merely built on sand, and when humanity passes by it is crushed to earth, fainting, famished, gone. Whoever is lifted up with pride is in danger of "the condemnation of the devil," It leads to the contempt of rights of others, and disregard of just obligatious to them.

Pride has been styled the ape of charity, in show not much unlike, but somewhat fuller of action, Great care should be observed in seeking for charity that pride does not take possession, thu; allowing us to work in vainglory, and reap such a harvest. Pride is not only characteristic of this generation, it is not of recent date, but has existed ever since the fall of man, and if this occurrence is carefully observed, its cause

might prove pride the direct originator. Under this subject, which is apparently such a broad one, I shall consider three main qualities of pride, Pride of Heart, Worldly Pride, and Selfish Pride. Pride in Heart is an abomination to the Lord; though hand join hand he shall not be unpunished. I have chosen Pride in Heart as the greatest affliction, for out of the heart are the is sues of life. Ears may listen with curiosity. Lips may speak in bravado and hypocrisy. When the heart is right the other organs will be right also. The heart is the seat of the emotional nature. It represents our love for anything

Old Testament history tells us Ilezekiah waxed proud in heart, but was habitants of Jerusalem, so that the wrath of the Lord came upon them reason for what he does in the honor hand an individual possessing a charitable or humble heart does all things for the love it bears.

Referring to Jeremiah we find that Ammon was judged of God for his proud heart. His great pride had deceived him. Thus, in the words of Shakespeare's Rosalind, "His pride fell all my lahor; and this was my portion

with his fortune." Biblical history furnishes many lustances of individuals who had proud hearts, not judged thus hy other fellow men, but by the great Judge, God himself. Tracing history down to the present day, pages could be filled with the story of proud hearts marring the generations following them by their influence. Not only do individuals feel the influence thus exerted, but the homes, villages, towns, cities, states, even nations. I appeal to you, dear reader, can we allow ourselves to go through the world, and have no concern of ourselves regarding our proud hearts? Let us examine ourselves, try our reins and our hearts. Cooper spoke wisely when he said, "The proud are ever most provoked by pride." this trying of ourselves it becomes us as followers of Jesus Christ, to conclude as the word of God dictates, for the statutes of the Lord are right, rejoicing

In looking upon Christ (as He ls our example) we would not for an instant be guilty of accusing Him of having a proud heart. Yet, we console ourselves at times in the fact that He was divine and thus had the power to remove such feelings. If we believe in the Word of God, we must accept that He was in all points tempted even like as we are, yet without sin. His deeds of charity might easily have influenced or prompt ed a proud heart. Ah, no; all He did was as unto llis Father, for when lle was but twelve years old He felt the need of being about His Father's buslness What an example for each of us.

Shall we now notice the Worldly

the heart.

Pride? The three great worldly van ities are Worldly Pleasure, Worldly Wisdom and Worldly Possessions. All that is in the world prospers man but for a short time, for "as for man his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it and it is gone, and the place thereof shall know it no more." The variety of human courses in the works of pleasure is beautifully recorded in Ecclesiastes, second chapter. "I said in mine heart, Go to now, I will prove thee with mirth, therefore, enjoy pleas ure; and, behold, this also is vanity. said of laughter, It is mad, and mirth, What doeth it? I sought in mine heart to give myself unto wine; yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life. l made me great works; I builded me houses; I planted me vineyards; I made me gardeus and orchards, and I planted trees in them of all kind of fruits; I made me pools of water, to water there with the wood that bringeth forth trees; I got me servants and maidens, and had servants born in my house; also I had humbled, not only he but also the ingreat possessions of great and small cattle above all that were in Jerusalem before me; I gathered me also silver though not in the days of Hezekiah. A and gold, and the peculiar treasure of person possessing a proud heart finds a kings and of the provinces; I got me men singers and women singers, and the dethat is connected with it. On the other lights of the sons of men, as musical instruments, and that of all sorts. So I was great, and lucreased more than all that were before me in Jerusalem; also my wisdom remained with me. And whatsoever my eyes desired I kept not from them. I withdrew not my heart from any joy; for my heart rejoiced in

of all my labor. Then I looked on all the works that my hands had wrought, and on the labor that I had laboured to do; and, behold, all was vanity and vexation of spirit, and there was no profit under the sun. And I turned myself to behold wisdom, and madness, and folly; for what can the man do that cometh after the King? Even that which hath been already done. Then I saw that wisdom excelleth folly, as far as light excelleth darkness."

Worldly Pleasure has ruined many souls. How many to-day are repenting the time spent in worldly pleasure? In days past it was all they desired; it was the pride of their heart. Now it has proven to them foolishness.

"It was New Year's night; an aged man stood at a window; he raised his eyes toward the deep blue sky, where the stars seemed floating like white lilies on the surface of a clear, calm lake. Then he cast them to the earth, where few more helpless beings than himself were moving toward their inevitable goal-the tomb. Already he had passed sixty stages which led to it, and he had brought from his journey nothing but errors and remorse. His health was destroyed, his mind unfurnished, his heart sorrowful, and his old age devoid of comfort.

"The days of his youth rose up in a vision before him, and he recalled the solemn moment when his father had placed him at the entrance of two roads, one leading into a peaceful, sunny land, covered with a fertile forest, and resounding with soft sweet song; while the other conducted the wanderer into a deep, dark cave, where there was no issue, where poison flowed instead of water, and where serpents hissed and

crawled. "He looked towards the sky, and cried out, in his anguish: O, youth, return ! (), my father, place me once more at the crossing of life, that I may choose the better road! But the days of his youth had passed away, and his parents were with the departed. He saw wandering lights float over dark marshes, and thus disappear. "Such," he said, 'were the days of my wasted life." He saw a star shoot from beaven, and vanish in the darkness athwart the church yard. Behold an emblem of myself," he exclaimed, and the sharp arrows of remorse struck him to the heart.

"Then he remembered his early companions who had entered life with him, but who having trod the paths of virtue and industry, were now happy and honored on this New Year's night. The clock in the high church tower struck. and the sound, falling on the ear, recalled the many tokens of the love of his parents for him, their erring son; the lesson they had taught him, the prayers they had offered up in his be-(tverwhelmed with shame and grief, he dared no longer look towards that heaven where they dwelt. Ilis darkened eyes drot ped tears, and with one despairing effort, he cried aloud, Come back, my early days! Come back."

This is not only the condition of man but of woman likewise. She starts out in life, thinking merely of the "good times" she finds in the pleasures of the world. The pride in her heart says, "I shall do all in my power to have a 'gay time." She says she is having a good time. As the days go by and the years roll on, she is more delicate in health

and has lost the bright rosy flush nature gave her falr cheeks. Her face is pallid and thin. She has medical aid, but the spring time of her life has been wasted, yea, squandered on the so-called "good times" She is a wreck, a society wreck she stays at home to mourn the loss of the days spent in folly.

Dear reader, you who still linger on the threshold of life, doubting which path to choose, remember that when years shall be passed, and your feet shall stamble on the dark mountain, you will cry bitterly, but cry ln vain, "Oh youth return! · O, give me back my early days!" Rather let your delight be in the Lord, which delight shall continue through eternity.

Pride in Worldly Wisdom, says Paul is foolishness with God. The changes in God's creation do not allow a man to think his mission merely the receiving of knowledge of this world. Man has been blessed with a body and soul; God holds him responsible for their care. If he feels he needs no knowledge for his soul, it perisheth. Man has one object in view when he desires great worldly wisdom, It lives after him. Thus many generations shall honor and es teem him as a scholar. When the condition of his soul is questioned nothing can be testified. Job tells us that the fear of the Lord is wisdom.

We shall now look at Pride in World ly Possessions. It was the pride Nebuchadnezzar had in his possessions that exalted him, only to be humbled, and dethroned. Humbled? Yea, as one of the beasts of the field. Well he realized his words when he said, "Now, I Nebuchadnezzar, praise and extol, and honour the King of heaven all whose works are truth, and his ways judgment, and those that walk in pride he is able to abase."

The rich man in Luke took to building barns, as the result of his great pride in his crops. "Thou fool, this night thy soul shall be required of thee, then whose shall those things he which thou hast provided." So is he that layeth up treasures for himself, and is not rich toward God. Rather lay up for yourselves treasures in heaven, where peither moth nor rust doth corrupt, and where thieves do not break through and The great folly in priding on steal. Worldly Possessions is their destructtrace of its ever having existed. Men, who to day revel in Worldly Possessions, die for want of them to-morrow O'er many a grave could we read, "This man died broken hearted, hecause he failed financially." His great pride was in money. Sad, that man should be minded thus, to leave the world, having never tasted the sweet relations exist ing with possessions that shall eventually bring him to heaven.

The world estimates a mau's value from that which he has of the world's goods; but God estimates his value by the way he has accumulated these goods, and the purpose for which he has used them. "The end of many a man's Worldly Possessious," says Moody, "is a big funeral, and a big law suit that's about all." The pride in this world's goods occupies a man's time and genius He grows indifferent toward all else. Seed ye first the Kingdom of God, and all things shall be added unto you."

Lastly let us consider Selfish Pride. A falcon towering in her pride of place,

1898

This quality of pride is very plainly shown by Luke when he speaks of the Pharisee, who, standing in the attitude of prayer, boasted only of his own superiority.

Selfish Pride materializes in the men of genius of to day, as well as those of the past. It is a characteristic of all professions. It is found in all classes of people. Timothy speaks of those that love themselves. Now you may ask how shall I be? For mortal man to an swer this is impossible. Ask God to direct your footsteps, and you will be directed aright. We need to be self-confident, but not selfishly proud. We need to be meek and lowly. Dr. Hamilton says meekness is love at school; love at the Saviour's feet. It is "Christian Lowlihood." It is the disciple learning to know himself; learning to fear and distrust and abhor himself. It is the disciple practicing the sweet, but selfemptying lesson of putting on the Lord Jesus Christ. It is the disciple learning the defects of his own character. It is the disciple praying and watching for the mellowing of his temper and the amelioration of his character. It is the living of a Christian at his Saviour's feet, learning of Him who is meek and lowly, and finding rest for his soul. Oh, that we had this meekness, pride would vanish at once, never to return. Let us pray for it as it is just what each one of

We shall now look into the life of our Lord Jesus Christ and show that His life and death are a standing rebuke to every form of pride to which men are liable. Take for instance-

Pride of Birth and Rank, "Is not this the carpenter's son?"

Pride of Wealth. "The Son of man has not where to lay his head." Pride of Respectability. "Can any good thus come out of Nazareth?

shall be called Nazarene." l'ride of l'ersonal Appearance. hath no form nor comeliness."

Pride of Reputation "Behold, a man gluttonous and a wine bibber, a friend of publicans and sinuers,"

Pride of Independence. "Many others who ministered to llim of their

substance." l'ride of Learning. "How knoweth this man letters, having never learned." l'ride of Superiority. "I am among you as," "He that serveth," "He hum-

bled himself," "Made a curse for us." Pride of Success. "He came unto Ilis own, and llis own received llim not." "Neither did his brethren believe on him." "He was despised and rejected

of men." Pride of Self-Reliance. "He went down to Nazareth and was subject unto them."

Pride of Ability. "I can of mine own self do nothing."

l'ride of Self-Will. "I seek not mine own will, but the will of Ilim that sent

Pride of Intellect, "As my Father hath taught me I speak these things." Pride of Bigotry. "Forbid him not; for he that is not against us is on our

l'ride of Resentment, "Father, for give them, for they know not what they

l'ride of Reserve. "My soul is ex ceeding sorrowful even unto death. Tarry ye here, and watch with me." "The Son of man must suffer many things and be rejected."

Pride of Sanctity. "This man re- man, and in many cases our religion is ceiveth sinners and eateth with them." "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."-Annie J. Allebach, in The Mennonite.

OUR GOD A CONSUMING FIRE.

First of all, I use this text as a word of terror. Now I know quite well that this will displease some of you. You like a comfortable Gospel, a Gospel that is to carry you into heaven, hugging all your darling sins to your heart. You want a Gospel that will tell you that you may live as you like, that you may oppress the poor and despise the needy, set your heart on gain, and give reins to passions, and yet that at the end, when you have lived the life of sin, God will open the door of heaven because He is a God of love, and admit you to the presence of the pure and holy. Brethren, I have no such Gospel to preach. I have no word of peace for you here today. You are turning the grace of God into lasciviousness, you are taking the very love of God for the pillow on which you rest while you wallow in your sins. You are despising the forbearance of God, not knowing that the goodness of God leadeth thee to repentance. You are living in sin and think to hoodwink God by the pretence of a religious life, and to enter heaven by a back door. I come to you to tell you that is utterly vain. I come by God's grace to awaken you as you never have been awakened efore. I come to trouble you. God sends you trouble, man. God awakens you to the truth that without righteousness, without holiness, without genuineness, no man can see God. God is a consuming fire.

Now I give you these two facts to take home with you, and I pray to God to burn them into your soul. First, fire searches and fire reveals. Nothing tests like fire. Tried by fire is a synonym for real, genuine, pure. Fire brings out the true character of anything submitted to it. You have seen how the smelting furnace tries the piece of gold ore thrown into it. It seizes it, encircles it, penetrates it through and through. It hites into it, it sears and brings to light all impurities. Nothing escapes it. It burns and burns until all impurity is thrown aside, and nothing remains except the pure gold, tried in the fire. Now, God is a consuming fire, and through that fire you, oh man! oh woman! will have to pass. What about your shame and hypocrisy now? No wonder the thoughts fill you with terror. Even now God is searching you. He knows exactly what you are. Not a thought, not a word, not an act escapes Him: and, my brother, God will yet lay you as bare as the day you were born. What an unmasking it will be. All the wraps and rags of place and profession will drop off, and you will stand there bare, naked as you are with the fierce light of God playing on you. Can you stand such an unmasking? What if God lays you bare before this congregation? You pass for a pure man. What if God revealed all yourself. Man, how your friends would stare and shrink from you as one diseased.

You pass for an honest, truthful, sincere man. What if God lay bare your business life? What would the city think of you? You pass for a religious

our masterpiece of hypocrisy. You may be a member, an officer, a minister, a leader able to move the multitude, and with special unction in prayer, and yet a publican, scattering ruin and sorrow far and wide, an employer of labor, thoughtlessly making life bitter to hundreds, joined to the church, talking in the church, and yet ignoring the truth on which the church is founded, and trampling on the plainest precepts of the church's Lord. Scribe, Pharisee, hypocrite, tremble! God is about you, and God is a consuming fire. Fire

searches and fire reveals. But again, secondly, fire destroys. This is not a word of wrath, but a word of merciful warning. But it tells us an awful fact, and it has not a spark of mercy for those who continue impenitent. "Be not deceived, God is not mocked," "The wages of sin is death." Retween God and sin there is no compromise. Against the sinner finally impenitent, the nature of God, the very love of that God who gave Jesus Christ to redeem us, can only flash forth in destroying fire. I know you do not like this kind of preaching, but do not blame me for it. It is God's word, and I only tell you it if by any means it may lead you to renounce sin. The chaff He will burn with fire unquenchable. But I pass from this to speak of the

text as a word of comfort. This text contains a truth about the nature and character of God, but all truth about God, my brethren, must bring joy and comfort to God's people. The very same thing which makes this truth a terror to others makes it a joy to the believer; for fire searches, and our God is a consuming fire. What a comfort there is in this! Self-examination is one of the very first duties of a Christian. To the follower of Christ, even more than to the disciples of Socrates. there comes the command, "Know thy self." But any one who has attempted this work seriously knows how terribly difficult it is. The human heart is not easily known. Most of us are deceived about ourselves because the subtleties of our heart defy the utmost skill of our examination. We have tried this work and we have failed. But what comfort in the thought that God is going to try it, and He will not fail. What we can not do our loving heavenly Father will do. Let us pray, then, "Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me in

the way everlasting." If we would have this cleansing, this destruction of the old nature, we must abide in the fire. Gold is not refined by being put into the fire for a few moments, and then taken out again. The soul is not refined except by continual union with God But as we abide in Christ the power of the divine love cleanses the heart from every evil thing "When He hath tried me I shall come forth as gold." And here you see how the fire of the divine nature is Jesus, the love of the divine nature appearing on what is base. It is because God is love that He burns out the fault from our hearts. Shall we not to-day, then, yield ourselves absolutely to this love?

Burn, burn on, love, within my beart, Burn fearlessly night and day, Till all the dross of sinful love Is burned and burned away.

This leads us to our last thought. Third, fire transforms. Brethren, look bread of God, bread from heaven, of

at that poker, dull, black, cold. There it lies. Thrust it Into the fire; let the fire play upon it and search it and into Now draw it out. What a transformation. No longer dull, black, ordi nary, cold; but warm, bright and glowing. There is a picture of our life. Dull, black, cold by nature, we yield ourselves to God, and He enters us, possesses us, and all duliness and blackness and coldness are driven away and we glow with the divine warmth and shine with the divine light. It seems too good to be true, and yet God's word says it, "l'artakers of the divine nature." That is what it says, Well may the apostle say, "We know not what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is."-A Sermon by Geo. H. C. Mac Gregor.

October 15,

THE RUESSEDNESS OF HUNGER

"Biessed are they which do hunger and thirst after righteousness; for they shall be filled." - Matt. 5:6.

We would probably say, at first thought, that the satisfied are the happy, that those who have no desire unsatis fied are the blessed. We do not think of intense and painful hunger as a desirable state. Yet the Lord pronounces one of His beatitudes upon the unsatisfied, those who hunger and thirst.

However, it is not in the condition of hunger, itself, that blessedness lies, but in that of which hunger is the sign and that to which it leads. It is the token of life and health. A dead man has no desire, no longing for anything. One who has no craving for that which is good, no thirst for Ged, no yearning to he holy, to be like Christ, to be filled with the Spirit, is dead.

There is a pathetic story of one who was in declining health and went to the warm South in the winter in search of renewed life. She wrote to her friends cheerful letters in which she spoke of the charm of the place, the wonderful luxuriance of all vegetable growths, the abundance of food upon the table. Yet every letter contained the sad note, "If only I could eat, I should soon get well here: but I have no appetite," Then in a few weeks her frail body was borne back to her home-dead amid plenty, not for lack of food, but for lack of hunger. Blessed are they who hunger, for hunger is a mark of health and of vigorous life, while the want of it tells of disease and coming death.

In spiritual life the principle is the same. They who hunger are blessed. The unsatisfied are they whose souls are prospering and in health. Not to be eager to know more of God and to have more of the life of God in the heart. is to be eniritually dead. Longing is an invariable mark of true religion. the soul at ease, content, satisfied, but the soul thirsting for God, is the scriptural ideal of Godlikeness. Men are represented as hungry and thirsty. The soul is too great to feed on any thing this world can furnish. The beginning of salvation is the awaking of a desire to find God, to come back into His favor, to be restored to fellow ship with Him, to be blessed with His love and to be filled with His life. The state of true blessedness is one of hunger for God.

Thus Jesus spoke of Himself as bread, the bread of life, offered to meet this spiritual hunger. He said He was the

which if a man should eat he would live forever. The faith that turns to Christ and receives the blessings that He has brought to the world, is spiritual longing. It begins in a consciousness of personal need which finds full satisfaction in Christ. Not to hunger is therefore to go unblessed. It tells of a soul satisfied without God. But a yearning for God is the evidence of beginning of spiritual

There is the story of a child who had dwelt by the sea, but who was found by a wealthy relative and carried away to an inland valley. His home there was more beautiful and Inxurious, but he was not happy. Something was want ing. He missed the music of the ebbing and flowing tides. He missed the dewy spray on his cheeks. A feeling of homesickness possessed him. One day he climbed to the top of a high hill and far off he saw a blue spot on the horizon. "The sea! The sea!" he cried with trembling heart. He rested not till he had found his way back to his heart's loved home. So it is with the soul that becomes homesick for God. It finds no satisfaction till it rests in God. Blessed is such hunger, for it tells of hope.

Hunger is blessed also because of the good to which it leads. It is the inspiration of every worthy advance and development. In the Christian it is hunfor God and for good, and for the privilege of ministering. It is the inspiration of everything beautiful. Spiritual longing is the fire in the heart which impels to all consecration, to all holy effort, to all giving and doing, to all self-denial and sacrifice. It is the empty hand stretched up to God to receive the gifts of grace. It is the fire in the heart which kindles all love for God and burns on the altar in all pure desire.

It is not all longing that has the seal of blessedness upon it. It is "they which do hunger and thirst after righteousness" to whom the promise of satisfaction is given. Righteousness is goodness. It includes all that is worthy and God like. The lofty standard is set in our Lord's teaching:-"Be ye therefore perfect, even as your Father which is in heaven is perfect." We have another glimpse of it in the prayer that we may do God's will "as it is done in heaven." The life of heaven is the pattern for those who are seeking after righteousness. It begins in the heart when Christ first received, and works itself out into all the life and character. In its perfection, this righteousness is the image of Christ-a measure which embraces all moral excellence.

It is important that we understand well the true nature of the hunger to which such blessedness is promised. It is not a vague and empty longing. There is a craving which is not the sign of wholesome spiritual life-it is senti mental, morbid, sometimes sickly. It is not a desire to know more of God, to be more like God, to be led into deeper consecration or more perfect self-surrender to Christ. It is only an idle. dreamy yearning which leads to nothing worthy or beautiful.

Righteousness is something very real. It is holiness of life. It is Christlikeness in character. It is uprightness and integrity in all conduct, obedience to all God's commandments, the cheerful acceptance of the divine will, even when it traverses our own will. This is very different from many persons' thought burn.

of holiness. They think of it as a sort of halo encircling the brow, a spiritual ecstacy too sublime, too ethereal, for this world's every day life. But the righteousness which the Bible sets as copy for our living is righteousnes which takes the commandments as working rules for all life.

The longing which climbs to heaven's blessedness is longing for the mind that was in Christ Jesus ln His condescension and ministry. That was an intense longing to do the Father's will, and to save a lost world. Many people sing with fervor, "Nearer, my God, to Thee, and have no real desire to get nearer to God. Many pray to be made more like Christ, who never think what it would mean to them to become indeed like Christ

Nor does this hunger for righteousness exhaust itself in mere longing. There is too much idle longing. It ways its prayers and sings its hymns and breathes out its sighs and aspirations of holiness, but takes no step toward the realization of the righteousness it so yearns to possess. Not so easily can this righteousness be attained. No good man ever longed himself into a splendid character; it took years of patient self-denial self-restraint and self discipline to huild up the life which so reflects the holiness

True hunger for righteousness puts its longings into holy endeavors which grow into worthy deeds. It dreams beautiful dreams, but it seeks at once to bring its dreams down into the life of the common days and to translate them into beautiful acts. The visions of loveliness which raise the soul in the hour of prayer, or at the Lord's table, or on some transfiguration mount, it seeks to work out in lovely character, in Christian disposition or in loving service.

Nothing is less profitable in Christian life than emotions which come to nothing, good resolves which are never kept, ecstatic feelings which fade out and leave the heart colder than before.

Very precious is the promise which is made to those who hunger and thirst after righteousness - "they shall be filled." No such assurance comes to those who hunger after earthly pleasures.

"Life's thirsi quenches liself With dranghts which double thirst."

We are not to infer that the hunger is fully satisfied at once, that the moment one begins to long for righteousness, desire ceases. There is a satisfaction which does come as soon as the soul finds its home in Christ. l'eace then begins. There should be no longer any unhappy restlessness. But satisfaction is not complete and never can be in this world. The love of Christ which we are exhorted to know, passeth knowledge, and we are to go on learning more and more of it every day. The peace of God which is promised passeth under standing, and yet it is to come into our heart with tides like the flowing of an infinite ocean. The hunger is to continue, for we are to continue to grow in grace until grace ends in glory.-J. R. Willer

WE are exhorted to the sacrifice of our bodies unto God-the mouth to proclaim His word, the eyes to gaze on His works, the hands to do llim service, the feet to walk on His errands. - Goul

EVERY LIFE NEEDED.

One smail life in God's great plan, How futile it seems as the ages roll How fathe it seems as the ages roin,
Do what it may or s'rive how it can,
To alter the sweep of the infinite whole!
A single stitch in an endless web,
A drop in the ocean's flow and ebb;

But the pattern is rent where the stilch Or marred where the tangle threads have

crossed; And each life that fails of the true intent Mars the perfect plan that its Ma

-Susan Coolidae.

LODGE MEMBERS IN CHURCHES.

Christ's followers have a right in His church. Whom He receives His church should welcome. This is the root principle. The question then falls back one step and we are to ask: May lodge members be members of Christ? Can a child of God be a lodge adherent? And this question opens the gate completely. What are the lodges, their doc trines, obligations, ceremonies, etc.? We are in danger of being confused

by the multitude of orders and their varying rites and oaths. It is not need ful, however, and if we are careful we may walk safely and intelligently through the maze. There is, of course infinity of detail, but the general principles involved are few and easily ascertained. No one can doubt that Jesus forbids profane swearing, that He bids men be humble, or requires them to let their light shine, and it is equally clear that lodges, with oaths, titles, re galia and ceremonies, contravene these and other teachings. How can one truly love the meek and lowly Jesus, and at the same time enjoy the titles regalia and oaths of Masonry?

But one may say, cannot one be truly saved and still be so ignorant and blinded as to hold membership in a lodge? It is not our place to say how much of error may consist with salvation. Ged is pitiful to us all. But it is clearly the duty of the church to teach men to do what Christ commands, and if there is a saved man who does not know that Jesus said, "In secret have I said nothing follow me," then the church should teach him, and when he is informed he will follow.

There is another consideration which has always seemed so clear and important to me that I am surprised that some others seem not to have observed it. What would be thought of a man that should propose to hold membership in a Presbyterian and a Baptist church at the same time? And would any person have a right to object if, on joining one of these churches, he should be required to bring a letter from the other? This is so obviously appropriate that a man would be counted foolish to object Yet in this case both churches are Christian.

Masonic and other lodges are distinctly and evidently anti-Christ. They at the same time profess to teach morality and take men to heaven; i. e., they are synagogues of Satan, and, notwithstanding, men for pecuniary or other reasons desire to hold membership in both. It is one of the marvels that it

It is my judgment that the teachings of the church should be so clear and scriptural that all who come within her influence will understand the natures of the two systems. In that case I do not think that any Christian will wish to

mite with the lodge or any lodge man wish to join the church until he has left his secret society .- C. A. Blanchard, in Cunosure.

THE OBLIGATION TO BE CHRIST-LIKE.

Every Christian believer is under obligations to his divine Lord to seek conformity to Him in heart and life. He has left us an example that we should follow in His steps. The Apostle John lays down this law in explicit terms. The revised version of 1 John 2:6 shows the connection by correct punctuation. "Hereby know we that we are in him: he that saith he abideth in him [God] ought himself also to walk even as he [Jesus] walked." The context and the original show that the pronouns are to be interpreted as we have indicated in brackets. The only satisfactory evidence a believer has of his union with God is the strong abiding purpose to imitate the Lord Jesus, to follow His example, to do His works, to accomplish His will. This it is that constitutes discipleship. No one has a right to consider himself a Christian who has not surrendered himself to the guidance and control of the Lord Jesus, and who is not animated by the fixed, unalterable determination to be like his Master.

It is foolish for a believer to say he cannot be like Christ, and in the light of Scripture it is wicked for him to take up such a position. The assumption all through the New Testament is that this is what Christ especially aims at-to make His followers like Himself. He does not propose to invest them with His mediatorial prerogatives or clothe them with His divine powers. But He offers to reproduce in them His own moral image, so that all His brethrenthe many sons whom God brings to glory-shall be like the Firstborn, the Archetype. This, too, is God's eternal redemptive purpose in Christ-to con form justified believers to the image of llis Son; that the mind which was in Christ Jesus may also be in them. The Model Man stands before us that we may see Him as He was on earth and be morally like Ilim, in anticipation of that eternal day when

> "Soni and body shall His glorious image bear."

There are two or three passages in which the "walk of Jesus is referred to. lle uses the word of himself: "Nevertheless I must walk to day and to morrow and the third day," etc. (Luke 13:-33.) The idea is that of steadfast purpose to keep right on in the path of duty, neither hasting titfully nor loitering slothfully, but moving on in the path of the Divine will, abiding in God and resting in His love. Even so is the believer to walk-faithfully performing the duties of life, actively engaged in the work given him to do, but keeping himself in the love of God, finding his strength in quietness and confidence before God.

before God.

In one pre-eminent characteristic our walk is to be like that of our Lord. We are to walk in love-in love towards them that are without as well as within the household of faith. If we love those only when the bound of the love those only when the beautiful have not the three wild becoming like the Master. reward of becoming like the Master. The Church of God is dry and parched, thirsty for a mighty baptism of love the love that is love indeed, without dissimulation; that suffereth long and is kind that thinketh and speaketh no evil, and worketh no ill to one's neigh bor in thought, word or deed. India

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HERALD OF TRUTH.

We hope all Primary teachers will lend us their support in order that the "Primary Sunday School Lesson Helps" which is the name of the quarterly, may become a complete success. Besides the Lesson Story, it contains blackboard lllustrations for every lesson, which suggest many helpful hints to the teacher. The price is but 214 cents per copy per quarter when ordered in quantities of six or more at a time. Sample coples will be sent free.

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CONFERENCES.

The General Conference to be held this fall, has been appointed by the Committee, for Wednesday, November 2nd, at the Holdeman church, one mile west of Wakarusa, Indiana, Wakarusa is a station on the Wabash R'y. For those coming from the East good conpections can be made with the Wahash either at Detroit or Toledo. Those coming from the West will take the Wabash road from Chicago,

It is especially requested by the Com mittee, that if any minister or congregation has any special question or work to bring before the Conference, they should send it to the Committee of Arrangements, so as to enable them to make as full a preparation as possible for the work.

The Committee of Arrangements are: D. J. Johns, Goshen, Ind.; Daniel Kauff-\$12.50 man Versailles, Mo., and D. H. Bender, Tub. Pa.

ANNUAL.

The Annual Meeting of the Home and And like a bell with solemn, sweet vibrations, Foreign Relief Commission will be held at Elkhart, Ind., on Friday, Nov. 4th. In connection with this meeting there ders to Mennonite Publishing Co., evening preceding. All are cordially

Sunday School Teachers of Pri- congregations who have taken active mary Classes will be pleased to learn part in the work of the Home and Forthat we now issue a Primary Quarterly. eign Relief Commission are requested to send delegates to the Annual Meeting.

> The Annual Meeting of the Mennonite Evangelizing and Benevolent Board will be held on Tuesday Nov. 1st. at the Holdeman meeting house, the same place where the General Conference is held. All bishops, ministers and others Interested are cordially invited to be present. G. L. Bender, Sec'v.

> The Annual Conference for Nebraska, Minnesota, Dakota and Kansas will be held in the meeting house. two and a half miles south of Inman. McPherson County, Kansas, beginning at 9 A. M. on the 24th of October 1898. All lovers of the truth are cordially invited to be present.

CORNELIUS M. WALL. Henderson Neh

The Sunday School Conference for the S. W. Pennsylvania District will be II. in Blair Co., Pa., on the 19th and 20th of October.

The Church Conference will be held at the same place on the day following (Oct. 21st). Everybody invited. Come on the P. R. R. to Altoons, there change cars for Martinsburg on Hollidaysburg Branch. For further information in quire of either Abram Metzler or J. N. Durr. Martinsburg. Blair Co., Pa.

A NAIL IN AN OAK.

A. J. Gordon once related the following striking comparison of the evil of internal, hidden sin:—An oak-tree was cut down. In the inner part of its trunk a nail was found. Twenty-nine rings of wood, the number of years of growth of the tree, surrounded it. The sap in its yearly ascent and descent had carried with it some of the acld of iron, so that the wood three to four feet in length and four to five inches in breadth surrounding the nail was quite black.

This is a striking figure of the effect of nurtured sin in the heart. There may be for a long time no external evidence of the ruin wrought internally: the external appearance may he blameless, the conduct without a flaw, while the heart Internally is defiled and black. The world looks upon that which is external. but God sees the inward parts.

WHAT LONGFELLOW WROTE ABOUT WAR.

Were half the power that fills the world with

terror, Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error. [Read Chapter 11; also 2:2-4; 9:1-7.

There were no need of arsenals or forts: And every nation that should lift again

Its hand against a brother, on its forebead Would wear forever the curse of Cain!

Down the dark future, through long generations, The echoing sounds grow fainter and then

I hear once more the voice of Christ say, "Peace," Peacel and no longer from its brazen portals The blast of War's great organ shakes the But beautiful as songs of the immortals, The holy melodies of love arise.

SUNDAY SCHOOL LESSONS.

KINGS.-Hezeklah was king of Judah. LESSON IV.—OCTOBER 23. Israel had been taken into capativity. ISAIAH CALLED TO SERVICE -ISAIAH'S VISION .- A little more than Isa, 6:1-13,

1898.

PLACE.-Jerusalem, Isalah's home.

seven hundred years before the birth of

Christ, the young prince Hezekiah as-

was surrounded by perlls, and the hearts

of his people sank within them when-

ever the Assyrians appeared. In those

days Isaiah the prophet was in his

prime, and he used all his powers to en-

courage the young king and his people.

One of the visions which God gave him

we study in this lesson-a vision of the

ster righteously, and in whose day the

very beasts of the wilderness should

lose their ferocity and peace should uni-

versally reign. It is a wonderful por-

traiture of the spiritual consequences of

DAILY READINGS.

M. (Oct. 24.) Messiah's Kingdom Fore-

READING THE BIBLE IN INDIA.

an invitation to go to one never before

visited. On his arrival the people col-

lected around him and begged him

to send them a missionary and a

book." The missionary asked them,

book?" An old man sitting near him

some distance, who had been taught in

a mission school, had for months been

and although the boy had left the

some time bef

Isa. 11:1-10.

Isa. 42:1-12.

John 18:33-40.

Isa. 61:1-6.

Psa. 24.

Psa. 35.

the dominion of Christ .- Hurlbut.

told.

Without end.

The Deliverer.

King of glory.

Spirit of the Lord.

A peaceful Kingdom.

A spiritual Kingdom.

cended the throne of Judah. His nation

[Read Ezek. Chapters 2, 3, Memory Verses 5-8.1

GOLDEN TEXT .- I heard the voice of the Lord, saving, Whom shall I send, and who will go for us? Then said I, here am 1: send me.-Isa, 6:8.

INTRODUCTION.

Time -759 B. C. is the probable date of the events here parrated.

PLACE.-Probably Jerusalem, the prophet's home. Perhaps the vision occurred in the temple.

CONTEMPORARY PROPRIETS.-Hosea was contemporary in Israel with Isalah, and Nahum and Micah in Judah; Possibly also Joel in Judah and Amos and Jonah in Israel may have been still living, old men in the early days of Isaiah .- Peloubet

ISAIAH.-This writer is the sublimest of the Hebrew prophets. Tradition tells us that he was of royal blood, but we know only that his father's name was Amoz (Isa 1:1). He married a prophetess (Isa. 8:3) and wrote blographies Uzziah (2 Chron, 26:22) and of Hezekish (2 Chron 32:32) both of which works are lost. He prophesied during reigns of Kings Uzzlah, Jothan, Ahaz, and Hezekiah but no certain dates are given. Isajah's clear vision of the person of the Messiah led Jerome to call him the Evangelical Prophet, We are to regard his prophecies as having been written under divine direction, with the most careful literary finish, and delivered afterward as orations with all the impetuous gesture and varied elecution of an oriental orator.-Hurlbut.

THE SERAPHIM,-Seraphs are not mentioned elsewhere in the Bible. They seem to have had human form, for they had faces feet, and hands. From the customs of royalty in the oriental world we may suppose that the seraphs, being in closest attendance upon the divine King, are of the highest rank in the angel world.

DAILY READINGS.

M. (Oct. 17.) Isaiah Called to Service. T Call of Moses Ex. 3:7-15.

W Ezekiel commissioned

Jonah's mission. Jonah 3, F. Messengers of Christ. Luke 10: 1-16.

The harvest waiting, John 4:31-38. S. Laborers with God. 1 Cor. 3:1-11.

LESSON V.-OCTOBER 30

MESSIAH'S KINGDOM FORETOLD. -Isa. 11:1-10.

Memory Verses, 2-4.1

GOLDEN TEXT.-The earth shall be full of the knowledge of the Lord. as the waters cover the sea.-Isa.

INTRODUCTION

TIME.-B. C. 720-701. This prophecy, together with chapters 10 and 12. must have been delivered at the time of some Assyrian Invasion and defeat; either immediately after the capture of Samarla by Sargon (B. C. 720), or after another invasion (711), or at the time of the invasion of Sennacharib and the destruction of his army (701),-Driver.

HERALD OF TRUTH.

CORRESPONDENCE. PALMYRA, Mo., SEPT. 18, 1898.—On the morning of the 19th of Aug. Bro. J. S. Shoemaker of Freeport, Ill., and Bro. Isaac Eby, wife and little daughter, came to Palmyra. Bro. Eby staid only a few days, and preached five times. Bro. Shoemaker remained about ten days holding meetings. All the meetings of both brethren were well attended, and it was indeed a spiritual feast to those who could attend all the meetings. Both the brethren went from here to Shelby Co., and from there still farther west. May God bless them and approach of a King who should admin- all their labors, and take them safely back to their homes and loved ones. One dear young sister belonging to another denomination, was made willing to join in with us God bless her, and may she hold out faithful until death.

ANNA M. BUCHWALTER.

FROM JOHNSTOWN, PA.—On the 17th Isa. 9:1-7. of September there was an interesting Sunday school conference held in the Stahl meeting-house for the benefit of the Weaver, Blauch, Thomas and Stahl Sunday schools. The meeting was so large that many of the people could not enter the house. The order and attention given were good. We can truly

say it was good for us to be there. We ought to be thankful to our A missionary in India was traveling heavenly Father that the church has through crowded villages, and received come thus far in holding these meetings for the benefit of our dear young people. We do not want to exalt ourselves and think that we are better than our forefathers were. It seems to me they did schoolmaster to teach them "the sacred the best they knew, and that is what we ought to do, then all will he right. "What do you know about my sacred Neither ought we to think that we can become so far advanced that our chilanswered, "I know a little of it," and dren should not try to get any farther. began to repeat in Tamll the first two We want them to make progress in or three chapters of John's gospel. To his surprise, also, he found that the man was totally hind. He asked how he could possibly have learned so much, when the man answered that a lad from some distance, who had been taught in these things after we are gone, and our prayers should be in harmony with this desire so that after our departure the work may go on, in the fear of the Lord. We know that these meetings have a mission school, had for months been working in this village, and had hrought with him a part of the New Testament. He had read this aloud so often that the blind man had learned it by heart, made deep and lasting impressions on the minds of many, and many have come to Christ, and are now "sitting together in heavenly places in Christ Jesus," Brethren and sisters, let us not re, not a word of forget to pray for one another. precious truths had been forgot-LEVI BLAUCH,

CRESWELL, KEOKUK CO., IA., SEPT.

the first things read is the correspond-

be glad to hear from us.

THE ROYAL WAY OF DAILY CON-QUEST.

There is no royal way to heaven, even for saved men and women, but the royal way of continual conflict and conquest. We must proceed step by step in the King's highway, and not by flights and bounds, in order to reach the Celestial Clty. We must "run with patience the race that is set before us" if we would reach the goal and bear away the crown. We must courageously "fight the good fight of faith" if we would lay hold on eternal life. We must be willing to suffer as well as to do the will of God

if we would reign with Him in glory. Only by the disciplinary influence of toll, conflict, hardship, and suffering can we be made in the highest degree perfect in Christian character and mee for heavenly service. Let us then not be impatient and fretful at the diffi-culties that beset our way, but rather let us learn how to turn all our difficullet us learn how to turn all our difficul-ties, and even apparent defeats into glorious victories. Brethren, ye have need of patience, that, after having done the will of God, ye might receive the promise.—The Free Methodist.

the presence of the angels over one sinner that repenteth. Why should it not cause joy among God's saints upon earth? You can give this joyful news to the entire church by simply reporting lt to the Editor of the HERALD OF TRUTH through church ltems, It ls encouraging to us who live where the church is weak to learn of the good

work going on at other places. We have recently been blessed with visits by Bro. D. D. Miller, of Middlebury, Ind., and Bro, Jonas Nice of Roseland, La. We expect in the near future to have Bro. David Garber of Orrville, Ohio, labor with us for the upbuilding of Christ's kingdom. We ask an interest in the prayers of the brethren and sisters in other places for the success of Bro Garber's labors among us.

We are endeavoring to build up a church at this place. We have regular preaching, two sermons per month. We invite those interested in the upbuilding of the Mennonite Church to settle among us and help in the good work. We have a healthful climate, good water, good people, and a first class soll; land is rather high, but not any higher considering quality than at many other places where our Mennonite people are S. B. WENGER. settling.

FINANCIAL REPORT OF THE HOME AND FOREIGN RELIEF COMMISSION.

FROM AUG. 8, 1898 TO OCT. 8, 1898. Received for India Orphans.

8 .95 Joseph H. Weaver, Am. Menn. Cong., Columbiana and Mahoning Co., Ohio, 13.90 Salem's Wehrlose Christengemeinde, Gridley, Ill., 5.00 friend Gridley, 111. A friend, Hopedale, 111. 15.00 Sunday School Workers, Bluffton, Ohio, E M Shellenberger. 9.60 One share, Mennonite Pub. Co. Stock from David L. Hoover, 25.00 Two Sisters, Topeka, Ind., 15.00 Mrs. Jacob Yoder, 300 J. P., Allensville, Pa., Pleasant Grove Cong., Tazewell 95.45 Co., Ill., Pleasant Grove S. S., Tazewell Co., 16.85 C. H. Friesen, 1.50 H. Penner. .50 Wm. Gordon. Peter Zimmerman, 15.00

25, 1898.—As nothing has been written E. J. Leatherman, from here for some time we thought Advance Class Sewing School of perhaps a few lines would not be out of Chicago Home Mission, place. We are always glad to hear from Primary S. S. Class of Chleago other places and perhaps some one will Home Mission, The HERALD OF TRUTH is always a J. I. Weldy. Infant class, Menn. S. S., Cullom, welcome visitor at our place and among III.. Friends, Cooper, 111., ence from the different fields in the Am. Menn. Cong., Champaign Lord's vineyard. I would say right here Co. 111... Susan Brenneman, Jacob Schenbeck,

1.00

5.00

1.50

32.75 that our church paper could be made 1.00 more interesting if our brethren and sisters were more prompt in reporting S. S. of Defenceless Menn. Cong., the church news from all parts of the Adams Co., Ind., brotherhood. Give shortitems of church Dan'l B. Boshart. 1.06 news, and they will interest somebody. () Seeherger. .14 It is especially interesting to hear of Danvers, Ill., Menn. C. E. Soc'y, 85,30 souls coming to Christ and uniting with C. Eby's S. S., Berlin, Ont., the church; be it one or many, let the Strasburg S. S. (Weber's church), church at large know the good news. 14.75 How it cheers our hearts when we no-Ont.. Martin's S. S., Waterloo Co., Ont., 25,10 tice reports from the church in the A friend, Shiremanstown, Pa., 25 different localities, of sinners turning to Mrs. Barbara Barnhart, .60 the Lord. We are told in Christ's para-

ble of the lost sheep, that there is joy in Amish Menn. Cong., Nappanee, Ind.. Steinman's Cong., Flanagan, Ill., 78.50 Rosefield Menn. S. S., Turner Co., Q Dak A friend, Inman, Kans., 10:00 3.75 J. Z. Kanagy, J. S. Hartzler, Pa. 3.75 Malinda Peachy. Joshua B. Zook, 3.75 Interest on time deposit, 11.62 8572.00

Received for Specific Purposes

Payments on agreements to support one or more orphans for fine nears and over.

815 00 A. S. Hallman, 15.00 John Albrecht. 15.00 D. Ehy's S. S., Waterloo, Ont., 15:00 Susanna E. Shantz. 15.00 Eli D. Yoder. 15.00 890,00 Total.

Received for the Suffering Ar-

Issac Peters. \$10.00 Elizabeth Miller. Cornelius P. Epp, 21,00 Jugendverein der Zlon's Gemeinde, Ebling, Kans., Total \$45.75

Received for the non-resistant "Dukohortsi" mho are suffer ing from persecution in South

Egle's Cong., Flanagan, Ill., \$21.25 821.25

Total. Grand Total, 8 729.06 Bal, previously acknowledged, 1,789,79

Balance on hand, \$2,518.85 Gratefully acknowledged,

HOME & FOREIGN RELIEF COM., A. C. Kolb, Treasurer.

FINANCIAL REPORT OF THE MEN-NONITE EVANGELIZING AND RENEVOLENT BOARD.

FOR THE MONTH OF SEPTEMBER, 1898

FREEWILL OFFERINGS RECEIVED. Evangelizing. Abraham Leatherman,

Philip Nice, returned from Iowa 2.1M trip. 200 S B. Wenger. From note held against M. P. Co., 200,00 Chicago Mission. Friends, Lancaster Co., Pa.,

1.00 Catharine Miller, 5.00 F J Leatherman. Jacob S. Augspurger. Mary Leatherman's S. S. class, Katie Newcomer. Lina Zook, Clinton Cong. (Brick) Ind., 5 (8) Belleville S. S., Mifflin Co., Pa., 12.52

Total.

Orphans' Home. 21.05 Catharine Miller, Fannie Landes. A. R. Miller, 1 25 5,00

Jacob S. Augspurger, 8 7.75 Total.

314	
Foreign Mission.	
Jacob S. Augspurger,	8 5.00
SUMMARY.	
	8206.96
Evangelizing, Chicago Mission,	37.52
Orphans' Home,	7.75
Foreign Mission,	5.00
Total,	\$257,23
DISBURSEMENTS.	
Evangelizing.	
M. P. Co., printing,	8 1.25
l'ostage,	1.00
S. Yoder, to Michigan,	1,30
David Garber, to Iowa,	20,00
Total,	\$ 23,55
Chicago Mission.	
Rent.	\$ 28,00
Dispensary,	2.50
Domestic,	6,00
Living,	19.44
l'ostage,	.58
Car fare,	4.20
Ice, Gasoline,	.95
Sundries,	2,72
Sului les,	
Total,	8 64.89
Foreign.	
Sarah Troyer, China,	\$ 10,00
SUMMARY,	
Evangelizing,	8 23,55
Chicago Mission,	64.89
Foreign,	10.00
Total,	8 98.44
Received for Charit	
Friends, East Salem, Pa.,	S 1.00
Received for Workers' Pe	8 10.00
Bro, Yoder, Columbiana, O.,	
Bro. Yoder, Columbiana, O., Bro. Host, Holmes Co., O.,	1.00
Bro, Yoder, Columbiana, O.,	1.00
Bro. Yoder, Columbiana, O., Bro. Host, Holmes Co., O.,	1.00

ORPHANS' HOME Report of donations received during third quarter: Sister Hinton Va Infant Sunday school class, Me dina Co., O., (Bethel church) Friend, Wooster, O. 6.00 Crown Hill Sunday school, Wayne 9.42 Co., O. "Little llomer," East Lewistown, Ohio. Brother, Leetonia, O., Collection, Sunday school, Overholtzer's Cong., Mahouing Co., Ohio. Sister, Shiremanstown, Pa Sisters, Mechanicsburg, Pa. Sister, Leetonia, Ohio. Sister, Elida, Ohio, 1.00 Sister, Elida, Ohio .25 Sister, Elida, Ohio, Brother, Elida, Ohio Brother, Elida, Ohio Sister, Elida, Ohio, .50 Sister, Weilersville, Ohio Young brother, Wadsworth, Ohio, 1.00 Brother, Avr. Neb., 5.00 Sister, Goshen, Ind. Brother, North Lima, Ohio

Sister Canal Winchester Ohio.

Brother, Canal Winchester, Ohio,

00.2

Brother, Smithville. Ohlo.

rother Pickerington Ohio. rother, Pickerington, Ohio, rother, Pickerington, Ohio, rother, Harrisonburg, Va. ister, Smithville, Ohio rother, Nappanee, Ind., rother, East Lewistown, Ohio, rother Orrville Ohio rlend, Wooster, Ohio, collection, harvest meeting, Clin ton (Brick), Ind., 2.00 rother and Sister, Goshen, Ind., ister, Goshen, Ind., .25 ster, Goshen, Ind.,

HERALD OF TRUTH.

Total, \$104.13 ister. Dalton. Ohio, 1 gallon appie butter: 1 cheese.

ister, Smithville, Ohio, ten knives and forks for the children. ister, Rittman, Ohio, three dresses for

Gratefully acknowledged, with many lessings wished upon the liberal don-

DAVID GARBER, Supt. Orrville Ohio.

LETTER FROM THE RED CROSS SOCIETY

The following letter of acknowledgenent from the National Red Cross Soiety will explain itself:

EXECUTIVE COMMITTEE ROOMS. 58 William St., N. Y. reas, Mennonite Pub. Co.,

Elkhart, Ind. My Dear Sir - Permit us to acknowldge the receipt of your favor inclosing beck for \$284.97, which was contributed y the Mennonite people towards the elief of the suffering Cubans.

Please tender our thanks to the donors for their generous gift, and assure them that we shall endeavor to use it to the best advantage of the needy benefic

> Very truly yours. STEPHEN E. BARTON. Chairman Executive Committee

COLONY LOCATED AT LITHIA SPRINGS, GA.

Bro. J. S. Lehman has just arrived from Lithia Springs, Ga. His going to the above place was not a pleasure trip. hut it was strictly business, relat ve to making full and necessary arrangements for colonizing at the above place. A fine tract of land has been bought and paid for in the vicinity of the world-re nowned Boden Lithia Springs, 18 miles from the city of Atlanta, the capital of Georgia-the Chicago of the South. The land purchased is in close proximity to Austell, a Junction of the Southern Ry. Co., one road running to Chattanooga and north, the other to Birmingham .80 and south-west. The lands purchased are in the Sweet Water Valley. These lands have valuable timber and line running streams. Sweet Water Valley 25 lands are especially adapted for raising winter wheat, corn, oats, rye, potatoes, .50 and sweet potatoes are raised and purchased yielded thirty hushels per acre of winter wheat this last season. The reader witi please understand that these crops can be secured only by proper farming. It is wonderful how good the land is in this valley, for the poor care 4.00 it received. All these lands in the valley have a red clay sub soil. No land in

the country will respond more quickly

the lands specified. The land varies in price from \$10, \$13, \$15, up to \$18 per acre, according to quality and location. These lands are located from one to five miles from the Railsoad Junction. Austeil, Ga., is the station at the June tion. Lithia Springs ls 12 miles from Marietta, the county seat. The latter place is near the Big and Little Kennesaw Mountains at which places great battles were fought during the Civil

It is in this valley that we have pitched our tent. It is as well adapted for fruit raising as any section of the country that we have visited. Peaches, pears and other fruits grow luxuriantly. There is probably no better grape coun try anywhere than what you will find in middle Georgia. Shipping facilities are of the best.

On the first of November several carloads of household goods, farming implements, and some live stock will be shipped to Lithia Springs. One family from Elkharthas aiready bought a farm of 140 acres, one mile from the station, and has also bought some valuable town property close to the Springs on which will be erected a fine residence.

Lithia Springs is a noted summer resort. About one half a million dollars has been expended to make the above place noted. During the last two years 860 000 worth of Lithia water has been sold from one of the springs. About ten days ago a full carload was shipped to New York. Atlanta, Ga., alone makes use of about \$10,000 worth of the water every year. That speaks weii for the water and for Lithia Springs. You can go into any of the principal drug stores in the city of Atlanta and ask for Boden Lithia water, and you will get it It is sold for 5 cents a glass.

There are two great reasons for locat ing a colony in the Sweet Water Valley. They are these: 1st, Because it is so close to the large city of Atlanta, and it has the hest of railroad facilities. The second reason is, that we have made urrangements with the proprietor of the Springs for all those joining the colony to have free access to the Springs, and they can drink as much of the water as they want. We have noticed, during our short stay at Lithla Springs, people from almost all over the world come there expressly to get the benefit of the water. Many have testified that they were hodily wrecked and after drinking the water for a month or two they were made every whit whole. Anyone desiring an snalysis of the water can get it by applying to the Mennonite Publishing Co., Elkhart, Ind.

There is another great reason why we have located the colony at the above place. It is on account of its high elevation-1,200 feet above sea level. There is also more rainfall in Georgia than in the North and Western states, making the crops more uniform than in the North and North-West.

Please take notice: Any one going down to Lithia Springs with a desire to locate and join the colony is not obliged to buy land from the lands that we have purchased. We want everybody to use his own free will and judgment in making his own selection. We have bought desirable tracts simply because they could be bought reasonably, and as soon as it wili be generally known that the colony wili locate at Lithia Springs the lands will go up in price. We have

when properly tilled and manured than therefore taken options on the most desirable farms and large tracts so as to prevent the unnecessary fluctuation in price. We have done this for the pro tection of all those wishing to join our enterprise. We have a local agent at Austeli, Ga., J. B. Humphries, who will take great pleasure in showing you the lands incated in the Sweet Water Valley free of charge. We have purchased a iarge boarding house close to the depot that will be conducted by an Elkhart family so that those going south can have a desirable home to stop at, at very reasonable prices.

For full particulars in reference to colonization, apply to J. S. Lehman. Mgr. Georgia Coionization Co., Eikhart

HYPOCRISY.

Hypocrisy is defined by Webster as a simulation; a feigning what one is not. assuming of a faise appearance of virtue or religion; a deceitful show of a good character; a counterfelting of religion. A hypocrite is one who feigns to be what he is not; one who has the form of godliness without the power, or who assumes an appearance of piety and virtue, when he is destilute of true religion. Hypocrisy is that corrupt state of mind where an external profession is made without an internal pos session, a pretense externally without an existence internally, a sign hung out side of the shop without the substance Inside. A hypocrite is a liar and a cheater in every sense of the word, for he faisifies the truth, says what is not true, wearing a mask probably of piety, sincerity, honesty, while hehind it lies a face of wickedness, carnaiity, dishon esty; and it is thus evident that the devil is father also of this sinful pro pensity of the human heart, John 8:44.

No other sin, it would seem, has recoived a more severe denunciation by Christ in His day than hypocrisy, and it was repeatedly announced against the scribes and Pharisees, the chief among the Jews, with an additional "woe" repeated again and again, Matt 23, in view of their despicable preten sions and pompous actions externally, falsely, like white-washed sepuichers externally while full of corruption in ternally, without reality or honesty of mind and purpose in their hearts.

Other sinful propensities of the human heart show themselves in their true colors, and thus do not deceive so stealthiiv, though they may ruin, their victims; but hypocrisy comes as a wolf in sheep's clothing to devour, as a Judas with a kies on the line while the intention is to betray the subject into the hands of the enemy, with a winning smile upon the face while the hand holds the dagger behind the back to thrust the fatal stab.

There is probably no other sinful propensity of the human heart, that creeps in as stealthily, quietly and politely as hypocrisy, and it is for this reason that its roots fasten downwardly and its growth expands upwardly and outwardly until the mind is enslaved, the heart hardened and the conduct falsi-

fied, perhaps beyond reformation. There is probably no other moral defect so universally prevalent among mankind as hypocrisy in one form or the other. Where is the person grown to maturity to be found, who can truthfully assert not once to have been guilty in word or deed of this sin? This

fact ought to lead to a close search of one's own condition in this respect, to a scriptural repentance to God and faith in Christ for forgiveness and for grace

to overcome this evil. "Woe unto you, scribes and Pharisees

hypocrites, ye are like unto whited sepuichers, within full of uncleanness, Matt. 23: 27.-J. Y. Schultz.

HALF-CHRISTIAN FUNERALS.

George Watson, of the Methodist Episcopal church, Newport, Kentucky, says: I came very near writing "half-heathen funerals," but as we claim to be a Christian people, half-Christian suits better. The nearer we get to eternity, the more distinctly do the inner facts of the soul become manifest. It is a very delicate subject to criticise funerals, and the devil goes on hiding his subtlety right behind this very delicacy of the matter. The devii loves to take delicate and sacred things and weave them into a fine drapery to conceal his devices. God makes me say and write some plain things. I wish He could find a wiser mouthpiece, hut His will be done. Others may think just the same things, hut do not speak

them out. In the first place, there is a vastamount of sin committed in expensive funerals. The gorgeous caskets, the superfluity of flowers in crosses, crowns, anchors, wreaths, etc., to all excess; the long line of hired hacks, etc., etc. It is a sin for the rich to make an unnecessary waste of money, and it is also a sin for the poor. It is cheaper for some people to iive than it is to die. They want to be like the rich, and think they must hire enough carriages to carry the entire congregation to the cemetery. It is painful to see the people struggling or in poor circumstances, going heavily in debt over the superfluous arrangements of modern funerals. If we are going to live by the Bible, let us die by the Bible, and he huried in harmony with the holy simplicity of prophets, apostles, and scripture saints.

Another very un-Christian-like thing at many professedly Christian funerals is the rigmarole and ceremonies of secular secret societies that have no more propriety at a professed Christian's funeral than the turn-out of a fire-company. Often at professedly Christian funerals these secular, worldly, earthbound "orders" of human device are allowed to take rank with, or even out rank the church of Jesus Christ. What an insuit to Jesus, and what a prostitution of the church to put it on a level with the secular ahominations of un godly men. To go to a Christian funeral, it may be in a church, and see a platoon of men many of whom are ungodly, drinking, swearing, or voluptuous sinners, around the hody of a departed Christian, with hanners hadg es, long poles, ribbons, swords and stars and then to see a so-called chaplain who may he a child of the devil, reading a hifalutin poetic effusion over a Christian's corpse, from which the dear name of the Christian's Savior has been deliberately left out. Oh, shame on such vile ahominations! And sometimes over the dead hodies of Christian preach ers this diddling heathenism is perp trated. And then, as if this soul-sick ening, Christless scene were not enough to wound the blessed Jesus and disgust the angels, there is often the encourage

ment of a brass band, almost invariably

HERALD OF TRUTH

played by men steeped in lager beer. O Christianity, how hast thou fallen! Only think of such satanic pomp and Christless machinery going on over the dead bodies of Moses, Elisha, John the Baptist, Stephen, and Paul. How reolting the idea! If we are really the children of the God of heaven, then, in the name of our God, let us live, die and be buried like the followers of Jesus, and eschew everything that is Christiess from our lives and our funerals. You may think I am radical, but five minutes after you are dead and get one peep into eternity, you will see that I was not half radical enough. And then, there is a great deal of

half-heathen sorrow at professed Christian funerals. Thousands and thousands of church-members and many preachers never think seriously of getting actually and positively lit for heaven till they come to die, and then they make a miserable task of litting on the wedding-garment whiter than snow. Say what you will on the funeral question, and tint up the life of the departed as you may, it remains a sad, rugged fact that vast multitudes of professed Christians and uot a few min isters die in the dark! Sometimes over the dead body of the professed Christian there hovers a dreary half-dread, as if heathen despair spread its black wing on one side the coffin, and Christian Hope struggled to expand her luminous feathers on the other side. The surviy ing and mourning friends at many fun erals display an utter lack of saving faith and bright hope of heaven. It is right to mourn over the dead, even as devout men lamented over Stephen, aud Jesus wept over His beloved dead. I pity those iron men with stoic eyes that know not the luxury of holy tears; but it is a sad sight to see professed Christians mourning over the professedly Christian dead, just as the poor sinners do, without any alhision to the glorious resurrection, the joys of heaven, or the sweet reunion of paradise I know there are l'entecostal death beds and funerals, in which the apocalyptic angel seems to take a part, but they are the exceptions; the bulk of religious people live sad, disconsulate lives, and with no one to show them the definite way of holiness and victory, they die in a re ligious torch light, and the funeral is mantled with such a disconsolate air that Paul would not recognize it to be a

Christian funeral. Oh! how the professed Christians need holiness. I weep in secret prayer nearly every day of my life over the poor multitude of religionists who struggle or stumble on in the dark, with no one to lead them in the living and dying victory of holiness. Holiness will make heaven and the resurrection shining realities in our eyes. Holiness will fili every inch of futurity with brightest hopes. Holiness will transform our lives and our funerals. Holiness will give us a peaceful life, a victorious death, and a radiant scriptural funeral. dispelling heathen dirges with songs of harveshome. Lord grant that I may have a holy funeral. -Christian Standard.

THE MEASURELESS LOVE.

I can measure parental love-how broad, how long, and strong, and deep it is; it is a sea-a deep sea which only mothers can fathom. But the love displayed on yonder hill and bloody cross,

us, nor man nor angel has a line to measure. The circumference of the earth, the altitude of the sun, the distance of the pianets-these have been determined: but the height, depth, breadth and length of the love of God passeth knowledge. Such is the Father against whom all of us have sinned a thousand times! Waik the shore where the ocean sleeps in the summer calm, or lashed into fury by the winter's tempest, is thundering on her sands; and when you have numbered the drops of her waves, the sand on her sounding beach, you have numbered God's mercies and your sins. Well, therefore, may we go to Him with the contrition of the prodigal in our ears and his confession on our lips-"Father, I have sinned against heaven and in thy sight," The Spirit of God helping us thus to go to God; be assured that the father, who seeing his son afar off, ran to meet him, fell on his neck and kissed him, was but an image of Him who, not sparing His own Son, hut giving Him up to death that we might live, invites and now awaits your coming .-Dr. (Inthrie.

WHERE THE POWER IS LOST.

That the Gospel is the power of God unto salvation unto every one that believes, is a commonplace of Christian teaching. To doubt this is to lose the right to be classed among the disciples of Christ. Jesus Himself said: "And I, if I he lifted up, will draw all men unto me." Calvary and Pentecost compass the moral dynamics of the universe. Christ can save unto the uttermost all who will come to llim. The infinite resources of divine law and wisdom bend to lift up and redeem man from

But spiritual power obeys the law of all divine forces. It manifests itself through media. It reaches the heart of men through certain well understood channels. Gravity is felt through matter, electricity and magnetism, through particular substances. The love of God toward man is seen through certain institutions, which may be considered the "conductors" of the virtues of re demption. The Word of God and the Spirit of God are in the church which is said to he "the body of Christ," and "the pillar and support of the truth." The power of God, in His word, and His Spirit are as virile and unwasting to day as in the first year of the Christian cen turies. There is no decrease of moral energy here, and Jesus Christ is the same vesterday, to-day and forever.

However, when the results on earth are not commensurate with the power put forth from heaven, we are compelled to look to the church for that dissipation of moral force which most certainly exists. Inertia, friction, and imperfect utilization of the power generated are common drawbacks to all human enter prise. As the Church is made up of meu and is an institution conditioned by the interests of nieu here on earth, it is not surprising that the divine energy which works for the world's salvation, is obstructed and hindered by the frictions which have ever belonged to human society. Pride, vanity, doubt, selfishness, traditionalism and such like, operate to retard the truth.

Oue of the commonest sources of loss of power is the failure of the church to represent the truth which it proclaims.

where God's own Son is perishing for The pulpit preaches humility, yet is not aiways willing to serve, or it reads from the perfect law of liberty that we should he no respecter of persons, yet yields to the ignoble suggestions of ungodly and ignorant wealth. Only the church which treats its rich sinners with the same consideration that it gives to the crimes of poverty can enforce the teaching of Jesus, that not what he has, but what he is determines the standing of a nian.

A chief element in the early success of the Gospel was the spirit and practice of brotherliness. Literally the disciples "iaid down their lives for the brethren." The sufficiency of the church for social life and mutual helpfulness was main tained by every day examples. Agreement in a common doctrine was but the beginning of fellowship. The rich helped the poor, and the poor loved and trusted the rich. None were neglected, and common hospitality was one of the most exalted of virtues.

It was this loving church, practicing what it preached, which shook the Roman empire, disarmed superstitious hostility, dispelled doubt, and silenced hoasting philosophy. The giory of the early church was not in its wealth, culture, numbers, or even it its unsophisticated enthusiasm, but in the fact that it took the doctrine of Jesus seriously and carried out in individual and corporate activities the lessons of the great Teacher.

A deplorable loss of spiritual power in the modern church has come through the displacement of the Word of God by authoritative, speculative philosophy, miscalled theology. For nothing is theology which does not honor God through His Word.

For denominational glory, partisan preachers will justify divisions, when Jesus prayed for His disciples to be one. and l'aul said, let there be no divisions among you. In one breath the Bible will be declared to be the rule of faith and practice for all Protestants, and In the next the papistical assumption will be endorsed that the church has the right to change the ordinances to suit the demands of each new age. Every sect organized means a loss of spiritual power: for the existence of a sect depends upon the contradiction or nullillcation of the Gospel at one or more points. Eternity alone will reveal the enormous and sinful waste of spiritual power which has come through a divided and discordant Christendom.

A reproduction in the modern Church of the doctrine, the ordinances, the life and the fellowship which in the primitive church were provided by the power of God in the Gospel given through the Holy Spirit by inspired men, is imperatively demanded for the right economy of spiritual forces in the salvation of the world. -Christian Standard.

THE ART OF REBUKE.

The Apostle Paul, in writing to Tim othy, gives this summary of the duties of the minister of the gospel: "I'reach the word; te instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine." He further says: "Them that sin rebuke before all that others may also fear." There is, therefore, apostolic authority for rebuke in preaching.

Not long ago the writer heard a pastor say that the art of rebuke in the Christian pulpit of to day was well nigh a

lost art. There is, no doubt, much truth in this statement; and yet in many pulpits there is quite enough of the element of robuke still remaining. There is, however, not much art about the rebuke that is nowadays most common. The rebuke that has New Testament sanction is the kind that is long-suffering, is made in love and is free from censori ousness. There is no art about a cold, heartless, censorious rebuke. It chills, arouses antagonism, and defeats the very purposes intended.

Christ's teaching and preaching had in them the element of rebuke. But His rebuke was with tears, as when He wept over Jerusalem, and as when He was grieved at the hardness of the hearts of the people

Paul did not fail to practice his own preaching. Those who turned away from the truth received his sharp rebuke in the letters which he wrote to the churches. Yet he was able to say, "I have not ceased to warn every one of you day and night with tears."

Rebuke for wrong doing, if administered with gentleness, and out of a heart breaking with love to the wrongdoer, is an effective means of awakening and saving souls. Paul found it so. So have other preachers down through the ages since But if the rebuke is consorious or of the nature of fault-finding, or degenerates into scolding, it repels and does more harm than good. Many preachers fall into a habit of rebuking their people for their dullness and derelictions in a spirit that merits these characterizations. This is not the kind of rebuke which Christ and Paul used so efficaciously, and which every preacher to day should be a master in. By no means. There is an art in wise rebuke. To learn and use that art, one must learn the art of Jesus Christ in winning men. Everyone going forth to rebuke the church for its backslidings or sinners for their rebellion against God should go forth weeping, bearing precious seed, and they will doubtless come again rejoicing, bringing their sheaves with them. ()h! for more of this heavenly, this divine art of rebuke in the pulpit of these times.-T. H. Clark.

LEAVE IT ALL WITH JESUS.

A great many Christlans are unwilling to give their lives entirely to God's keeping, for fear He will direct them to go somewhere or do something that will be uppleasant to them, and many act as if they thought that all their heavenly Father wanted was a chance to make them miserable and to take away all their blessings. A lady who had this feeling once told a friend how afraid she was to say, "Thy will be done." Her friend said to her "Sunpose your little Charlie should come running to you and say, 'Mother, I have made up my mind to let you have your own way with me from this time forward. I am always going to obey you, and I want you to do just whatever you think best for me. I know you love me, and I am going to trust myself to your love.' Would you say to yourself, 'Now I shall have a chance to make Charlie miserable; I will take away all his pleasures, and fill his life with every hard and disagreeable thing I can

"Oh, no, no, no!" exclaimed the indignant mother. "You know I would not. I would hasten to fill his life with all that was sweetest and best."

"And are you more tender and loving than God"? asked her friend.

Dear reader, have you left it "all with Jesus?" and are you daily walking in the blessed assurance that you are His and that He is keeping you hour by hour?-Sel.

FEEDING ON ASHES.

A life that substantially ignores God ' is empty of all true satisfaction. Isaiah says of such an one: "He feedeth on ashes,"Verylittle imagination will realize the force of that picture. The gritty ciuders will irritate the lips and tongue. will dry up the moisture of the mouth; will interfere with the breathing; "and there will be no nourlshment in a sackful of them." Dear brethren, the underlying truth is

this-God only is the food of the man's soul. You pick up the skeieton of a bird upon a moor; and if you know anything about osteology-the science of bones -you will see in the very make of Its breast-hone and its wing bones, the declaration that its destiny is to soar into the blue. You pick up the skeleton of a fish lying on the beach, and you will see in its very form and characteristics that its destiny is to expatiate in the depths of the sea. And, written on you as distinctly as flight on the bird, or swimming on the fish, is this, that you are meant, by you very make, to soar up into the heights of the glory of God, and to plunge into the abysses of His infinite love and wisdom. Man is made for God. "Whose image and superscription hath it?" said Christ. The coin belongs to the king whose head and titles are displayed upon it. And on your heart, friend, though a usurper has tried to recoin the piece, and put his own foul image on the top of the original one, is stamped deep that you belong to the King of kings, to God Himseif.

perfect, changeless, all-powerful love. And what does your mind want? Reliable, guiding, inexhaustible and yet accessible truth. And what does your will want? Commandments which have an authoritative ring in their very utterance, and which will score for infallible guides for your lives. And what do our weak, sinful natures want? Something that shall free our consciences and shall deliver us from the burden of our transgressions, and shall calm our fears. and shall quicken and warrant our lofty hones. And what do men whose natures is to live forever want but something that shall go with them through all changes of condition, and, like a light in the midst of the darkest tunnel, shall burn in the passage between this and the other world, and thore shall never be taken away from them? We want a person to be everything to us, No accumulation of things will satisfy a man. And we want all our treasures to be in one Person, and we need that that Person shall live as long as we live, and as long as we need shall have stores sufficient to supply us. And all this is only the spelling in many letters of the one name God. That is what we want, that and nothing less .- Alex. McLaren. in Christian Commonwealth,

For what does your heart want? A

"ONE who is not Christ's by listening to His call and going after Him, is not ready to be a teacher. The Disciples were bidden to follow Christ, and then lie would make them fishers of men. Following must come before fishing."

THE DEASON WHY.

"Can anybody tell," say the Examiner, "why biblical scholars of a certain type are so painfully anxious that the Bible statements concerning its human authorship shall not be accepted as true? Did Moses write the Pentateuch? Oh no it was the work of J. E. P. Dt. R. et al. Did David compose the psalms attributed to hlm? Oh no, they were the product of some later, unknown hand. Was Solomon the author of the proverbs bearing his name? No indeed, wiser than Solomon, of whom the world has never heard, cleverly foisted them upon a later age as the outgivings of Solomonic wisdom. Did Peter write the letters bearing his name? The letters themselves so say-but that counts for nothing. The first was 'probably' written by Barnabas,- which would make the 'Son of Consolation' a wicked forger,-the second by some worthy apostolic father who falsely ascribed its authorship to Peter-in a word was quilty of a pious fraud. Indeed, the mere fact that a book or letter is attributed, in the text itself, to some particular author seems to be regarded as full warrant for ascribing it to some one else. Again we ask, Why the perverse anxiety to prove the statements of the Bible false?"

The "why" is probably this: A number of men who are pulfed up byknowledge rather than builded up by love I Cor. 8:1), and who have little [spiritual] acquaintance with the Bible, and little ex- think on maist pleasantly.-Sir Walter perience of God's love, in seeking "some new thing" have fallen into the hands of some learned Germans, who have been made (professed) Christians in infancy before they knew it, by application of water, and then have been educated in religion and science, and appointed as ministers and professors by the government and who, being secure in their positions and sure of their salaries, proceed to teach truth, error, absurdity, infidelity and the like; denying the truth of Christianity, of which they know little, and placing it on a level with the heathenisms of which they know less; and so concocting a faith and a religion of their own, which is peddled out to unconverted divinity students who are taught to deny inspiration, and miracles, and the resurrection of the dead, and so "overthrow the faith of some." (2 Tim. 2 - 18)

A course of this training fits a man who knows not God and obeys not the gospel, to pose as a learned agnostic, or an incipient higher critic: while, if it is superimposed upon a foundation of parental Christian instruction with some knowledge of the Christian life, it may turn out men who praise the Bible in one breath and pick it to pieces in the next, and who hold on to their faith at the expense of logic and common sense; who blunder about the simple statements of the English Bible, while they pronounce with oracular omniscience concerning the Hebrew and Greek, and a lot of other things about which from year to year their ignorance is exposed and their statements are contradicted by the facts of history and the discoveries of modern investigators.

The best remedy for a mild attack of this disease might be a sound and hearty conversion to God, which would make Its subject ready to receive the kingdom of heaven as a little child (Prov. 27:22).

October 15,

There is more in our religion than mere virtuous living, more than activity in moral reform more than shrewdnes and the adroit manipulation of men and methods for the good of a Church or the betterment of society. Religion is being good, but it is more than being good-it is doing good; but it is more than doing good-it is both being good and doing good for Jesus' sake and In accordance with His will. Human judgment unaided by divine wisdom may sometimes be safe in secular enter prises but the most acute mind is a dangerous dependence in matters relig ious unless it is unreservedly subjected to the Lord's enlightening leadership.

The indispensable qualification, there fore, of the man who undertakes to be a religious worker, local or general, as a humble member of a congregation or as the paster of that congregation, is constant deepening of the spiritual life, a learning more and more about God and a daily growing familiarity with the Master, a blessed familiarity which comes alone from intercourse with Him conversations in which the child of God talks to the Father, and lovingly listens when He speaks .- Cumberland Presby

WHEN the hour of death comes that comes to high and low alike-then it's na what we hae dune for ourselves, but what we hae dune for others that we

MARRIAGES.

BERGEY-OVERHOLT .- On September II, 1898, near Doylestown, by Pre. Abm. O. Histand, Bro. Eleazer Bergey, of Franconia, Montgomery Co., Pa., to Sister Annie Overholt, of Doylestown, Bucks Co., Pa. May God ever bless them in their new life.

METZLER-BOLLINGER .- On the 28th of August, 1898, at the bride's home in St. Joseph Co., Indiana, Martin Metzler, of Elkhart Co., and Alice Bollinger, of St. Joseph Co., Indiana.

O guide them safe this desert through, 'Mid all the cares of life and love;
At length with joy Thy face to view,
In fairer, better worlds above.

NOAH METZLER

DEATHS.

GRENE.—On September 9, near Oak-dale, Neb., Veronica (nee Miller), wife of Conrad Grebe, at the age of 18 years, 11 months and 22 days. She leaves a husband and nine children(four sons and five daughters) who do not mourn as those who have no hope. In 1871 she married Conrad Grebe at Phillipsburg, Ont and in 1873 they united with God Ont., and in 1873 they united with God and the Mennonite Church at the David Shantz meeting house on Upper street, in Wilmot Twp., Waterloo County. She remained faithful and steadfast in the union with God until He called her to His heavenly abode. Sister Grebe suffered a little over one year of dropsy, but she was conscious until she died. She was buried on the 12th, at O'Neill. She was buried on the 12th, at O'Neill. Neb, on which day a free passenger coach was run from Oakdale to O'Neill. in order to give the large number of a strength of the control of the co raska. She was a daughter of istian A. Miller, of North Easthope,

Ont. As far as she knew, she had two prothers and one sister living in Mich

KROPF.-On July 13, 1898, at Lancaster, Schuyler Co., Mo., Bro. Christian Kropf, aged 83 years, 6 months, 3 days, of kid-ney disease. Deceased lived in Canada souri by years before he move the latter place here with his family. The property of the place here with the property of the property of the pro-tact of the protect of the protect of the pro-tact of the protect of the protect of the pro-tact of the protect of the protect of the protect of the pro-tact of the protect of t place he lived up to the time of his death. Ile leaves two sons, five daughters, for-tynine grandchildren and thirty-two great-grandchildren to mourn his de-parture, but not as those who have no hope. Puneral sermon by P.H. Ruhiet, in German. DANIEL GINGERICH.

HEATWOLE.—Clara, daughter of Bish. HEATWOLE—Clara, daughter of Bish.
A. P. and Bettie Heatwole, of Ladd,
Va., died of heart trouble, Sept. 24.
She was buried at Spring burying
ground, September 25; services by Jos.
Heatwole, E. C. Shank and Jacob
Martin. Clara was the oldest daughter. Martin. Clara was the oldest daughter of Bish. Heatwole, and the third child; she was in her eighteenth year. She connected herself with the which she which she Chirch-several years ago, in which she lived a creditable life for her profession and for Christ. She was one that was and for Christ. She was one that was always the same and was an example for us all. She recently visited her many friends and relatives in Rocking-ham Co., at which time and place she ham Co, at which time an place wielded an influence for good in show ing such a meek, quiet and consistent life for Christ. It is a heavy blow for her parents, brothers and younger sisters. But thanks be to God they all know where to go to bind up the sisters. But thanks be to viole in the wounds that have been made for some good purpose. There was a large crowd at the services and the discourse was very impressively rendered.

HARNISI. On September 1, 1898, in Pequea Twp, Lancaster Co, Pa., Henry II., youngest child of Bro. Henry and Sister Mattie Harnish, aged months and 10 days. Buried on the 4th at the Byerland meeting house, where services were held by Abram B. Herr and Tobias Brubaker; text, Job 14; 1.

Go to thy rest, fair child, (20 to thy dreamless bed While yet so gentle, undefiled, With blessings on thy head.

KLINE.—On the 22d of September, 1898, near Mendon, Nich., of brain fever, Ernest Kline, aged 1 month and 25 days. Buried on the 24th at the Union Re-served cemetery. The funeral services, were conducted by Frank Styles, of the were conducted by Frank Styles, of the First Baptist Church. His text was a Kings 4:26. "Emblems of Heaven." The affliction falls heavily on the parents, but they can compare the selves with the thought Lesus has prepared for the children a home where there is no more sorrow, nor crying, nor death.

Two months of sweet, two little months That vanished with our darling's

breath: So strange: it doth not yet appear What is the blessing hid in death. (), shining brow, and form so fair, And eyes that beyond the blue, Dear face, that grew from fair to fair,

The same, yet always something new A sweeter dream, who ever dreamed, Than came with his soft lips to ours? Blessed with his life our being seemed Dreamed in the flowering soul of flowers.

(), heart of God, that pities all ! O love that gives and takes away, Confused and faint on thee we fall Yet know that now we ought to say Thy will be done.
D. S. WELDY.

RYCHNER.—On the 22d of August 1848, near Archbold, O., of paralysis, Magdalena Rychner, wife of Christian Rychner, aged of paralysis, and the control of the monition to all to be ready when de comes. The funeral was held on

2th at the A. M. meeting house, where a large concourse of relatives and friends met to pay their last tribute of respect. Services were conducted by C. S. Stucky, C. Freyenberger and D. J. Wyse.

THOMAS.—On the 10th of September, THOMAS.—Un the 10th of September, 1888, in Conestoga Twp, Lancaster Co., Pa., of consumption, Sister Susan B., wife of Bro. Abraham Thomas and daughter of Pre. John and Sister Catharine Harnish, aged to the control of the control o nusoand and nine children, but they mourn not as those who have no hope. Buried on the 12th at the Rivercorner meeting house. Funeral services by Abram B, Herr and Benj. Hertzler; text, Rev. 14:13.

"Dearest mother, thou hast left us, Here thy loss we deeply feel; But 'tis God that has bereft us, He can all our sorrows heal

Yet again we hope to meet thee, When the day of life is fled; Then in Heaven with joy to greet thee, Where no farewell tear is shed."
JOHN B. HARNISH.

SCHNEIDER. On SCINEIDER. On Alignate 25, 1995, near Delta, Ohio, Mary (nee Yoder wife of Jacob Schneider, at the age of 57 years, 2 months and 9 days. She leaves her husband and eleven children. Three children preceded from grandchildren. Four haw died your grandchildren. Four haw died your properties of the property of the proper to the spirit world. She have died, four grandchildren. Four have died, She and her husband lived in matrimony 39 years, 2 months, i day. Funeral took place on the 25th; services were con-ducted by D. Ripp and Elf Rupp in German, and Benj. Rupp in English.

RUPP. On Sept 13, 1898, in Clinton RUP. On Sept 13, 1895, in Climon Twp., Fulton Co. Ohio, Barbara (nee Yoder), wife of C. L. Rupp, aged 51 years, 8 months. She leaves her husband and seven children. Three children have passed away before her. She also and seven children. Three children have passed sway before her. She also be proposed our grandchildren and two brothers to mourn her loss. She was married 30 years, 7 months, 14 days. Paneral took place on the 16th. Fun eral services by Joseph 16th. Fun eral services by Joseph 16th. Fun craft services by Joseph 16th. Fun eral services by Joseph 16th. J. Commission Letterma, and Benj. Rupp in English, from Phil. 1:21.

Instruction. On the 23d of September, 1898, in Howard Co, Ind., of consumption, Catharine, wife of David Hosteller, (maiden name Mast) aged 28 years, 10 months and 10 days. Six weeks before her death her brother, home the consumption of the away, and lived co'd and indifferent until some time before her death when away, come time before her death when the repented, and was engaged constantly in prayer, and desired to berestored to membership. She was resigned to God. She offers with her God. She offers with the God. She was to the God. She was to the God. She was the God. She was the God. She was the God. She was the A. M. meeting house, conducted by J. S. Horner in English (22:11, and N. 22:11, and N. She leaves a husband and two children, father and mother. 18a. 39:8 10. She feaves a husband and two children, father and mother, five brothers and two sisters, and many friends and relatives to mourn her defive brothers and two sisters, and many friends and relatives to mourn her de-parture, but they need not to mourn as if they had no hope; their loss is her-eternal gain. She was conscious to her last breath. May God bless the bereaved

STATUPER. John Stauffer was horn Jay 3, 1813, in Waterloo Co., Canada. where he lived till some time in May wither he lived till some time in May with his son Tillman Stauffer, and died September 19, 1898, aged 85 years, 4 months and 16 days. His wife died nine years ago. He was the father of

ten children (five living and five dead), twenty-four grandchildren and ten great-grandchildren. He was buried September 21st, In the Elkton Presby-September 21st, in the like of the services were held by Bro. Peter Ropp, in German, from Rev. 14:13, and in English from John 5:28, 29. He had been a member of the Mennonite Church, but had fallen of the Mennonite Church, but had failen back some years ago and remained so until his death. May the Lord bless all brothers and sisters with the same of the same

ASSIGNATION TO THE STATE OF THE the kingdom of heaven.'

ERB. On July 12, 1898 at her home ERB.—On July 12, 1898 at her home near Erb's meeting house, Lancaster Co., Pa., of heart disease, Ester M., wife of Bro. Samuel II. Erb, peacefully en-tered into rest, aged 52 years, 4 months and 9 days. Buried July 15th at Erb's and 9 days. Burred July Join at EUS meeting house. Services were conducted by Bro. Boll, Jacob N. Brubache, and John K. Brubache, 1:9, A week as the Joint Company of the Brubache of the Joint Company of the Brubache of the Grant of the State of the Sta sympathize with the benefit hissoand and family. She leaves a deeply bereaved husband and live children, three sons and two daughters, an aged mother, three brothers and one sister to mourn the loss of a dear one, but not without hope. She was a devoted wife and mother. She was a bright and shining mother. She was a bright and shining light in the church and a devoted Sunday school worker. She bore here suffering with Christian patience and was fully resigned to the will of God and desired to go home and be at rest.

Dearest sister, how we miss thee, Since thy face we see no more:
Yet we hope ere long to greet thee.
(In the fair, celestial shore.

BENNER. On September 21, 1898, at Souderton, Pa., of cholera infantum, Mabel Helen, little daughter of Christian Mabel Helen, little daugner of Cristaliand Ellemina Benner, aged 7 months and 22 days. She was buried on the 21th at the Souderton Mennonite burying ground. Bro, Josiah Clemmer spoke at the house of mourning, and Bro, Chr. Allebach at the meeting house, from

The tyrant, death, came rushing in, And here his power to show, With icy hand he touched this child, And laid its visage low. No more the pleasant child is seen.

To please the parent's eye, tender plant, so fresh and green,

AESCHLEMAN. On the 18th of Sep-tember, 1898 near Pettisville, O., Fannie Aeschleman (maiden name Short), wife of Samuel Aeschleman, aged 21 years, of Samuel Aeschleman, aged 23 years, 1 month and 21 days. She was married to Samuel Aeschleman, October 21, 1897. They lived together in matrimony 40 months and 24 days. She leaves a sor rowing husband, and infant child 14wo eeks old), besides parents, sisters, a weeks old), besides patents, saving about the rand many friends to moorn their loss. Funeral services on the 20th at the Amish meeting house, conducted by C.S. Stucky and D. J. Wyse, in German, and E. L. Frey, in English, to a crowded house of attentive hearers, over 1,000

HUNSBERGER. On September 20, 1898 at Souderton, Pa., of typhoid fever, Nelson Hunsberger, aged 27; years, 9 months, 19 days. He was not married. On the 25th he was burled at the Souderton Mennonite cemetery. Bro. back spoke at the meeting house, from Acts 17:31.

HAGEY. On September I, 1898, at Franconia, Montgomery Co., Pa., of apoplexy, Sister Hannah Hagy, at the age of St years, a business of September 1999, and the Pranconia burying ground. Bro. Chr. Allebach spoke at the house of mourning and Bro. Jossia blemmer, aided by Bro. Jacob Moyer, at the meeting in the property of the property

KRUPP. On September 18, 1818, at Kulpsville, Pa, Sister Margaret, wife of Bro. Henry Krupp, at the age of 78 years, 5 months and 7 days. She was buried on the 22nd at the Towamench burying ground, at which occasion Bro. Josiah Clemer and Henry Bower spoke Josian Cleminer and mourning, and the at the house of mourning, and the Brethren Jacob Staulfer and Jacob Ilunsberger at the meeting house. The lirst named in English, from Rev. 14:13.

MARTIN. - Mary Catharine Martin MARTIN,—Mary Catharine Mattin, wife of Amos Martin, died at Spring Grove, Lancaster Co., I'a., on September 8th, 1888, of typhoid fever. Her age was 20 years, I month and 28 days. She was buried at Weaverland, on September was buried at Weaverland, on September IIth, on which occasion Bro. John Zimmerman and Bro. Benj. Hartzler spoke to a large audience, the house being full and many were not able to get inside. Bro. S. B. Witmer made some very appropriate remarks at the house. Siter Katle leaves a bereaved humourn and relative and framany relatives and frame the carly departure, page 100 feb. that we have every reason to believe that we need not mourn as those who have no we need not morif as those with have hope. She was married but a little over 8 months, and had the propects of a happy and useful life, buttrul; "man proposes and God disposes." Katie was a regular attendant at Sunday school and Church services, but like so many off from time to time; many golden opportunities were offered to her to accept Christ as her Saviour, until at last disease took hold of her, and after about disease took noid of her, and atter about one week or ten days lingering, she suddenly was overtaken with an un-conscious spell, not being able to move herself and noticing nothing of her sur-roundings, there she lay for four hours, with death staring her in the face, and oh, it seemed Katie must leave unprepared, but many of those who often plead with her engaged in prayer and intercession in her behalf, for one more opportunity to be granted to her. After some time she began to move: at last after about two hours sleep, she lifted in the prayer of t with death staring her in the face, and called to her side and after a few words of encouragement she requested to be baptized. Br., John Zinmerman was called the side of the property of the side of the come a Christian too. Praise God: he has since also given up, to serve the Lord, he also being sick at present writing. We firmly believe that our dear Sister Katte was restored to us again in answer to prayer, and we now pray, while her life is lost although her soult was saved, that God may use this soil was saved), that trou may use this said dispensation for the salvation of every one of Katie's associates. Truly (3-1) love.

Young friends, take warning. Accept

Christ while you are well and in the morning of your life, so that after your departure vour imbience for good may continue for years and years to come. "She is not dead, but sleeperh"

THEY THAT MINISTER.

There are those in every community in every church, and in most families. whose constant function seems to be to give. If they are in the general struggle to get, it is that they may get to give. They bear their own burdens, and they bear the burdens of others. They endure the woes that fall to them, and take of the woes of others. Asking nothing for themselves, they give to all who will receive.

It is hard to say what the world would be without these unsellish souls. Their ministries make life sweet and joyful to some who would rather miss being than miss having them. This service makes it possible for not a few to avoid a total failure. Man was made to walk, but there are many helpless cripples. They nrust have some one to lean upon. We have the blind and deaf of the most hopeless kind those that have eyes that see not and ears that hear not. They must have interpreters of what is seen and heard.

Those who would be helpers to such must have patience. More important than feet or eyes or ears is it to have a strong heart. The really helpless ones are those who have no courage, A difficult task staggers them, a persistent temptation weakens them; disappointment or sorrow comes upon them with paralyzing effect. They must be supported in every trying

llow few there are, after all, who are self helpful! The majority have to be assisted. Christ ministered to many: few thought, apparently, of ministering to Him. The most grateful service paid to Him was that of obedience and thankfulness. He hare all the failings. of His disciples. He gave Himself to enlighten their ignorance, to enlarge their vision, to increase their courage, and to make them bearers of burdens and helpers of the helpless. They did not encourage Him when His soul was heavy; they did little to advance the great cause He had at heart; they did not offer to lighten His burdens. He gave all; He received nothing.

Was it, then, a hard, cheerless, joyless life that our Savior led? We must not think so. His meat and drink, He said, was to do His Father's will. The source of His daily strength was the source of His joy. No doubt He was glad when He raised the widow's son; when He healed leners or turned men from their sins, or filled their minds with truth; when Lazarus, whom He loved, came forth from the grave; when the blind praised 11im for sight, and the lame leaped for joy. When 11e found great faith in the poor woman it must have brought a thrill to His soul; Mary's spikenard was balm to Ills spirit.

He came to serve, not to be served. And those whom He served so much and so constantly, even His disciples caught the idea of service from Him. and in turn became the servants of others, and we perceive that the essence of the Gospel is to serve.

Those who bear the burdens and griefs of others, who cheer the faint and encourage the weary and depressed, who teach the helpless how to use their dormant powers, who give comfortable words and do comfortable deeds are they not Christ's, each with His disc ples, bringing the Gospel of peace and blessing to mankindy -The Independ

HIS MONEY BAG.

"What shall it profit a man, if he shall galu the whole world, and lose his own soul?"-Mark 8; 36.

An aged man in his final slckness was received into a city hospital. To all appearances, he had neither relatives, friends nor means of support, but when assisted into a bed, a sack of money containing 8870 was noticed tied around

He absolutely refused to intrust it to those in charge of the Institution, and wore it upon his person day and night.

Death had marked him, soon the hour for his departure into the spirit world arrived, and at one time, when the nurse supposed that the soul had taken its llight, the string was unfastened, and the bag removed. Instantly the old man opened his eyes, and feeling for his treasure that was no longer there, uttered the word "gone," and expired, to the last clinging to his money bag.

Oh, the terrible depths of soul poverty which that word "gone" may have represented in his case-poverty foreverpoverty extreme because of clinging with the palsied hand death to this world's goods. Only strength enough left in that arm to feel for his idol, only breath enough left to express his heart's pang for its loss in the one word "gone." Then that hand could but drop to rise no more the tongue was still forever.

Oh, the subtilty of Satan, the deceitfulness of riches, the heart alluring, soul-damining tendencies of money morship. Doubtless this poor creature strove and scraped, endured the gnawings of hunger, and the want of sufficient apparel, for that which wasno practical good to him here, and may have been the snare that entrapped his soul in its fatal meshes.

Reader, let us examine our own hearts in the matter of hoarding and worshiping this world's wealth. The Devil is interested in our soul's ruin. If he cannot deceive us into perdition in one way, he will try another-no plan is more likely to succeed than by inspiring us to make a god of material things.

Let us beware of allowing any earthly thing to absorb our heart, mind and time. They may grow until the whole being is engrossed, leaving no place for God and eternal things, and like a dead ly viper, absorbing the moisture, leaving us barren and worm eaten, jit only to be cast out. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich." Rev. 3:18, "Provide your selves bags which wax not old, a treasure in the Heavens that faileth not where no thief approacheth, neither moth corrupteth," Luke 12:33.

"Jesus said unto them. I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst." John 6:35. Sel.

ITEMS.

THE ALUM HEART. Many people are suffering from some form of heart isease who have no idea of the cause

of it.

Any disturbance of the digestive or gans affects the heart's action, and therefore every food that interferes with digestion is responsible where there are troubles of this character.

It has been discovered that the use of baking powder make I were vanidly.

um coagulates the blood very rapidly interferes with its free through the arteries and valves of that organ. Formerly alum was used as a specific for children's croup, but owing

to its tendency from the causes named to produce heart failure, physicians no longer employ it. In face of such facts and in view of the

overwhelming testimony of scientists as to the poisonous character of this drug when used for food purposes, can there be any excuse for the ignorance or unconcern which permits any one to take from the grocer a package of alum baking powder, simply for the sake of saving a few cents in price? It is a healthful sign that many states

are limiting by law the sale of the alu baking powder. Very soon it will be prohibited in all states, or treated as a poison, as it should be. But for such laws, how are the alum powders to be known by consumers:

known by consumers?
Where alum powders are not branded as such, nor their sale prohibited by law, it is better to avoid the use of any new or doubtful brand until it has been analyzed. The purity of all powders may be suspected if they are sold at a price lower than the price of the best standard brands. We know the Royal standard brands. We know the Roya to be a first-class cream of tarta powder, and if consumers insist upon having that brand, they will be sure of a pure, healthful article. In view of a recently reported case of poisoning of whole family living near Logansport, Indiana, from the use of alum powder, it behooves everyone to use extraordin-ary care in purchasing their supplies. We do not hesitate to recommend the Royal to all who are in doubt as to the powder they have been using, as the that brand at the head of all the tar

SORE MOUTH AMONG CATTLE. A few weeks ago a disease commonly tew weeks ago a disease commonly called sore eyes among cattle, assumed an epidemic form in many parts of the state. Now several localities are re-porting another disease called sore mouth or sore foot and mouth. This disease made its appearance in the state in the fall of 1891 and in 1892. Since that time very few cases have been seen. It is a disease that attacks cattle of any age and in a few instances at-

It occurs among animals on pasture It occurs among animais on pasture and is supposed to be due to some con-dition of the grass. It is not known to be contagious, but it is a good policy to separate the diseased and affected as a e precaution.

The symptoms are as follows: The animal ceases eating, stands and frequently champs the jaws, and saliva rips from the corners of the mouth. The muzzle has a peculiar brownish hue which extends to the nostrils and to the inside of the lips. The inside of the lips, gums, pads and sides of the tongue become reddish. The tongue swells, sometimes to such an extent as to keep the mouth open. There is a very disagreeable odor about the mouth. After a few days the membrane peels off the gums, lips and tongue in patches, leaving them raw. There is often lameness and sorness of the teats. The disease runs its course in from six to ten days, during which time the animal will be unable to eat anything hard. The bowels are usually constipated.

els are usually constipated.

The treatment is to apply an astringent wash. Tannic acid, one-half ounce; borax, powdered, one ounce; glycerine, eight ounces, and water sufficient to make a quart, has been recommended. A saturated solution of boracic acid is good. Cresoline one half ounce to the

good. Cresoline—one-half ounce to the quart of water is also good. Make gruels and sloppy feed for diet. In a few cases this disease has been reported as black tongue. This is a mistake, as black tongue is one form of

A. W. BITTINO, D. V. M., Veterinarian. Pardue University Agric, Exp. Sta., C. S. Plumb, Director

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38 Parables from Nature. Gatly. Kadesh-Barnea, or the Power of a

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demanded or twee said unto him, In Beth'll-hem for thus it is written by the Interoil the king had heard those o was troubled, and all Jerni sa-him. When he had gathered all the rhests and Serlies of the people right of the horn. A find the where hould be born.

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ELKHART, IND., NOVEMBER 1, 1898.

VOL. XXXV. No. 21.

ABBAM B. KOLB, Editor.

ar-Entered at the Post Office at Elkhart, as econd class mail matter.

Contents of this number.

Editorial Notes.

Se frighteensuces. A raid Mistake. A Trip to York. Oo's., Pa. Saved, and God be Praised. Saved, and (jod be Fraised.
Hupen.
And how to get rid of them.
Cursins, defined by Pythosophers, and discussed by Scripture Language.
Conference of the Lancas-ter District.
Kans. "A-b. 38. temference.
Report of A orkers' Neeting.
Home Mission Notes.
Expure to A orkers' Neeting.
Home Mission Notes.
Expure the Accession of the Conference of the Conferenc

onf-rences 4 Woman's Prayer.

Report of low & S. S. Conference.

Deaths. A Hindoo Girl Looking for Jesus.

EDITORIAL NOTES.

In God's sight no sin is justifiable.

The test of our love to God lies in our obedience to all His commandments.

Whatever cannot be done to the glory of God had better not be done at

The conscience that is affected in the least by the lodestone of lust is not a good spiritual compass.

Failing to believe in the name of the Lord Jesus Christ is failing to observe not merely a wise suggestion but a positive command of God. 1 John 3:23.

God may be keeping some of the sweetest things of life from us for the same reason that prudent parents will not allow their children to have too much candy.

Joseph Elkinton, a prominent minispersecuted Dukhobortsi of Russia, Canada. See conference report in another column.

out both a text and a pretext. The Rible will furnish the former, and the

At Blooming Glen, in Bucks Co., Pa., where there is a congregation of over 400 members, there are seven converts under instruction. The brethren here also maintain a large and prosperous Sunday school.

A number of Conference Reports and other important and interesting matter is left over for our next issue. We are glad to receive these reports and also correspondence and articles so original as possible.

124. The total enrollment was 135. Glen on the same Sunday. The total amount of collections was \$38.58, and the total expenditure for supplies amounted to \$36.44.

and Pre. David Burkholder of Nappacounties to spend some days with the brotherhood there and hold communion services. May God bless their work revived by their efforts.

Bro. A. B. Kolb, our editor, is still sojourning in Eastern Pennsylvania, and, since he is there, has much improved in health. We hope that in a short time he will be fully restored and we shall see him at his post again. Our readers will bear with us if the paper at present is not up to its usual standard.

Bro. John J. Amstutz of Dalton, ter of the Society of Friends, attended Ohio, who for a year or more suffered the Franconia Conference and also the severely from white swelling, has im-Lancaster Conference, and made an proved in health considerably and is Lancaster County, that our beloved restorer, baimy sleep," though we had appeal at the latter for aid for the able now again to walk some on crutch brother, Bish. Jacob N. Brubacher, was spent the entire previous night on the es. We are glad to note this improvesome of whom have already been ment in his health and hope God may brought to Cyprus and others are con- add II is blessing, so that he may enjoy men. God saw fit to call her home on We were away thirteen days, travelled sidering the propriety of emigrating to yet many years of usefulness in the Saturday, the day following the confully 1600 miles, conducted ten meetings,

preach a sermon, he need not be with will also remember the beautiful little on account of her amiable qualities and "Gebet Buechlein," published by us in her devotion to her parents, was espe-1891. This book is a valuable aid to the condition of humanity will supply the devoted Christian and will be sent to any address post paid for 35 cents.

The Brethren, Bishop Joslah Clemmer and Dea, Abraham Clemmer of Souderton, Montgomery County, Pa., with Bish. Henry B. Rosenbeger, of Bucks County, Joseph Elkinton, minister of the Society of Friends, of Philadelphia, and John F. Funk of Elkhart, Ind., formed a party which immediately after the close of the Franconia Conference on the 6th, went to Lancaster to attend the conference there on the 7th of October. The brethren Clemmer that the paper may be made as nearly went from Lancaster to Juniata County to assist Bro. Bish. Wm. Auker ln church work there on Sunday the 9th. Sunday School at Trousdale, Harvey Bro. Rosenbeger and J. F. Funk re-Co., Kansas, had, during the past turned to Bucks County where the latyear, an average total attendance of ter attended the meetings at Blooming

The Sweet Water Valley (Georgia) Colony looks very encouraging. One of our able ministers has already con-Bish. Peter Y. Lehman of Goshen, sented to move there if he can dispose of or exchange his property for lands nee, Ind., went to Clay and Owen in the Sweet Water Valley. Mr. E. Frost of Elkhart, Ind., will leave in a few days for Lithia Springs to take charge of a large boarding house to acand may the church be encouraged and commodate home-seekers. Major Collins, a large contractor, will leave for Lithia Springs, Ga., in a few days to locate factories and flouring mills at Austell, Ga., a junction of the Southern

Ry. Co., close to the Springs. All business correspondence relative to colonizing should be addressed to J S. Lehman, Elkhart, Ind.

For full information in regard to the Sweet Water Valley and general conditions write to the local agent, Mr. J. B. Humphries, Austell, Ga.

A Sad Bereavement .- It will be noticed in our report of the Conference of not present on account of the severe train. Illness of his daughter, Sister Brenneservice of the Lord. Those who read ference. The event was a sad one, es- besides other talks and devotional exthe German paper will remember his pecially for our dear brother. She was ercises with sick persons, etc.; attended

When a godly minister wishes to writings published in the paper. Many the only daughter in the family, and cially dear to them. We heartly sympathize with the sorrowing husband and parents in this sad bereavement. May God give them grace and strength to say with humble submission to the divine will, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord," Job 1:21.

> A Few Ouestlons -There are some people who claim that the "marvelous victories" gained by the Americans over the Spaniards in the recent war are evidence that God sanctioned that war. But if God's hand miraculously "protected the officers and crews" on certain occasions, why did He allow so many of the U.S. troops to be wounded and killed in the battle before Santiago? Were not the troops who fell there lighting for the same cause and against the same kind of people? And If God directed the shells that struck those Spanish ships and sent "unnumbered souls to Hades," why did He not prevent diseases (of various kinds) from attacking so many of the Americans, and why did He permit so many of them to be provided with "worm-eaten food and rancid bacon"? These and many other questions may be answered differently by different individuals, but let us who profess to be followers of the Prince of Peace never say that God is in favor of having His people engage in so cruel a thing as the Spanish-American war proved to be. There is a kind of war which has God's sanction. but it is a war against sin and Satan, not a war against "flesh and blood,"

Our Trip East. We left home on Wednesday evening Sept. 28th, and after twenty-six hours of almost continuous riding we dropped in somewhat unexpectedly upon family and friends, including the editor, and spent the evening so pleasantly that it was late before we thought of "Nature's sweet

The entire trip was a very busy one

private taiking besides. Our meetings were three in Chester County, one in Lancaster City, one in Souderton, Montgomery County and five in Bucks County. Our intercourse with ministers and members was very pleasant, interesting and profitable, and we feel confident that the bond of union be tween the Esst and the West was strengthened by this brief visit. We hope the dear ministering brethren in the eastern congregations will not fail, as opportunities present themselves, also to visit us here in the West

A Good Name .- Our conduct should be governed by the teachings of God's word, hence we need not consult man's opinion in regard to every thing we wish to do. No matter how hard we might try, we could not suit everybody. Even Christ who was perfect in every thing did not please everyone. When thinking of doing a thing the principal question with us should be, "Will it please God?" not "What will people say about it?" as is the case with perhaps too many.

Yet it will not do to ignore entirely the opinion of man-especially the opinion of a Christian man. Paul must certainly have had in mind the things which are of good report according to msn's opinion when he wrote, "Whatsoever things are of good report if there be any praise, think of these things." The language indicates that man's opinion should, to a certain extent at least, be taken into consideration when selecting a subject on which to meditate

In Proverbs we read, 'A good name is rather to be chosen than great riches," and in Ecclesiastes, "A good name is better than precious ointment." The individual that has reached that point where he is entirely unconcerned in regard to what people think of him, is

We ought not to covet the applause of men, but if he who desires the office of them which are without" (see 1 Tim. 3 · 7) why should not all Christians have the same? No doubt it is true that there are some who are doing exactly do not have a good name among ali deserve a good name is all that is re- God. anired of a man. And let us always hear in mind that to deserve a good name, and not have it, is infinitely bet- mirror of His eternal Word, a careful to and attached to those paths which ter than to have one and not deserve it- scrutinizing look into which will not lead to vice and destruction. His un-The respect of those who will not respect us for doing what is right is not worth the having. A good name among tiles and evils within ourselves, but monstrons extravagance, in effect, both good people is what a person should which holds within itself the image of physically and financially, disinherited hope; therefore hear me. How madly

places, and did a large amount of be forgotten that something is yet re- Jesus, and it is only when by faith we a profligate is next in horror to that quired to keep that name good.

All things considered we conclude that a good name is of great importance, even if it is of more importance to so live that we may at last, when the books are opened, find our names recorded in the Lamb's Book of Life .- M.

For the Herald of Truth. SELFRIGHTEOUSNESS. BY A. B. K.

It is amazing how blind we often are. Many a man is hlind to his own best interests, and makes a failure of life temporarily and spiritually, simply because he ascribes his misfortunes to causes without when, if he would inquire within himself, he would find the cause inside of the dour sill of his own heart. (See 2 Kings 9.) But because of selfrighteousness man is more apt to see faults in others than in himself. Selfrighteousness in ourselves makes

us dissatisfied with our surroundings. The sell righteous churchmember is the most difficult man in the whole cong egation to get along with. He makes more trouble than seven other members, is harder to counsel with or to conciliate and spreads more dissatisfaction, suspicion and kindred evis than all the rest of the congregation is likely to do. Their apparent outward humility wins the sympathy of those who do not look beneath the surrac for causes of trouble, and thus the sel right-ous churchmemher is in reality a tool in Satan's hands to hinder or hamper the spiritual and numerical growth of a church. Outside as well as inside the pale of

righteousness in individuals has led them into a course that ended in infidelity. They go about with the beam in their own eye (Matt. 7:3) offering to and even persisting in trying to pull the motes out of their neighbor's eyes, and doubtless not very high in God's estima- in their badly crippled moral and apiritnat discernment of things, they bungle along, actually making right things wrong, but never wrong things right. of a bishop should have a "good report They lose confidence in humanity, in God, in all things and persons but themselves, and as the moral malady grows upon them they become so great in their own estimation that they undertake to what they consider right, and yet they set up a stan ard of righteousness according to their perverted judgment men; but those people may consule that is at variance even with the laws themselves with the thought that to of nature not to steak of the laws of

mercy of God that He has given us the accomplished, but unhappily drawn inonly reveal the beams, motes, flaws, filth- kind treatment was the death of a most iness, and other imperf ctions, deform- amiable wife, and his profigacy and

two conferences, visited over forty desire, and, having that, it should not the perfect pattern of humanity, Christ his only child. Surely the death-bed of hide behind this ali atoning, sin cover- abyss to which it leads. It has the most ing Savior, that we can be made whole. But then selfrighteousness is also hidden away, buried, rooted out, and the man of sin is dead to the world. Where selfrighteousness still exists the soul is not yet hidden within Christ.

Ocean Grove, N. J.

For the Herald of Truth. A FATAL MISTAKE.

Many a man, reading of the Christian religion from the lives of inconsistent professors instead of from God's own word, or at best with the densely colored glasses of prejudice, conceives the false idea that religion is a peevish, morose scheme, full of hypocrisy or "cant." a theory conflict ng with and burdensome to human nature, and thus incon istent with the true enjoyment of life. Such sentiments are apt to prevail in the heat of youth, when the spirits are brisk and active and the passions strong and impetuous. But such sentiments are wholly a mistake, and a mistake of the most dangerous tendency The truth is, there is no pleasure like that of a good conscience, no real peace but that which results from a sense of the Divine favor. This strengthers the mind, and can alone support it under all the various and unequal scenes of the present state of trial. This lays a sure foundation of an easy, comfortable life, of a serene, praceful death, and of eternal joys and happiness hereafter: whereas vice is ruinous to all our most valuable interests; spoils the native heauty and subverts the order of the soul renders us the scorn of man. the r jected of God, and, without timethe church, a predominence of selfly repentance, will rob us of a happy eternity. True religion is the health, the stre gth, and the happiness of the soul. Sin is the disease, the servitude, and the destruction of it.

If this is not sufficient to convince you, let me lead you into the chamber of an habitual rioter, the lewd debanches, worn out in the cause of iniquity, his bones fuil of the sin of his youth, that from his own mouth, as he lies on his expiring bed, you m y learn that the way of transgression is hard; and that, however sweet sin may be in the commission, it strikes like a sernent and bites like an adder.

The following incident, taken from Fleetwood's "Life of Christ," describes the last moments of a person of high birth and spirit, of great natural It is an inestimable blessing and abilities and strong passions; every way

of hell that is visible on earth, and he that has seen it has more than faith to confirm him in his creed. I see it now, says the worthy divine by whom this in cident is related; for who can forget it? Are there in it no flames and furies? Von areignorant then of what a sacred Imagination can figure-what a guilty heart can feel! How dismal is it! The two great enemies of soul and body, sin and sickness, depress and confound his friends; silence and darkness are the dismal scene. Sickness excludes the blessed light of heaven, and sin excludes the blessed ho e of heaven, O double darkness! more than Egyptian! acutely to be felt. The sad even ing before the death of that young man, I was with him. No one was there but his physician and an intimate acquaintance whom he loved, and whom he had ruined. At my coming, he said: "You and the physician are come too

late. I have neither life nor hope. You both aim at miracles. You would raise the dead.

Heaven, I said was merciful. "Or I could not," he replied, "have been thus guilty. What has it not done to bless and save me? I have been too strong for Omningtence. I piucked down ruin.

I said. The blessed Redeemer-"Hold! hold!" he said: "you wound me! This is the rock on which I have aplit! I denied His name"

Refusing to hear anything from me, or to take anything from the physician. he lay sijent, as far as sudden darts of pain would permit, till the clock struck, Then he cried out with vehemence, "O Time! Time! Is it fit thou shouldst thus strike thy murderer to the heart. How art thou fled forever! A month! Oh, for a single week! I ask not for years, though an age were too little for the much I have to do."

On my saying to him, we could not do too much: that heaven was a blessed place, "So much the worse," replied he. "'Tis lost! 'tis lost! Heaven is to me the severest part of hell!"

Soon after, I proposed prayer, to which he answered, saving,

"Pray you that can; I never prayed; I cannot pray: my conscience is too much wounded. I have deserted my benevolent Maker, and my soul is enveloped in the deepest horrors."

His friend being deeply touched, even to tears-for who could forbear? I could not the doomed man now said, with a most affectionate look.

"Keep these tears for yourself! I have undone you. Do you weep for me? That's cruel. What can pain me more?" Here his friend, too much affected. would have left him.

"No," said he; "stay. You may still

have I talked! How madly have you On the other hand, the pleasure of listened and believed! But look on my religion is solid and lasting, and will present state as a full answer to you and myself. This body is all weakness stages of life. When we have passed and pain; but my soul, as if strung up the springtime and joyousness of youth, by torment to greater strength and and have lost our relish for the gay spirit, is full powerful to reason; fuli mighty to suffer; and that which thus steads upon us, and stoops us toward triumphs within the jaws of mortality, the grave, this higher joy will cleave is doubtless immortal. And as for a fast to us, and give us relief. It will be God, nothing less than an Almighty so far from terminating at death, that can inflict the pains I feel."

I was about to congratulate this passive, involuntary confession, in his as- new additions. Ciad in this immortal serting the two prime articles of his robe, we need not fear the awful sumcreed, extorted by the rack of nature, mons of the king of terrors, nor regret when he thus very passionately added:

long to speak. My much injured friend! way to the arms of its Omnipotent Remy soul, as my body, lies in ruins, in scattered fragments of broken thought. mansions prepared for it from the Remorse for the past throws my foundations of the world. And though thoughts on the future. Worse dread of the future strikes it back on the past. I turn, and turn, and find no ray. Did you feel half the mountain that is on me, you would struggle with the martyr for his stake, and bless heaven for the flame that is not an unquenchable fire."

Levin Pa

LANCASTER CO'S, PA.

BY ABRAHAM O. HISTAND

ing, we left Menges Mills, York Co.,

Pa., for Lancaster, Pa., at 6:30 A. M.

and arrived at Landisville, Lancaster

Co., 10 A. M. Here Bro. Hiram Kauffman

met us and took us to his home for

dinner. After dinner he took us to

Petersburg meeting house, where we

in the evening, where we also held ser-

to Miliersville meeting house, where we

held services in the forenoon, and in the

evening we were taken to Lancaster

City where we held services.

Oh how his words struck us! yet soon after, still more. With what an eve of distraction, what a face of despair, he cried out, "My principles have poisoned my friend; my extravagance has beggared my boy; my unkindness has murdered my wife! And is there stiff another hell? Oh, Thou biasphemed, yet most indulgent Lord God! Heli itself is a refuge, if it hides me from Thy frown "

Soon after this his mind hegan to wander; his terrified imagination uttered horrors not to be repeated, and yet never to be forgotten, and before the sun (which I hope has seen few like him) arose, this gay, young, noble, ingenious, accomplished, and most wretched mortal expired.

It must indeed be owned that it sometimes occurs that men who have led very wicked lives have gone out of the world as they have lived in it, defying conscience and deriding a future judgment as an idle fiction, but these extreme instances are happily rare. Still, they prove that there are monsters in the moral as well as in the natural

It will perhaps be said by the sons of vice and riot that they have pleasure in sensual indulgences. Granted that they have, but of what kind? Is it not altogether of the lowest kind?-empty, fleeting and transient? "Like the crackling of thorns under a pot, so is the mirth of the wicked." It is a mirth that consumes them while they enjoy it; it makes a noise and a captivating blaze for the present, but soon vanishes in smoke and vapor, leaving nothing but emptiness of soul and fulness of despair.

attend us through all, even the last and held services fourteen times. We also visited many brethren and sisters and received the best accommodations. We were very much delighted in our trip and feel very thankful to God for entertainments of sense; when old age His great kindness, and also extend thanks to the brethren and sisters for their kindness. May God ever bless them. Doylestown, Pa. it then only commences to assume perfection, and continually improves with For the Herald of Truth SAVED, AND GOD BE PRAISED SPOURL TO Lost, and who is to Blame?

our retiring into the chambers of the To the few who I know have been "No, no! let me speak on. I have not dust. Our immortal part will wing its touched by "Lost, and who is to blame," in Henali of May 1; to those, unknown to me, who, as mothers, are redeemer, and find rest in the beautiful gretting that they have led their families into sin through the inviting boulevards of popularity; to those daughters who our earthly part, this tabernacle of have failen from their high spiritual condition in seeking the favor of the ciay, return to its original dust, and is world rather than that of God-to you dissolved, our joy, our consolation, our all, bear I a joyful message to day. confidence is, that "we have a building I am no longer the "Leah" (weary) of of God, a house not made with hands, six months ago, but "Hannsh" the child of grace. I am no longer iamenting eternal in the heavens."

> restored to my former happy condition, and write this message not so much to For the Herald of Truth tell you how I was restored as how you A TRIP TO YORK, ADAMS AND may be restored. Conscious of my state I drifted to city, to seashore, to mountain resort,-but was unsuccessful in securing peace of soul. So fortune On August 20th 1898, Deacon John would have it. I came at length in con-L. Gross and myseif left Doylestown, tact with a lady of most beautiful Bucks Co., Pa., on the 6:12 A. M. trolly Christian character, whose life expericar for a trip of ten days, to York, ences had been similar to mine, and who Adams and Lancaster Co's. Arriving has been through great tribulation rein Philadelphia a little too late to get on the 8:30 A. M. express, we had to fined as by fire. She is now serving the good Lord by leading others to Him. wait until 12:25 P. M. Leaving Phila-From her I learned that Jesus was my delphia 12:25 P. M. we arrived at only hope of restoration. She urged Menges Mills, York Co., Pa., at 4:30 P. me strongly to shun pleasures and Here Bro. Martin Wisler met us popularity and seek the communion of and took us to his home. In the Christ. She read out of her Bible to me evening Bro. Wisier took us to Garher's and made it seem like a new book to me meeting house, where we held services. The next day, Sunday, we were taken until I could hear Jesus himself reading His own words. One day He spoke to to Codorus meeting house, where we held services in the morning and evenme,-"I am come to seek and to save that which was lost." I knew I was ing. The next day, Monday, we held lost and I ionged deeply to come to services at Hershey's meeting house, in Him on the strength of this free invita the evening. Tuesday evening, we held a meeting at Hanover meeting house. tion. But I would not, being ashamed to approach Him, until finally, over-Wednesday, we held services at Hoscome by His love and infinite patience tetter's meeting house, Adams Co., l'a., I was persuaded to come to Jesus and in the forenoon, and at Hanover again ask Him what I should do to obtain the in the evening. Thursday forenoon, we peace for which I sighed and wept. I do held services in the house of Bro. Samuel Hershey, (who is confined to his bed not know how long I waited for His answer, but one morning after I had with internal cancer, and at Hanover prayerfully studied His word, I sudagain in the evening. Friday, we held services again at Garber's meeting denly heard Him saying: "Take my yoke upon you and learn of me; for I house, in the evening. Saturday morn-

the sad state into which I had failen

hut rejoice in the fact that I have been

field of labor. I am now trying to bring others as close to Jesus as I was permitted to held services in the afternoon. We come, and "the little church around the corner" with its Sunday school has new were taken to Salunga meeting house, charms to me. I now have the sweet neace. I know I am saved for I know vices. Sunday morning, we were taken my sins are forgiven, and that Jesus loves me and will keep me from failing. But alas! Mother did not live to see her child happy. How I would delight

am meek and lowly in heart; and ye

shail find rest unto your souls." In an

instant'I knew what Jesus wanted of

me, and I looked around me and saw my

During our trip we visited nine to tell her all. But I am finding the churches, four in York Co., one in same delight in telling other mothers Adams Co., and four in Lancaster Co., what the Lord has done for one mother's child. " HANNAH."

> For the Herald of Truth HOPE, - AN ESSAY.

BY A SISTER.

Upon what is our hope based? Jesus Christ and His righteousness, the only true foundation, or do we yet cling to something earthly? If we hope in any thing but Jesus' name it will be like building upon the sand. As the house that fell when the floods came, so will we fall when spiritual storms arise, unless we have built upon the Solid Rock

To hope for something means to desire it and have at least a slight expectation of receiving it. Naturally if we have not everything as we would wish we still rejoice in the hope that we may

Then how much more joy should the Christian's hope give him, for the re ward which he hopes to receive is of far more value than anything earthly.

To whom is the hope of eternal life given? To everyone that does the will of the Father in heaven. As long as we follow after the evil things of this life, we cannot entertain the least ray of hope. But as aoon as we turn our faces heavenward, and labor for our Father then we can with Peter bless God who through "His abundant mercy hath begotten usagain unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." This hope is what causes the Christian to rejoice. If it were not so many times when troubles come he would not know where to look to.

Down in the place of torment many souls are writhing in agony, and no ray of hope ever comes to them. A certain writer has ssid, "Heil would not be hell if hope had ever entered there."

It surely is sad for a sinner to see dear ones pass into eternity and have no hope of meeting them in glory. But if they have been Christians there is still hope if he turns from his evil

But how hard for a Christian mother to gaze for the last time upon the face of her son, who has led a sinful life, induiging in swearing, card playing. drinking, and all kinds of intemperance. l'erhaps he has died in the gambling room, with an oath upon his lips. Or it may be a daughter who has been lured away from virtue, lived a life of shame, and died a harlot. Yet we need not go so far as this, indulging in what we would call a small sin, or doing some thing in secret that no one but God knows will bring us to the same doom. Could the mother above referred to, have any hope that her children were enjoying rest to their souls? Read 1

Cor. 6:9, 10. We may know how she would feel by reading of the death of David's two sons. When the little child was sick he wept and fasted, and wanted the Lord to spare its life; but after its death he rose and washed and worshiped. He knew that the child was safe and that he could go to him. But when Absalom was killed he could not have this hope: bu

manifested, that He might destroy the

years, refused to be called the son of.

suffer affliction with the people of God,

than to enjoy the pleasures of sin for a

season." "See that ye refuse not Him

that speaketh, for if they escape not,

who refused Him that spake on earth

much more shall not we escape If we

turn away from Him that speaketh

ENVY DEFINED BY PHILOSO-

PHERS AND DISCUSSED BY

SCRIPTURE LANGUAGE.

BY J. H. BAIR.

"Envy is an ill-natured vice, and is

and sickens at the sight of health. It

ofttimes wants spirit as well as good-

nature." (Jeremy Collier.) "As rust

consumes iron, so envy corrupts man."

(Antisthenes.) "Envy is the rottenness

of the bones." (Proverbs.) "As a moth

gnaws a garment, so doth envy consume

a man." (Chrysostom). "Envy is, of all

others, the most ungratifying and dis-

consolate passion. There is power for

daughter of pride, the author of murder

and revenge, the beginner of secret se-

dition, and the perpetual tormentor of

virtue. Envy is the filthy slime of the

soul, a poison or quicksilver which con-

sumeth the flesh and dryeth up the

marrow of the bones." (Socrates.) "If

you act a part truly great, you may ex-

"Anger is cruel, wrath is outrageous,

"Rejoice not when thine enemy fall-

you, and pray for them which despite

fully use you, and persecute you."

Bless them that persecute you, bless,

and curse not." "Let not thine heart

envy sinners." "Be ye therefore mercl-

ful as your Father also is merciful."

And finally, "As ye would that men

should do to you, do ye also to them

EVERY fact that is learned becomes a

For the Herald of Truth.

from heaven."

Weilerscille, O.

he was much moved and went up to the chamber over the gate and wept, and ful and just to forgive us our sins, and as he weut thus he said: "O my son to cleanse us from all unrighteousness." Absalom! my son, my son Ahsalom! would God I had died for thee, O Absalom, my son, my sou !"

works of the devil," 'So then with the mind I myself serve the law of God; Dear friends, let us not cause our but with the flesh the law of sin." "By parents such sorrow, but try to live so faith, Moses, when he was come to that we may meet as an unbroken family up there in the spirit land. Pharaoh's daughter, choosing rather to

How earnestly we who claim to have this hope should labor that others may have it also. Many a sinner wishes to return and longs for the living hope. But he has gone so far that he thinks there is no longer hope if he does turn. If we are truly consecrated to God we may hope to be the means of bringing some such into the fold.

Let us remember that the bloated drunkard we see on some street corner and the woman who roams the street a night were once pure as morning dew Perhaps they are at this moment think ing of that Christian mother who is lying in the grave, and maybe they are longing for the hope of meeting her. Should not we then do all we can to point them to Jesus, and tell them there is hope if they will live for Him? Many such have been rescued and many more may be, through Christ's followers in

Juniata Co., Pa.

For the Herald of Truth. OUR SINS AND HOW TO GET RID

OF THEM BY CINDA YODER

Sin differs from crime, not in nature, but in application. That which is crime against society is sin against God. In Romans we read, "For all have sinned, and come short of the glory of

True it is we have all sinned, and the wages of sin is death. But God through His great mercy has prepared a way in which we can get rid of our sins. But not of ourselves alone. We may try ever so hard to live a pure life; but without the help of God it will be impossible.

pect that men of mean spirits, who can-We read in Romans 7, "The good not reach you, will endeavor by detracthat I would, I do not; but the evil tion to pull you down to their level, which I would not, that I do," The only But posterity will do you justice; for way in which we cau get rid of our sins envy will die with you." (Spencer.) is by having them washed away in the blood of the Lamb. In John 3, Paul but who is able to stand against envy. says: "Ye know that he was manifested Where envying and strife is, there is to take away our sius." Will we go on confusion and every evil work. For in siu and folly for the sake of a few wrath killeth the foolish man, and envy worldly pleasures, which last hut a slaveth the silly one." "Jealousy Is season, when we know that the end of crnel as the grave; the coals whereof such a course is woe and misery? In are coals of fire, which hath a most Luke we read: "There shall be weepvehement flame." ing and guashing of teeth, when ye shall see Abraham and Isaac and Jacob, eth, and let not thine heart be glad when and all the prophets, in the kingdom of he stumbleth." "If thine enemy be hun-God, and you yourselves thrust out." gry, give him bread to eat, and if he he

How often have we experienced thirsty, give him water to drink. For feeling of uneasiness, while thoughts of thou shalt heap coals of fire upon his death and eternity troubled the mind head, and the Lord shall reward thee." and caused fear, when we lay down on "Love your enemies, bless them that our beds after a day speut in worldly curse you, do good to them that hate amusements. Why do we yield to valn ampsements? Has Satan more power over us than God? or do we think we can turn to God and ask for forgiveness after we are older? But we have not the promise of a long life. "For thus saith the Lord, Behold, I set before you the way of lite and the way of death." Notice a few scripture texts with

"If we say that we have no sin, we de eive ourselves, and the truth is not in key to other facts .- E. L. Youmans.

reference to sin:

us. If we confess our sins, He is faith. CONFERENCE OF THE LANCAS-TER DISTRICT. "For this purpose the Son of God was

The Semi-Annual Conference of the Lancaster District was held in Mellinger's meeting house in Lancaster County, Pa., on the 7th of October, 1898.

The conference was opened in the usual form by Bro. Christian Risser, Bro. Jacoh N. Bruhacher, leader of the Conference, was not able to be present on account of the severe illness of his daughter. Bro. Martin Root was himself ill and therefore also absent. The conducting of the conference therefore fell on Bro. Ehy. After referring to the fact that the two bishops mentioned above could not be present for the reasons given, he spoke and from his talk we give to our readers the follow-

If we are together as we ought to be God will bless us. Conference is necessary for various reasons. In this coming together we learn each other's views, and this will make us stronger in the work. We often lack confidence in each other; by thus becoming more Intimately acquainted with each other made up of meanness and malice. 1t and learning each other's views we gain wishes the force of goodness to be confidence and are enabled to work tostrained, and the measure of happlness ahated. It laments over prosperity,

gether more harmoniously. Under the Jewish dispensation there were high priests, priests and Levites, and each of them had their special sphere of work, their special duties, and It was required of each to perform his own special duties and not those of another. Now in our church we have bishops, ministers and deacons, and each has his special duties to attend to, and it is indeed a great thing for us to amhition, pleasure for luxury, and pelf know our place and to attend to the even for covetousness, but envy gets no duties assigned us. Each should try to keep in his own place, and when this is reward but vexation. Envy is the done the work can go on harmonioualy and prosper.

Jesus, when He was here upon the earth, taught us how to conduct the church, and also what we should tesch. He gave us, in this direction, many beautiful lessons. Repentance is one of the most important doctrines given us In the word. Repentance must be taugh and maintained. In the great work of salvation we need, above all things, to start right-to build on the right foundation. True repentance is a godly sorrow-for our sius, and a desire to make our wrongs right. Regeneratlon is the only condition upon which we can be accepted with God. Our forefathers always sought to impress this idea on the minds of the people. and we as faithful stewards in the house of God can do no less.

It should be our purpose (and we should never loss sight of this purpose) to keep our churches pure. In this line much depends upon the minister or leader. The old saying: "Like minister like people," holds especially good in this direction. If he lives right and shows a good example, many who behold his chaste walk and good conversation will teel a desire to be like him. Men teach both by precept and by example. Our aged brother Benjamin Herr, used to say: "We as ministers and leaders of the church hold one of the most responsibile positions on earth."

The work of the minister is to be Instrumental in saving souls, and if this is not our object we are by no means what we ought to be. To have the peace of God in our hearts is worth more than all the world.

We should keep Christ and Ilis word always before us. Teach repentance, conversion and acceptance, and seek to impress on the minds of the people the fact that the religion of Christ is a reality. Christ commands us to "Go and preach the gospel to every creature," It is our duty to go and preach, and spread abroad these teachings of the gospel. We can do much good in this way, but in so doing we must not deviate from the simplicity of the gospel, nor from the simple teachings and doctrine of the non-resistant faith. It does not require a college education to understand the Scriptures. We do need a good common school education, and every minister should try to make himself understood. Try to teach plainlyteach the simple truths of the gospel in simple words and simple ways. common people received Jesus gladly. He spoke to them in such plain and simple ways that they could easily understand Him.

November 1.

If you read the life of Jesus you will see that His whole life and all His actions were one great lesson of meekness and humility, and so should our lives be. We must teach both by precept and by example. Outward ordinances are necessary and are right in their place, but they do not save. We must not fail to impress this idea upon the minds of the people. Tell the people what sin ls; mention the sins you wish to preach against. We must tell the people what sln is-tell them what the different sins are; present the gospel truth to them so they can readily and easily understand it. If we take Jesus and His word for our guide we will never go astray. His word is worth far more than all the doctrines of men. We have a soul to save and we should use the means God has given us for that purpose. We ministers should not unkindly or unjustly condemn others, that may be just as right as we are. There is not so much difference between our eastern and western churches as many people suppose. They all worship the same God, all have the same purpose and labor for the same end-the glory of

Inasmuch as Bro. J. N. Brubacher could not be present he wrote a letter to the conference, in which he expressed the thoughts which especially burdened his mind, and gave such instructions as he felt were needful for the occasion. This letter was read before the conference by Bro. Eby.

Some of the important thoughts that were further given to the conference were the following:

Display and extravagance at funerals should be avoided.

Ministers should be an example to the

flock. Ministers should give special heed to simplicity in apparel and otherwise. Some are too slow to adopt the customs and practices of the church in their personal appearance, etc.

Church rules should be observed. Nuptials should be published according to the rules.

In ordaining ministers the long established rules of the church should be used. Voting for candidates is just as important as the lot. In voting bowever the directions, in reference to the qualifications, of Paul to Timothy and Titus should be observed, and the bishop should have the right to challenge or reject such votes as may be for persons who do not possess the proper qualifications as given by the apostle.

Members should not betray the confidence the minister reposes in them; they should not speak disrespectfully of hlm, when they ask hlm and he gives them good and proper advice. If we ablde strictly in the teachings of Christ there will be no danger of us falling into

We are to be examples to the flock so that all see that we reflect the light of Christ ln all that we do.

The Lord gave us very solemn teachings in His word. We are not to seek after (worldly treasures but to bring souls to Christ, so they may be saved. Neither baptism nor communion will save us, but faith in the merits of Christ and obedience to all His teachings. l'oint the people to Christ, and with Ills words teach both ourselves and others.

We have an important work to do. We are surrounded by danger on every side. We are to hold up the doctrine and to teach and maintain it boldly and without respect of persons.

Bro. Josiah Clemmer spoke: From the experiences of the apostles arose the necessity of conferences. He spoke of the relations existing between the churches of Conestoga and those of Skippack in the olden time, or in the days of his youth and childhood. They visited each other often and it was profitable and edifying. Bishop Abraham Wismer, who died a good many years ago, once related of a minister that met a brother who had come from Europe. He asked him: "How were the churches in Europe in the past?" He replied: "They were blooming and prosperous." "How were they brought into this prosperous condition?" "By the ministers visiting each other." Then he asked: "How are they now?" "Cold and dead." "How was this condition brought ahout?" "Why the ministers stopped visiting each other and began to censure and talk about each other." Communion and common interests bind us together. We must have charity, love and forbearance toward each other. The little differences about unimportant things must not separate us; but the more important things, as repentance, faith and obedience, we must not esteem lightly. No position lays on us so great responsibilities as that of the ministry. We must practice what we preach, and preach what we practice. The brother referred to many Scriptures to the warnlng, encouragement and instruction of both members and ministers.

Bro. Rosenberger spoke and touched on the following subject: That we should so walk, as the apostle directs, that we could say to our members as he did: "Be ye followers of me, even as 1 also am of Christ." We labor for one Lord. There must be order, must be discipline. We need to live in the fear of the Lord, and then He will help us. If we call on His name, He will not turn away from us. He further referred to the blessings God permits us to enjoy, and how God is willing always to stand by His people and help them when they put their trust in Him. Let us therefore seek especially those enjoy ments which bring us heavenly joys and heavenly pleasures. Let us be faithful and step back to the feet of Jesus and abide with Him; then we shall have heavenly joys. This is what God wants to do for us. He referred to Rom. 12:1. The old man must be crucified and

brought into death if the new man shall be made manifest in Christ.

The rules of conference were now read by Bro. Eby as published some years ago and revised, after which each minister and deacon gave his acquiescence and reported the condition of his church.

In these remarks some excellent thoughts were also presented. In reference to ordaining ministers

the greatest care should be observed. The propriety of providing a home for poor people was presented, but de-

ferred for future consideration. Some excellent and encouraging re marks were also offered by Friend Joseph Elkinton, of Philadelphia.

Friend Elkinton then presented the matter of aiding the Dukhobortsi, a people who have suffered much persecution, in Russia, on account of their religious faith. These people are non-resistant in their

principles and seem to be a people who should have our sympathies and our aid. The Friends have rendered them liberal assistance and have brought about 1100 to the Island of Cyprus in the Mediterranean sea, and have aided them in procuring land, etc. But they still need more help and it is suggested now to bring over 2,000 that want to come in a body, to Canada, and settle them there. The matter was laid before the conference and the vote resulted that an effort to render assistance should be made. These people, the to aid our brethren from Russia, when they emigrated to this country, and it would only he doing unto others as we would that others should do to us, to re-

turn the compliment. With the usual devotional exercises

the conference closed. There were present eighty ministers and deacons and eight bishops. We are not able to give a complete list of the ministers present, but give the names of the bishops.

Isaac Eby, Kinzers, Pa. Christiau Risser, Brunnerville, Pa. Benj. Zimmerman, Shiremanstown, Pa. David Westeuberger, Annville, Leba-

non Co., Pa. Josiah Clemmer, Souderton, Montgom ery Co., l'a. Henry B. Rosenberger, Levin, Bucks

Co., Pa. Elias Weber, Berlin, Ont. John F. Funk, Elkhart, Ind.

KANSAS-NEBRASKA S. S. CON-FERENCE.

The Annual S. S. Conference of Kansas and Nebraska was held in Adams county, Neb., Oct. 5th and 6th, 1898. Conference opened with devotional exercises and an address of welcome by

Bro. Daniel Lapp. Organization followed. As a result

Bro. George Brunk, of Kansas, was elected moderator; Bro. Tillman Erb, assistant moderator, and Bro. C. K. Hostetler, secretary. The first question discused was

"What is the Object of this S. S. Conference?

A number of responses brought out the following objects:

The glory of God; to be mutually edified; to draw nearer to God and to one another; to become filled with the Holy Spirit, and to be taught by that Spirit.

To get the divine life of God and the lmage of Christ into our hearts, should be one of the prime objects. To get more inspiration and a burden for soula should be one of the results.

To help the S. S. work by a united ef-We should not drlft, but have a defi-

nite object in all our work. Wanting to receive more light, by hearing the experiences of the brethren and sisters in the S. S. work. We are all needed in the S. S. conference.

We need to get the spirit of Christ in our S. S. work, that we may have a zeal that would even tell on our physical bodies.

Reports of Sunday schools were heard. Eight schools were represented, and reports were read from a number of others that were not represented at the

Closing hymn and adjournment for dinner.

Wednesday afternoon session was opened with song service and devotion-

The first topic discussed in the afternoon session was "Neglected Fields in S. S. Work," We are all guilty of neglecting the field around us. Many could be brought iuto the Sunday school if those living near us would be invited and urged to come.

New Sunday schools could be established in neighborhoods where there is no regular church service.

Iustances were mentioned where the Friends, rendered generous assistance establishing of such Sunday schools led directly to the organizing of congregations with regular services.

One of the most neglected fields is our own hearts and characters.

The home Sunday school is oftentimes the neglected field. If we have power and spiritual life there it will lead to looking after other fields.

The home field ueeds more than S. S. evangelists; it needs fertilizing. The human heart must he cleansed of the briers, thorns and thistles that grow there, and be tilled with a real love for souls; then we will be impelled to go out after them.

We need more power in the Sunday school. We must connect our belts and shafts with the source of power which comes from above.

We need to get on our knees and ask God to help us to carry out what we know, and live up to the light we have.

"The Need of Prayer for S. S. Work," was the next topic discussed.

In S. S. work we need God's help If we are in earnest and really desire Ilis help we will ask Him for it, and we know that He is always willing to give us that which we need for our work.

We must, as did Elijah, ask for this help without doubting. The true prayer of faith brings won-

derful results. Children who have praying parents, usually accept Christ sooner than those who do not see a spirit of devotion in their parents. Samuel and Eli did not do their best.

No man here can say, "I have done my best." We should expect more of God and we will get it. God's blessing must accompany the teaching of Ills word so that it may accomplish something. God will answer oor prayers, but He tests our faith by waiting for us to ask Him for what we want.

Concentrate your prayers on some one object, and wrestle with God until you get the blessing you need,

The force of our prayers depends on the extent to which we have a burning desire for better things.

"How Much Shall We Teach and How Shall We Teach It?" On this topic the following thoughts were brought out: :

It is worse to hear God's word in vain than to take Ills name in vain.

We should teach what we know through our own experience to be true. We must not add to or take from God's word, but teach it just as it is. .

We should teach enough to give pupils a clear idea of the plan of salvation. What we teach should he taught in a

spirit of humility. We learn by observation better than by hearing; therefore, we should teach by objects and pictures, and by making practical applications of Bible truths to ourselves.

Afternoon session closed with slng ing and prayer.

Evening session was opened by a song service, remarks, and prayer,

"How to Make Christ and the Teach ing of His Word Real to the Little Child," was the first subject discussed at the evening session.

The use of pictures, objects and illustrations are helps to fix Bible teachings in the minds of the children. Teach first about known things, then proceed to the unknown.

An interesting essay was read on the above subject.

Parents should begin making Christ real to their children around the family altar. Even in childhood they can grasp enough of the truth of the gospel to lead them to accept Christ and live for

Children will ask questions about spirltual things. These should he explained to the children and they should oe encouraged to learn more of Him. It is the cuty of parents to satisfy the curiosity of their children, and to live so that they cau see a reality in the Christ

Simplicity of language ls very neces sary in teaching children.

Great spiritual lessons can be learned by children through singing easy little hymns.

"Why is the Sunday School the Gateway to the Church?" This subject was next taken up and ably discussed.

Christ is the door into the fold. The Sunday school is the road or path that leads to the door. The Sunday school is sometimes regarded as a side Issue, and exists simply because it is a convenient thing to have. It should be regarded as one of the most vital essentials. We should make the very best of lt. It is necessary for the welfare of

the church. The Sunday school puts the whole church to work. It brings all to a comnever outgrow the Sunday school, but should lead out in the work. The ninety year old boys and girls are need ed in the Sunday school.

The sunday school is the gateway to the church because it teaches the way of salvation. Saved souls want and need the church.

The home is oftentimes not the gate way to the church, because of the fool-

Ishness taught there. Society is not the gateway to the

church.

The word of God as taught in the Sunday school leads directly to a more

1898

active interest in the church, and a desire to unite with it.

Faith cometh by hearing the word of God from honest lins. Children learn to doubt the word of God because those who teach them lie to them ahout other things. Let us always speak the truth to children in all things.

Thursday morning opened bright and beautiful, and the psalm read in the opening lesson seemed to touch a tender spot in each heart. The moderator admonished all to pray earnestly for the success of the work hefore the conference and with deep feeling and earneatness led in a prayer for help and di vlne guidance.

The first discussion was on the subject. "How Can We Increase the At tendance at Sunday School?"

Love is the hest means of increasing the interest and attendance at Sunday achool.

A sincere welcome, a hearty handsbake, and an interest in aouls will draw people to Sunday school.

A special invitation will often bring people to Sunday school that would not come otherwise.

Jesus came to seek and save the lost. We should do the aame. Tedious recitations and reviews will decrease the attendance at Sunday achool.

There is a huugering and thirsting in the hearta of humanity to know Christ A clown can draw a crowd, but he will not benefit them after he gets them. We must hold up Christ and men will be drawn unto Him. It will not hold out to bire people to come to Sunday school, offering prizes, rewards, etc. Anything that appeals to carnality is a wrong inducement to draw people to Sunday school.

We should not appeal to people's stomachs, but to their hearts.

Requiring written answers to written questions brought excellent results in the Sunday school at Harper, Kan.

Open conference brought out interesting discussions in behalf of the S. S. work in general.

Written examinations for teachera and pupils were recommended.

We should be satisfied with nothing short of the hest material for S. S. anperintendents and teachers.

Sunday school libraries were recommended, and a atrong plea made for good literature for the hoya and girls who attend Sunday school. If Paul had not written his epistles, what a loss It would be to us.

A number of interesting questions were then read and answered.

"The Qualifications of S. S. Teachera," "Conformity to the World," "The Use of Tobacco," "Non-Resistance," "The Teaching of Language," and many other important questions were discussed as a result of the queries given.

Business meeting was next in order. As officers for the next year the following were elected: President, George Brunk; Secretary, Tillman Erb; Treasurer, Reuben Yoder; these officers to compose the executive committee to arrange for the next conference.

A collection was taken to defray the expenses of the conference, the balance to be applied to charitable objects at the discretion of the officers of the S. S. conference. 'The amount of the collec-

After earnest prayer conference closed by singing and benediction.

EDANCONIA CONFERENCE.

According to previous announcement, the semi-annual conference of the district comprising Bucks, Montgomery, Berks and Chester counties, Pa., con vened at the Franconia M. H., Montgomery Co., on Thursday, Oct. 6, at 9:30 A. M. The meeting was called to order by the moderator, Bish. Joslah Clemmer, and in the opening remarks he referred to the rule adopted long ago by the forefathers, of holding the conferences for this district on the first Thursday in May and the first Thursday in October of each year, which rule has been observed ever since.

In presenting the reasons for meeting in conference he reminded the members earnestly of the need of divine guidance in all the deliberations of the day, after which there was a season of sllent prayer

The other bishops present followed with ahort addresses, of which the following is a synopsis:

Andrew Mack -- We need to pay close attention to the work before us, and give earnest heed to the leadings of the Spirit, which alone can gulde our minds and direct the work to the glory of God.

Samuel Leatherman.—The ordinances. rules and regulations instituted by our Savior, and observed by our forefathera, ahould be faithfully preserved and obeyed by us now, and we should not seek to institute new ones.

Henry B. Rosenberger.-It is neces sary for us to feel the importance of our conference meetings. We assemble to receive and impart counsel. The only safe guide is the word of God, and the leading of the Holy Spirit. We are special need of this divine aid, in order that we may be faithful to our

high calling as ambassadors for Christ Samuel Detweiler endorsed the sentiments expressed by bis co-laborera.

John F. Funk .- We are set as watchmen upon the walls of Zion, and as shepherds of the flock of Christ. Whatever work we do here affects the church one way or another. On the one hand we may do work that will be a blessing to the church. On the other hand we may do that which would be a detriment to the cause which we sim to support, and lead the church into the world. We are in a work the aim of which is to proclaim the Gospel of Jesus Christ, and to build and establish His cburch. Hence it is necessary that we be sober, exercise care, that we watch for and give heed to the leading of the Spirit, in order that the work done may he in accordance with Gospel principle. There are differences in our ways of doing the same work. There are many such differences between the East and West but we must consider with due charity these differences, and the reasons why they may be necessary, or why they exist. In each place the work is probably done according to the needs of that place. If we labor thus in the fear of

Bro. H. C. Krupp of Souderton, deacon of the Franconia congregation, who had been appointed to serve the Rockhill congregation as deacon was reappointed for the ensuing aix months, or until the way opened for relieving him.

God, then the bond of love will be

strengthened.

Some earnest thoughts were presented regarding the encroachments which conformity to the world in Ita various forms were making upon the cource of Kolb; Henry Clemmer, Henry Yoder.

God, and it was decided that something more definite must be done in the way of teaching and preaching of the evils and the dangers that lie before us, and with all earnestness and love to admonisb all to live in more strict accordance with the will of our Master as revealed in the Gospel, and according to the rules and ordinances of our church, as commanded by apostolic teaching. The fact was especially emphasized that in order to bring the church back to the former ordinances and regulations the ministry must labor unitedly and patiently not ruling with a rod of iron, but by the constraining love of God to plead with and lead the erring ones back to a cheerful compliance with the will of God and the ordinancea of His church.

The question of membership in Farmers' Clubs was answered by reading the resolution adopted by this confer ence Oct. 4, 1894, wherein It was resolved that if brethren wbo are membera of Farmers' Clubs will erase their names from the Club's membership roll, and not pay further membership or other fees or dues that will entitle them to the privileges of the Club, nothing further shall be required of said membera, but that if they do not comply with these conditions, they stand under censure, and he set back from communion. Permission was given, bowever, to buy of the Farmera' Club, providing the person buying from said club does not sign his name, nor pay any dues or fees, or take any part whatever in said Club, in return for the privilege.

The voice of the conference was unanimous to continue in the principles and ordinances of the Gospel and the rules and regulations adopted by the Mennonite Church.

After prayer, conference was brought

The following members of the ministry were present:

віяпоря Joalah Clemmer, Souderton, Pa. Andrew Mack, Bally, Pa. Samuel Leatherman, Line Lexington, Pa.

Samuel Detweiler, Garisville, Pa. Henry B. Rosenberger, Dublin, Pa. John F. Funk, Elkhart, Ind.

MINISTERS

John Walter, Chalfont, Pa. Henry Godshall, Lansdale, Pa. Ahram F. Mover, Blooming Glen, Pa. Jacob B. Hunsberger, Parkersford, Pa Abram O. Hieatand, Doylestown, Pa. David L. Gehman, Doylestown, Pa. Jonas Mininger, Elroy, Pa. Peter B. Loux, Dublin, Pa. John Rosenberger, Hatfield, Pa Jacob Rush Plumsteadville Pa Warren Bean, Providence Square, Pa. John Beidler, Shelly, Pa. John Leatherman, Bedminsterville, Pa. Henry Wismer, Creamery, Pa. John Latschaw, Spring City, Pa Christian Hunsberger, Creamery, Pa John Ehst, Claytonville, Pa. Jacob C. Stauffer, Kulpsville, Pr Jacob Menach, Skippackville, Pa. Jacob Mover, Harlevsville, Pa. Henry Bower, Harleysville, Pa.

The following deacons were also pres ent: H. C. Krupp, Levl Yoder, Tobiaa Gehman, Henry Shelly, John Derstein John L. Gross, George Walter, Abram Clemmer, Jacob Freed, Joseph Gander, William Good, Jacob Godshalk, Abram

PEPOPT OF THE WORKERS MEETING.

The meeting was beld at the Lancaster Mennonite Mission S. S., at 7:30 P.

M., Sept. 30, 1898. The exercises were opened and closed by singing and prayer. The meeting was conducted by Bro. B. F. Herr The topics assigned were "How to Interest Young People in Sunday School Work" to Sister Lydia Kulp, and "Why am I a Worker in the Sunday School? to Bro. S. E. Reasler.

Both subjects were followed by bearty approvals and additions of other precioua thoughta.

H. H. Mosemann. "WHY AM I A WORKER IN THE SUN-

DAY SCHOOL? [Read at the Workera' Meeting.]

This subject being assigned to me infers that I am a worker in the Sunday school, and that implies too much; for I feel as though I were only a shadow of a S. S. worker. There might be many reasons why we are engaged in work-for worldly honor or bethis cause we have friends in the work But there is only one true reason-the love of doing that which is well pleas-

ing in the eyes of God. Christ illustrated His teachings by means of parablea. True love is shown In the following incident:-Two little girla had gone away from home and or their return came over a large rallroad trestle work. About midway they saw the train coming. With wonderful presence of mind the older sister tool the little one hy the hands and dropped her gently into the water beneath where she was rescued. She bad hardly done so, when the train crushed her to death. Do we love these dear cblldren who come to the S. S. and whom we teach Sunday after Sunday, to such an extent that we would be willing, if nec essary, to lay down our lives for them That is the practical side of the love of

Christ. There is no position in life more responsible than that in the service of the Lord and none more profitable. The responsibility is but for a short time: the reward is in thla life and through out eternity. We as Christian workers are the lights: if we keep them burning brightly, how many aoula may be brought to that Bliasful Shore! On the other hand, if we allow the lights to grow dim. innumerable souls may be wrecked on the rocks of sin. God belg us to keep our lights burning. Whatso ever our hands find to do. we should do diligently and with our might; for there is no wisdom, knowledge, nor device ln the grave whither we are bas tening.

Some people wish to make this world their resting place. But, woe unto those who are at ease in Zion! The prophet Micah says, "Arlse ye, and de part; for this is not your rest; because it is poliuted, it shall destroy you, even with a sore destruction." David after he had aerved his own generation, by the will of God, fell on sleep. Oh! that we might serve our generation: we can not serve the past nor the future. Let ua look about carefully, prayerfully, and see what we can do for the cause of Christ in our day and generation

The faithful Christian worker has before him the blessed hope of meeting all the faithful around the throne of God where there shall be no more part ing forever. S. E. RESSLER.

MISSIONS.

For the Herain of Truth

HOME MISSION NOTES.

one of Chicago's dark days. It hegan

until evening. It brings many scenes

with it. The business man is hurrying

through the cold rain to his bome of

comfort. The news boy, with his little

ragged coat, stands by the lamp-post,

plying bis trade in vain. Men are too

huay to stop to night to buy his paper.

Hia arm la tired holding the papers

but no one lightena it with pennies

By him atands another little boy, with

hrush and blacking, waiting pa-

tiently for a cuatomer. He watches the

feet of the passers by, but alas none

stop Soon the streets are hushed and

the hoys separate. With the few pen-

nies they have earned during the day,

they aet out for home to meet the eyes

of their anxious looking mothers. The

few pennies are taken from the pocket

of the ragged, wet coat and spent for a

loaf of stale bread. The dry bread and

cold water constitute the supper, and

now is the time for retiring. But we

will describe the acene no further.

Dear reader, the acenes are many, and

let us remember that these poor boys

and widowed mothers have souls to

save. They are neglected in aocial so-

ciety and ofttimes in religious society.

Let us lend a helping hand. Either go

or send. If you cannot do either, you

can pray that the missionaries may be

used in reacuing many souls of this

We are glad to tell our dear HERALD

readers that God is near to help and

bless at all timea. He in His infinite

wisdom often manifests Himself in

Our meetings are not so very well at-

Bro. Yoder who has labored with ua

the past year or more has visited his

home in Ohio and will go to Iowa to

labor this winter. Sister Lina Zook

has not yet returned, but is visiting

many frienda at her home in Ohio

May she be used in His service every-

where ahe goes. Siater Mary Denlinger

has gone on her vacation and is now

with her bome folks in Lancaster Co.,

Pa. She has confined herself very

closely to the work the past two years

without any vacation. We believe it

will be a rest for her, and hope she

may return again with energy and zeal

Ohio, has come to take Sister Denling-

er's place. We are glad she has come,

our German friends who understand

We are glad for the visits we have re-

in the Master's service.

little English.

Indiana.

different ways.

tended at present.

raining this morning and has continued

DEAR HERALD READERS:-This is

by an offering to help along in different Bro. Hunzicker and wife of Cullom,

Ill., also spent a short time with us. Bro, C. Z. Yoder of Wayne Co., Ohio, spent a few hours with us last week. He hrought words of encouragement, not to us only hut to our German friends as well. We are thankful for these short visits; they bring joy and

gladness to us. We are thankful to the Cullom friends for remembering us with a hox of provisions; also from Sterling, Ohio, we received a hox of clothing.

Our Sunday school is interesting; many of the scholars are trying to commit to memory the Golden Texts of the present quarter. Surely many a home where ain now reigns can he brightened hy carrying these Scripture verses into

Sewing school is increasing in number and in work; about 100 girls are on roll. Quilts are being finished as well as garments for their own use, large heavy comforter has just heen finished and will he sent to the Orphans' Home, in Orrville, Ohio. As poor as many of the girls are, they rememher what Jesus aaid: "It ia more hlessed to give than to receive."

We atill ask our readers to remember us at the throne of grace, that we may be used to His honor and giory; and that we may pluck brands from the hurning and place many a fallen soul on the solid Rock of Ages.

In His service MISSION WORKERS, (BRO. L.)

EARNESTNESS OF HEATHEN WORSHIPERS.

"And they took the hutlock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice nor any that answered. And they leaped upon the altar which was made And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out." _1 Kings 18:26-28.

The above text is a good picture of the earnestness of the many worshipers of idols, even in this our day. I trust, by the Lord's hetp, I shall be able to tell what I have seen and learned on this line since in the Eastern World, While in Japan we had the privilege

of seeing the people worship their gods of wood, stone, etc. It was indeed a sad sight to us, as we realized that though they were ever so earnest, yet hy tire gods they were not heard and received not what they asked for. Many of these worshipers were not content Sister Amanda Ehy of Allen Co., with only a striking together of the hands, and bowing the head, and offering a very short prayer, but would fail as ahe is well versed in the German upon their knees and implore their gods language and will be a great help to in the deepest earnestness, but no answer. Several Christian men that had been saved from such things told me that they used to march back and ceived from different hrethren from forth before the god a hundred times different places. Bro. Smucker of in one day, each time repeating the pe-Goshen, Ind., spent Sunday with ua tition, but never got the least assurance and preached two helpful sermons. that this prayer would be answered, Kauffman of Middlebury, Ind., though this process was kept up for and Bro. Yoder of Foraker, Ind., also many days. They also said that at visited us. We also had short calls those times they were willing to sacrifrom Bros, A. R. Zook, John Zook, fice most anything they had, and would Daniel Fisher, Harry North, all from tell the god so, if only their prayer would receive an answer-hut all to no Some of these hrethren not only reavail. membered ua by their visits, but also

Chinese worshipers, la the nine bow process. As be worships he makes

HERALD OF TRUTH.

three salutations, and after each salute three bows. One day while standing in the Joss house I saw a woman worshiping very earnestly, and in place of nine bows, she howed nine times nine. And the look of earnestness that was upon ber face shall never be forgotten.

The East Indian is also a very earnest worshiper in his way, and especially the devotees of the Hindoo religion Quite a number of these persona we have seen. Among the first sighta we saw soon after arriving, when visiting one of the principal temples, was a lo of those very earnest worshipers that were trying to fulfill all they could of the decree that is laid down in their holy booka (Shastras), by mutilating their bodies, and at the same time calling upon their gods. It was a sight too pitiable to describe. Soon after we saw a man that had consecrated his arms and handa to the god. There are very few cases of this kind, we are told. Sometimes they consecrate only one hand. This man, therefore, held his handa perpendicularly above nis head for a number of years till they became entirely useless. The first few years he endures pain indescribable, all for the aake of hia god. Try lt yourself just for a few moments, and your arm wili aoon pain you so badly you will be glad to get it back into ita natural position. But this man never puts it back. He never cuts his finger nails, and they grow into all shapes many times piercing their way through the palm of the ha d. Another converted devotee, after describing three years of awful suffering, said: "All this I endured just to find God." She continued to say how she used to address the idol in pleading tones, "If thou art God reveal thyself to me. Reach forth thy hand and take the offering I hring. Let me hear, see, or feel something by which I may know that I have pleased thee, and my great sin is pardoned and I accepted by thee." But like the rest, "no sign, no rest, no peace. Oh, those long weary years of wandering!"

Another great sign is their pilgrimages they make to the sacred places of their faith. And in these journeys they generally endure untold suffering. One time while sitting in a Japanese inn and waiting for our dinner, the writer picked up a tray that was used in handing us our rice, and noticed some writing upon it, and on handing it to the interpreter, found that the man that presented that article to the proprietor had made forty-five pilgrimages to a certain temple of special note, thousands of such pilgrims have we seen passing through that country.

Chiua, we are told, they do the same. In India there are those that make journeys to the four special points of this country, in order to attain to a vertain degree of holiness. The cause of all this is their conviction of sin. i have asked many, "Why all this?" and the answer is from each the same, that it is to rid themselves of sin and attain holy perfection. Just yesterday Aug. 11 on our return from a visit to a part of the country where there is no missionary, we stopped at a village witere we saw a woman that had gone mad that day, and the viltagers said that it was because she worshipped Siva too earnestly. Just so it is with the many

The sign of earnestness amongst the millions of earnest worshipers, who, like the prophets of Baal, torture their hodles till the life gushes out, but all to no avail.

"Thus they seek to pease the ange

Of their gods that never hear, And they sacrifice their loved ones To relieve their dreadful fear. And they mulliate their be Thinking this the only way, And they suffer untold anguish;

How they need the light of day! Millions thus are valuty grasping, Struggling on in Nature's night Valuity seeking, looking, longing, For a ray of heavenly light.

. Who will go and hear the message That our blessed Saviour gave, How He, wounded, bleeding, dying, Gave His life their souls to save.

-D. W. Zook, in Young People's Paper.

WALKING ON THE WATER.

The Lord came to those disciples over the very wavea which constituted their trial. So He frequently makes llis pathway into our hearts over the affliction which is at the moment dis tressing us. No one else can do that, for in every one of our distresses there are elements which we must keep hidden from our fellow-men. But these are entirely known to Christ, and it is just through these secret doorways, that He enters into our souls and brings with Him His cheer and help.

Brother, is there no comfort for you here? The Lord makes your trial His very avenue into you spirit. Look out for Ilis coming then, and see that you give llim a right royal welcome when ile does appear. Still further, the disciples did not know Christ when He came, and aggravated their misery for themselves by supposing He was a ghost. il ave we ever mistaken Christ for an evil spirit? We have been in trouble, and matters as we think have come to a crisis, when something happens, which at first we judge will surely bring ruin upon us, and we cry out for fear. We are undone! The Lord hath forsaken us! We are utterly overwhelmed. But we wait a little, and in a wonderful way, we see that what at first sight seemed our undoing, has actually become our salvation.

liave you never had an experience like that? And as you heard the Master's voice saying to you, "It is 1; be not afraid," have you not had your fears put to shame and reproved by His favor? Brethreu, this night scene on the Galilean Lake was the rehearsal of much which is happening every day to the people of God; and if we studied it more closely, we should have far fewer didiculties about what we call the mysteries of l'rovidence.

When Christ comes and is recognized tle brings relief. The very recognition of Itim is a relief; for there is no real distress and no formidable danger to the Christian, while his Lord is nigh. The presence of the Master may not immediately still the tempest, but it will enable us to walk upon the waves. The man who can see Jesus in his troubles always keeps them under him. It is when he fails to keep his eye upon the Lord, that they threaten to over

wheliu him. In our doubts and fears we anticipate trouble and so let that which is immediately before us shut out from our hearts the lemembrance of the glorious promise: 'I will never leave thee, nor forsake thee."—Sel. L. M. J.

Sargon.

SENNACHERIB .- This was one of the

mightlest and one of the most boastful

of the Syrian kings. He was the son of

was a nation of warrlors. Sennacherib,

them, but desolation and death for the

conquered. They took city after city

by storm, till the cities of the Philistines

and the south of Judab were in their

power, and little was left to Hezekiah

but his capital, Jerusalem. Hezekish

tried to buy off the invaders by the pay-

ment of the former tribute, and other

lmmense and costly gifts, to obtain

which he stripped the gold plating from

the temple doors, and despoiled his

nacherib was not content with tribute.

He was marching against Egypt, the

only other great power in the world at

that time; and it was not safe to leave

such a fortress in his rear. He there-

fore divided his army into two corps,

one of which was to lay siege to Jeru-

salem. City after city of Judah was

burned as the army advanced. When

it reached Jerusalem, the Rabshakeh

demanded an unconditional surrender.

Hezekiah and bis people were in a

pitiable plight, as they feit unable to

stand against so grest an army, and

they bad forfeited the protection of

Jehovab by despoiling His temple of its

gold to pay the Assyrian tribute. The

king rent his clothes, and put on sack

cloth, and went into the house of God,

while his messengers sought out the

prophet Isaiah, to know what to do.

Both king and prophet prayed, but they

worked as well as prayed. The king

took counsel with his princes, built

walls and towers, and prepared arms

and shields, and encouraged the people

to be strong and courageous, and not to

DAILY READINGS.

Hezekiah's prayer. Isa. 38:1-8.

HIS CARE.

God holds the key of all unknown,

And I am glad; If other bands should hold the key, Or If He trusted it to me,

What if 10-morrow's cares were here Without its rest? I'd rather He unlock the day,

And, as the hours swing open, say,

d have the refuge of H is grace, While here below.

Enough; this covers all my want

And so I rest;
For what I cannot, He can see,
And in His care I sure shall be

Forever blest.

I cannot read His future plan,

But this I know, I have the smiling of His face,

2 Kings 19:8-19.

2 Kings 19:20-28.

2 Kings 19:29-37.

Isa. 38:9-22,

Psalm 76.

Psalm 46.

be afraid of the Assyrian king.

M. 'Nov. 7.) Refuge in trouble.

T. The Assyrian Invasion.

W. The Assyrian Invasion.

A song of deliverance.

I might be sad.

"Thy will is best."

Thanksgiving.

S. Reliance on God.

THE MARCH TO JERUSALEM .- Sen-

November 1, 1898.

SUBSCRIPTION PRICE. THE HERALD OF TRUTH, one duliar per year. Der Herold der Wahrheit, ene dollar per year. Borth papers to one address, \$1.50 per year. HERALD OF TRUTH & WORDS OF CHEER to one address, \$1.40 per year.

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e()hlo. Ohlo Mennonite. Ohlo Western Pennsylvania. 10. {*Indiana (Spring). | Indiana and Michigan District (Fall).

Western District.

13. Missouri.
14. Kansas and Nebraska.
15. Nebraska German.
16. Minnesola District.
(*Amish Mennonite.)

Monthly Calendar for November,

Sun.	Mon.	Tue.	Wed.	Thu.	Frl.	Sal.
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30			

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Our ministering brethren should not forget that in case they need Bibles or Bible reference books for themselves or worthy poor, they can get them here at cost, plus 3 per cent. for packing and handling, they paying postage or ex-

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CONFEDENCES.

The General Conference to be held this fall, has been appointed by the Committee, for Wednesday, November 2nd at the Holdeman church, one mile west of Wakarusa Indiana. Wakarusa is a station on the Wabash R'y. For those coming from the East good connections oan be made with the Wabash either at Detroit or Toledo. Those coming from the West will take the Wabash road from Chicago.

It is especially requested by the Committee, that if any minister or congregation has any special question or work to bring before the Conference, they should send it to the Committee of Arrangements, so as to enable them to make as full a preparation as possible for the work

The Committee of Arrangements are: D. J. Johns, Gosben, Ind.; Daniel Kauffman, Versailles, Mo., and D. H. Bender, Tub. Pa.

ANNUAL.

The Annual Meeting of the Home and Foreign Relief Commission will be held at Elkhart, Ind., on Friday, Nov. 4th. In connection with this meeting there will be missionary services on Thursday evening preceding. All are cordially invited to attend these services. All congregations who have taken active part in the work of the Home and Foreign Relief Commission are requested to send delegates to the Annual Meet-

The Annual Meeting of the Mennonite Evangelizing and Benevolent Board will be held on Tuesday Nov. 1st, at the Holdeman meeting house, the same place where the General Conference is beld. All bishops, ministers and others interested are cordially invited to be G. L. BENDER, Sec'y.

The Annual Conference for Nebraska, Minnesota, Dakota and Kansas will be held in the meeting house, two and a half miles south of Inman, McPherson County, Kansas, beginning at 9 A. M. on the 24th of October 1898 All lovers of the truth are cordially invited to be present.

CORNELIUS M. WALL.

A WOMAN'S PRAYER.

O Lord, who knnwest every need of mine, Help me to bear each cross, and not repine: Grant me fresh courage every day; Help me to do my work alway

O Lord. Thou knowest well how dark the way, Gulde Thou my fontsteps, lest they stray. Give me fresh faith for every hour. Lest I should ever doubt Thy power.

Give me a heart, O Lord strong to endure; Help me to keep it simple, pure; Make me unselfish, helpful, true In every act, whate'er I do.

And keep content. Help me to do my woman's share; Make me conrageous, strong to bear Sunshine or shadow in my life;

Sustain me in the daily strife To keep content. -Anna B. Baldwin.

WE rise by the things that are under feet, By what we have mastered of good and gain, By the pride deposed and the passion And the vanquished ills that we hourly meet. —J. G. Holland.

November 1,

in former lessons, Hezekiah was one of SUNDAY SCHOOL LESSONS the good kings. During his reign, B. C. LESSON VI.-NOVEMBER 6. 721, Shalmaneser, king of Nineveh, took HEZEKIAH'S GREAT PASSOVER. Samarla and carried the ten tribes

-2 Chron. 30: 1-13. Read 2 Chron. 35: 1-19. Memory Verses 10-13.1

GOLDEN TEXT.-Yield yourselves unto the Lord, and enter into his sanctuary .- 2 Chron. 30:8.

INTRODUCTION.

TIME-B. C. 728-697 was the time of Hezekiah's reign. This event probably took place in the first years of this good king's reign.

PLACE.-Jerusaiem and the land of Judah, with excursions into the northern kingdom.

THE KINGDOM OF ISRAEL -- At the time of this lesson the northern king dom was under King Hoshea, and it was just before the final invasion by Asseria which in three years ended in the destruction of the kingdom of

Assyria.-At this time Assyria was the most powerful kingdom of the world, under Shalmaneser IV.

PROPHETS.-Isaiah, 760-697; Nahum, 720-698: Micah, 750-710: in Judah; Hosea in Israel.

THE STATE OF THE KINGDOM .- The kingdom had begun to deteriorate in the latter part of the reign of the great and prosperous Uzziah, great-grand-father of Hezekiah, but it grew rapidly worse during the sixteen years of his father Ahaz, who has the reputation of being the worst of all the princes of the house of David.

REFORM BY HEZEKIAH.—The name Herekiah means "The strength of Jehovah." He was the good son of a bad father. He was reckoned one of the three perfect kings (2 Kings 18: 5.), the other two being David and Josiah. He was brave and skillful in conducting the affairs of his kingdom. He looked to the welfare of his kingdom, so his first work was to set up again the wor ahip of Jehovah aud reform the people He did not follow the evil course of his father but had the good sense to see and avoid the evil which his wicked reign had brought upon the nation.

DAILY READINGS.

M. (Oct. 31.) Hezekiah's good beginning. 2 Chron, 29:1-11

T. Hezekiah's Great Passover. 2 Chron. 30 : 1-13

W. Cleansing and sacrifice. 2 Chron, 30 :14-20. T. The feast continued.

2 Chron. 30 : 21-27.

F. Zeal and success. 2 Chron. 31: 1-8, 20, 21. A prosperous king, 2 Kings 18: 1-8.

5 The passover instituted.

Exod. 12: 3-14.

LESSON VII.-NOVEMBER 13. THE ASSYRIAN INVASION. - 2

Kings 19: 20-22, 28-37. [Read 2 Kings 19 and Psalms 46 and 48. Memory Verses 32-34].

GOLDEN TEXT .- God is our refuge and strength, a very present help in trouble.-Psa. 46: 1.

INTRODUCTION.

TIME.-Probably about B. C. 701, The chronology about this time is very uncertain.

PLACE.-In and around Jerusalem. KING HEZEKIAH.—As has been stated

HERALD OF TRUTH.

HINTON, VA., Ост. 19тн, 1898.--Оп the 26th of Aug., Bro. A. P. Heatwole and the writer left for W. Virginia, to labor for the salvation of souls. The brethern A. D. Wenger and Henry Blosser, overtook us the next morning. They had left Harrisonburg, Va., lat the evening before. On the evening of INVASION OF JUDAH.—Assyria at this the 29th we reached our farthest point, time was at the height of its power. It over 4 mountains and about 80 or 90 miles from home. Bidding us adieu their king, marched from Nineveh with after laboring together for sometime an immense army like the Huns and on the 3d of September, the brethren Saracens of later history. Their march Heatwole and Blosser left for home. was almost a triumphal procession for

CORRESPONDENCE.

After having done at least something for the Master, we hope, on Sunday the 11th of Sept., after services at the Miller church, I gave Bro. Wenger good-bye and started for home. Riding all the afternoon and all night, I arrived safely at home at 4 A. M., Sept. 12,thus riding about 250 miles in the saddle, over high mountains, along deep gorges, also seeing high and massive rocks, rippling streamlets and large clear mountain rivers. At the different places where Bro. Wenger labored, there were seventeen persons received into church membership by Bro. C. Good, who joined Bro. Wenger on the 24th. On the last of Sept., Bro. Wenger returned and held several well attended meetings in the valley, and after attending the Virginia Conference he left for his home in Pennsylvania, on Oct. 11. May the Lord bless the work is our earnest prayer.

JACOB A. HEATWOLE.

FROM CHAMBERSBURG, PA .- On the 21st of Sept., there arrived in our midst the brethren J. N. Durr and Aaron Loucks, and on the 22nd at the home of the bride, and in the presence of many brethren and sisters, Brother Durr and Sister Mary L. Kaufman were united in matrimony-Bro. Loucks officiating. May the richest blessings of a kind heavenly Father rest upon this union, and may the dear sister be a helpful companion to the dear brother as he goes about doing the work the Savior has enjoined upon him, is the prayer of the humble writer. Bro. Loucks preached three sermons

at as many different churches here, and then went to the eastern counties in this state. May God bless him and his labors, and also his dear companion who was with him. On the 14th of Oct, the conference of Franklin Co., Pa., aud Washington Co., Md. was held at the Chambersburg meeting house. Bishops present: Michael Horst, Benjamin Zimmerman and J. N. Durr. In the afternoon of the same day instruction meeting was held, there being one applicant for baptism. Baptismal and preparatory services on the 15th, and communion on Sunday the 16th. In ali these services Bishop Durr officiated. The meetings on Saturday and Sunday were well attended, especially on Sunday, when the large audience room could not contain all the people. The services were especially interesting, aud we were made to think, "Lord, it is good for us to be here." May God bless the words spoken by the brother so that many souls may be brought to Christ. Brethren, let us all pray that God may take out from among us aii envy aud malice, and make us His children indeed; so that we may go hand in hand, working for the blessed Master, and His name be glorified.

Bro. J. S. Sboemaker began a series of meetings and preached the Word to us. He has given us words of warning, admonition and truth. The hearers are indebted to God for the privileges of hearing, and for the light received. Every day increases our responsibility. Whether saint or sinner the more we receive, the more the Lord requires of us. Praise God for light. Pray for grace to waik therein.

One soul has confessed her Savior. Rejoice, ye children of God. Rejoice, ve heavenly host; for Jesus died to save AVERY ODA.

We feel certain that others are convinced of their need of Jesus, but have as yet failed to "acknowledge Him." The end is not yet. "My word shall

not return unto me void; it shail prosper in the thing whereunto I have sent it, Let us work and pray to the end that His word may be fulfilled in us, and in the perishing souls around us. God bless our brother who has so earnestly delivered God's message to us. May he look to Jesus for encouragement and

reward. OCT. 17 .- Since the writing of the above another young soul has come out on the Lord's side. We are sure God's Spirit is working in our midst. Again we rejoice with the angels of heaven over the salvation of this brother. Lord, biess Thy children everywhere, and give grace that they may shine for COR. the glory of Jesus.

STRANG, NEB .- Ou the 22d of Sept. 1898, Brother Bish. Joseph Schiegel, of Milford, Seward Co., Neb., came into our midst and held several meetings during his stay. We were very glad to see the dear brother come to us, sud hear him preach the word of God to us again. He also held communion services while with us, on which occasion every member of our small flock partook of the emblems of our crucified Lord. Thank God for His love towards us. May 11e bless the word that was spoken to us so earnestly by His servant, and may He send His ministers from time to time to the small churches that are scattered throughout different parts of the world. It has been over a year since we could partake of the Lord's Supper, and I for one think it is not best to put it off so long. So I pray, come oftener, dear ministers, and visit the churches in the land. It is so sweet to trust in Jesus. Joseph Kunns.

FROM JOHNSTOWN, PA .- On Oct. 8th preparatory services were held in the Biauch meeting house; six precious souis were received into church membership by baptism. May God help them to prove faithful, and may we older members remember them in our prayers. In the evening to have our lives correspond with Ilis there was preaching at the same place. Sunday (the 9th) several hundred brethren and sisters assembled at the same piace, to commemorate the death and sufferings of our Lord and Savior Jesus Christ, who died that we might live. The ordinance of feet washing was also observed. There were a number of brethren and sisters from Indiana and Michigan with us during this meeting. It was indeed a season of refreshing and should remind us of that great reunion in the world to come where we can meet those who were COR. near and dear to us, who are now in the Liu Dale. We expect to have preach

Mt. Zion, Mo.-On the 29th of Sept., great beyond trying the realities of the spirit world. Brethren and sisters let us remember one another in our prayers. LEVI BLAUCH. Amen.

> MIFFLIN Co., PENNA.-Twenty-two young people were received into the churches at Belleville and Allensville, on Sunday, August 21. Brother John K. Yoder, of Wayne Co., Ohlo, was with us several weeks and assisted at several of our communion meetings. preaching for us very acceptably. were glad for his visit and believe it was attended by God's blessings. Bro. Elias Rhiel also pald us a welcome visit in his Sist year and preached for us several times. The visits of these venerable veterans in the Lord's service were helpful and encouraging.

CONFERENCE IN IOWA,-Both the Church and Sunday school Conferences, held near Wayland, Iowa, were interesting and it structive. A few of the brethren the attended the conferences remained some days after the conferences, and through the instrumentality of the meetings held by them, twenty young souls expressed their willingness to give themselves to the service of God and become the followers of Jesus May God be with them and strengthen them in their good resolutions. Con.

GARDEN CITY, Mo., Oct. 12th 1898.-On Sept. 10th Bro. J. S. Shoemaker, of Dakota, Ill., came into our midst and heid a series of meetings, which lasted until the 25th and were both interesting and Instructive.

God used the brother as an instrument in applaining the plan of salvation so plain that five precious souls were made willing to confess Christ as their Redeemer and Saviour. On Sept. 22nd and 23rd, also 26th and 27th, our church and Sunday school conference convened, and a number of our brethren and sisters of the different congregations in this conference district came here and assisted us in making this conference one of the most interesting as well as edifying conferences we have ever attended, also one long to be remembered.

On Oct 4th Bro. Andrew Shenk, of Jasper Co., Mo., arrived here and stayed with us until the 5th. During his stay with us he preached several intruction sermons for the benefit of those who had lately renounced the world and made a stand for Christ. On Friday evening, Oct. 7th, they were received into church fellowship, by baptism Now dear Christian friends, as these young soldiers of the cross are naturally inclined to look to us who have been followers of the Lamb for sometime, as their gulding star, we should be careful word, so that the may be led into life eternal.

From VA - We have built a new meeting house this summer. It is near Linville depot, in Bishop Abraham Shank's district, Rockingham Co., Vir-The opening sermon was ginia preached in it on the second Sunday in September, by Brother A. Ileatwole, of Augusta Co., and Bro. C. Good, of Dale Enterprise, Rockingham Co., Va., to a large concourse of people.

The meeting house has been named

ing in it every second Sunday of each

We are glad that the Lord has pros pered us in the good work, and we pray Him to continue to help us, in Jesus'

We had a pleasant visit from A. D. Wenger, he preached twice in the new meeting house, and once at the Trissel meeting house, at the communion. He then left for Augusta Co. May the Lord prosper him in the good work.

JACOB GEIL.

GARDEN CITY, MO -The church at this place has of late been enjoying many rich spiritual feasts. For this we praise the Lord. We were made to feel the presence of His power at both the conferences that were held here. We are glad for the encouragement we received from our brethren and sisters of other places. We hope to be stronger Christians and more earnestly engaged in the work than ever before. For two weeks previous to the conferences Bro. J. S. Shoemaker, of Freeport, Ill., was with us conducting a series of meetings. The meetings were very helpful to all of us. Five souls were led to confess Christ as their Savior. May the Lord continue to bless the lahors of our brother to the ingathering of many more precious souls. On the 3rd inst Bishop Andrew Shenk came into our midst and on the 7th he conducted baptismal services, at which time the applicants were received into church

Besides these, three other applicants that have been worshipping elsewhere have within the last two months, heen received by letter. May all these dear souls that have started in the good work and that have come to make their home with us, hold out faithful and may they be instrumental in doing much good for the Master is our prayer.

Hinkletown, Lancaster Co., I'A., Oct. 20, 1898.-We have been much revived by visits of ministering brethren from Ontario. These brethren, Eli S. Hallman (and wife), Jacob Woolner, Bishop Weber and Deacon Eshleman, have preached to nearly every congregation in the county. May the blessings of heaven rest upon all special efforts; God requires a sacrifice before He pours out a blessing. On Oct. 15th, tifteen persons were added to the church at Groffsdale one was received from another denomi nation. An appropriate sermon was preached from Matt. 28:19, 20, by Jacob N. Brubacher, previous to the cere

May these dear brethreu and sisters become zealous laborers in the great harvest field, while it is yet time to gather and bring in the sheaves into the eternal Garner.

W. H. BENNER.

FROM DEEP RUN, PA .- On Sept. 15th, our congregation was favored with a visit by a number of brethren and sisters, from Waterloo Co., Ont. I're. Eli Hallman and wife, I're. Elias Weber and wife, Deacon David Eshle man, Sister Esther Eshleman and Sister Veronica Horst. Bro. Weber spoke in German, taking for his text 2 Cor. 5:21. "For He bath made Him to be sin for ns, who knew no sin; that we might be made the righteousness of God in 11im." Brother Hallman snoke in the English

langnage, from John 3:30, "He must rease, but I must decrease."

Bro. John F. Funk, of Elkhart, Ind., also visited us on Oct. 5th. Bro. Funk took for his text Col. 3:1-3. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set you affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." The brethren all admonished us faithfully, and urged us to keep close to Christ and the cross. May God bless the brethren in their labors, and help us all to become obedient followers of the meek and lowly Jesus. A. M. L.

MINUTES OF THE OHIO S. S. CONFERENCE.

The annual Ohio Mennonite S. S. Conerence was held at the Chapel meeting house, New Stark, O., Aug. 31, and Sept 1 and 2, 1898.

Session was opened on Wednesday evening, by singing "All hail the power of Jesus' name.'

Bro. Aaron Loucks followed with scripture reading and prayer. Organization:-Bro. D. H. Bender, of Tub Pa., was nominated and elected moderator by acclamation. Aaron Loucks was elected secretary and Bro. C. Z. Yoder and Bro. D. S. Yoder and Bro. C. K. Hostetler assistant secretaries; John Blosser, treasurer. Bro. John Blosser in behalf of the brethren and sisters, of New Stark, extended a hearty greeting and address of welcome to the Sunday school workers from a distance which was responded to by J. T. Miller, of Holmes Co., O., after which a number of the brethren gave short talks.

Bro. J. S. Coffman .- At the time of the first Mennonite S. S. Conference, of Ohio and Indiana, many of the older brethren had fears that the young people might go too fast, and get into the channels of worldliness. Earnest prayers went up to God, at that time in behalf of the conference, that it might prove a spiritual success. Let us not for a moment entertain the thought, that we do not need the same earnest desire, and fervent prayers, for the spiritual welfare of the present conference.

Bro. David Garber.-We need a revival in the work of the Lord, but it we desire to receive a henefit by coming here we must pray for the power of the Holy Spirit. Then we shall re ceive great blessings. Let us all be in earnest.

Bro, J. M. Shenk .- The things that we shall receive here depend largely upon what we look and pray for.

Other brethren, young as well as older ones, took part in the exercises, presenting some excellent thoughts. Evening session closed with song and prayer.

THURSDAY FORENOON.

Opening exercises by Bro. J. J. Warye. Bro. C. Z. Yoder conducted a class recitation, in which the brother was teacher and the conference the class. Bro. Yoder had announced the previous evening, the lesson for Sept. "The Death of Elisha," as the on to be used for the exercise. The brother gave some very good points in regard to some of the Important things to be taught, and gave a practical illustration of how to teach them. The class was next reviewed by Bro. Noah Thut, in a practical manner. Bro. S.

P. Yoder, made some remarks on the class recitation, and Bro. D. S. Yoder on the superintendent's review. Methods of instruction were next dis

(a) By lecture, Bro. John L. Yoder. (h) " question, hy Bro. John Hos-

tetler The advantages and disadvantages of both methods were presented by these brethren. Bro, Menno Shenk spoke on "Adaptation," and Bro. Daniel Gerlg on "Attention."

THURSDAY AFTERNOON.

Bro. C. Z. Yoder conducted a children's meeting before the regular conference exercises. Bro. Yoder always ems to be "at home" with the little folks and can interest them in a religious service.

Bro. A. Burkholder conducted devotional exercises of regular session in (lerman

The topic "Preparation for Christian Work," was next taken np. Sister Priscilla Allover, to whom the subject of "Home Training" had been assigned, not being able to attend, Sisters Anna Yoder, of Goshen, Ind. and Bertha Zook, of Topeka, Ind., kindly consented to give some thoughts on the subject. And from the manner in which they treated the subject, we were led to believe that they had had home training and experience in Christian work.

The readers of our church papers will probably have the benefit of an article on this subject from them.

Bro. David Garher spoke on "Heart Experience, or Conversion." Moses had to go through the school of experience in the wilderness, before he was qualified to lead Israel ont of Egypt. One great curse of the world to-day, is unconverted persons professing to be working for the Lord.

"Formation of Character," was ably treated by Bro. S. A. Kurtz. Parents are responsible for the formation of the child's character. Emotions must be acted out to form character. Good emotions not acted upon weaken character. Love should be the motive power of the parent over the child to acts of obedience. Parents should help children control their will. Sister Mary Etta Metzler read an essay "Christian Sociability," which has already appeared in print, The fifth and last topic under "Preparation for Christian Work," was Education." Bro. E. J. Zook gave valuable hints in regard to day school education, and Bro. John Bruuk spoke on the importance of education in the Bible school or Bible knowledge. ('losing remarks and prayer by George Ross.

THURSDAY EVENING

An inspiring song service was con ducted by different leaders; after which some time was spent in general talks on the formation of character; in which was clearly brought out man's proneness to imitate

The child imitates its parent. If the Christ life is in a low state in the older members of the church, the younger members are apt to imitate them. should imitate and become more like Christ

Forming character is shaping the will. To establish stability in character, our young people must be educated to it. Put the young man or young woman in places of instruction and training, where the flery trials of temptation are not so great. The needs of an educa-

tional institution among the brother hood were clearly brought out. Devo tional exercises (in German), by D. C. Amstutz. The brother exhorted us to look to Jesus for instruction and

"The Master calleth for thee," was the theme for the evening session, and the manner in which it was treated hy Sister Anna V. Yoder in an essay, and by the Brethren Samuel Stalter and J. S. Coffman, in able addresses, gave no one in the large audience any reason to think that they were excused from the Master's call.

Not every individual will receive the same call to night. Some souls here are called to forsake sin and accept Christ. But some have served the Master for years, and still 'the Master calleth for thee." 'The Master's call to the evangelistic work is for the lngathering of uls. His call comes to the minister to be faithful in preaching His word, and to give words of instruction and comfort to the many crushed hearts, who are yearning for words of enconragement; to the S. S. superintendent, to be more in earnest, more diligent in prayer to the S. S. teacher to talk to his unconverted pupils; to brothers and sisters to cross the waters of the deep blue sea to proclaim the gospel to the benighted eathen. The call comes to the aged man, to the aged woman to for sake sin and accept Christ. Middle aged man, wrapped up in the business ffairs of life, you are called to night Soon you will stand in the presence of the great I Am. Young and tender hearts, will you leave the sinful pleasures, fashions and follies of the world and heed His call? To the youth just crossing the line of accountability, the Master is now calling, will you heed? These and other calls were vividly and forcibly brought before ou

FRIDAY MORNING.

minds.

Devotional exercises by C. B. Brenneman. General topic of the forenoon session was "Separation from the World, or Danger Signals." Bro. Aaron Loucks spoke on the first

suh-topic, "In Business Relations." Paul admonishes Christians not to be slothful in business, because he saw the need of the admonition. Satan is making great efforts to draw Christians înto the world even in husiness relations. Dishonesty and deception are sin wherever found. Our people may be tempted to deceive, when marketing fruit or produce, hy placing the most attractive and best on top, and that of inferior quality underneath. Some seem to think It not so necessary to be strictly honest when dealing with large corporations; such as taking children on half fare when they are not entitled to it, taking the advantage in billing goods, defrauding the postal department. We should be honest not for policy, but from principle. A man may be honest as the business world would call it, and yet he all wrong.

Illustration: - The Saloon Keeper Hence we should not engage in business that is not ln harmony with Chris tian principles. We should endeavor to our promises, if possible, our words should be yea and nay. Deception in listing property to evade taxes ls very wrong.

These are some of thoughts presented by the speaker on the subject and by others in general discussion.

J. S. Coffman gave as a rule by which all our business should be conducted the one given by the Lord Jesus. viz.. "All things whatsoever ye would that men should do to you, do ye even so to them."

The second topic under "Danger Sig nals"-"In the Marriage Relation," was opened by Bro. J. S. Kanagy. The marriage relation was instituted by God One of the causes of the flood was the violation of the true marriage relation. We should not be unequally yoked with inbelievers-should marry in the Lord as Paul commands.

Bro. M. S. Steiner said, in part, that young people are in danger of first fallng ln love and then judging the char acter of the one loved, for which they are no longer competent. Love is fascinating; it charms and hlinds the judgment. Discrimination and judgmen should precede love. The hrother spoke against intermarriage of members of different denominations, for the reason that such homes were not generally ideal homes. Ministers are probably to blame for not being more outspoken on this

Sister Katie Newcomer read an essay on "Separation from the World in Attire," and "In Non-resistance" was discussed by Bro. Urlel Yoder, Sunday school teachers are responsible for not teaching more of this principle. There never was a law for war. Christ's kingdom is not of this world. The Lord's prayer and the golden rule were some of the points referred to hy the speaker.

The fifth sub-topic of the forenoon "In Formality," was opened by Bro. C. K. Hostetler. The hrother referred to the evils of formality in the Roman church in Luther's time, and the danger of the church drifting into the channel of formality to-day. We are apt to do things over and over without thinking what we are doing. He gave his experience in attending a meeting where no announcements were made previous to the meeting, and where no one knew what was coming next in the exercise believed much of the interest in said meeting was due to this informal way

of conducting it. Our Sunday School Conference is in langer of becoming formal hy adhering too closely to a fixed programme. It takes a strong man to hreak away from

formality. By referring to the sermon on the mount the brother pointed out clearly that formality was not Christ's way. Formal preaching does not reach the soul. We lose power when we get tied down to form-in Sunday school as well as other organizations.

Exercises of the forenoon closed with exhortation and prayer (in German) hy C. P. Steiner.

FRIDAY AFTERNOON.

The children's meeting, conducted by Bro. C. Z. Yoder, assisted by Bro. C. K. Hostetler and Sisters Lina Zook and Amanda Ehy was quite Interesting Sister Lina held the attention not only of the little children but of all present while she vividly described the condition of some of the little children in Chicago, and the strong, simple faith found in some of those young hearts.

"Mission Work" was the topic next discussed. 1st, "Prayerful Sympathizers," by Bro. Isaiah Royer. The hrother pictured to our mental vision the condition of mankind before Christ's time, and God's sympathy for fallen human-

instituted the mission work. While John Hostetler. many of ns have received the blessed light thousands, yea, millions are yet living in darkness who demand our prayerful sympathy. Why prayerful sympathizers? Because God commands us to pray. Because there is power in

To day while the missionaries are out in the field, let us express our sympathy for them by praying for them. world may stand against us, but It can not hinder us from praying for them.

(2) "Cheerful Giver" (widow's mite) by Bro. Eli Stoltzfus. The speaker on this subject had the undivided attention of the audience while he vividly and with eloquence, described the best gift to man, viz., Christ. The great contrast between the world in carrying on an aggressive war and the church ln spreading the gospel; the millions paid out for man's destruction and the pittance for his salvation; how to giveand why the widow was honored and blessed for giving her mite.

(3) "Consecrated Workers" was the subject of an essay by Sister Sarah

Sister Lina Zook next read an estay on "Home Missions," followed by Bro. M. S. Steiner with an address on "For eign Missions." The brother seemed to be stirred to the depths of his soul while speaking on this subject. It is quite probable that the brother will write an article on this subject for the HERALD OF TRUTH.

EVENING SESSION.

Praise service was conducted by the choristers of the Sunday schools represented, interspersed with profitable talks.

The hrethren, C. K. Hostetler, D. S. Yoder and David Garber, having heen appointed a committee on reso by the moderator, reported the following, which were unanimously adopted: Resolved, That we as the children of the living God, after seeing His Spirit manifested in our conference and being so vividly and forcibly reminded of our duties, are under renewed obligation to pray for one another that we may be more faithful in His service.

Resolved, That we individually will, by the grace of God, endeavor to bring at least one soul to the Master during the coming year.

Resolved, That we from a distance desire to express our heart-felt thanks to the brethren and sisters of this place, to the members of the neighboring churches and to the citizens of this com munity for the sacrifices they have made for our comfort, and for the openheartedness with which we have heen received in their homes.

Bro. D. C. Amstutz, of Marshallville, O., Bro. D. S. Yoder, of West Liberty, O., and Bro. John Blosser, of New Sark, O., were elected a committee on arrangements to determine the time and place of holding onr next annual Sunday School Conference.

Bro. Samuel Allgyer, of West Liberty, O., Bro. Samuel Miller, of Holmes Co., O., and Bro. C. Z. Yoder, of Weilersville, O., were elected an executive committee to arrange programme for the next annual Sunday School Conference, with the privilege of choosing two brethren to assist in the work.

Committee to confer with Indiana hrethren in regard to tent: Bro. Noah regarded by so many professed followers

A number of persons embraced the opportunity to speak in the open conference.

The exercises throughout the conference were interspersed with singing conducted by the brethren, Frank Thut, John Hostetler, - Thut and Sister Lizzle Detweiler.

The closing remarks by the moderator were followed by an appeal by Bro. J. S. Coffman to the sinner to turn to the Lord for salvation. One elderly person yielded to the call. A benedictory prayer ended the con-

THE SECRETARIES.

REPORT OF MENNONITE CON-FERENCE OF MISSOURI. The annual conference for the State

of Missouri convened at the Bethel church near Garden City, on the 22nd and 23rd of September, 1898. Bro. D. F. Driver read the third chapter of First Corinthians as an opening lesson. After appropriate remarks and prayer, the onference was organized with Bro. J. S. Shoemaker as moderator and the Brethren I. B. King and J. B. Smith as secretaries

Bro. Andrew Sheuk then delivered the conference sermon. He read Eph. 4:1-16 and took his text from Acts 15:6. In the course of his remarks he said in substance :

In order that we may receive the choicest blessings from this conference it is necessary that we are in a spirit of devotion and holy zeal from the very start. The purpose of this gathering is to inquire into, and discuss the methods of carrying on the great work which Christ has established and which He has delegated to man. His regard for His work and His concern for His workers are as great now as they were In Ilis owu time. Jno 15:17. This should remind us of our responsiblity and of the sacredness of our work.

Mo entous and weighty problems have confronted the church in all ages. Even among the early apostles questions arose that threatened the dissolution of the body of Christ. Judaism was then the great foe of Christianity. We today have to battle with perhaps a still more powerful enemy and that is spiritual wickedness in high places. It is this that has sapped the spiritual life out of so many of our sister churches and it is threatening the welfare of our own beloved church. If we would be a power for good in the world, we must keep in the unity of the faith. The spirit of dissensions is marring the effectiveness of our work as a church. Universal love is the underlying principle of Christianity. Do we get the real spiritual meaning of the doctrine of Non-resistance? It is to teach us not only to refrain from carnal warfare, but more especially it affects our dealings with our fellow man. Let us make this doctrine practical in our every day lives. The spirit of selfdefence has been gaining ground among those who profess to be non resistant Let us stand immovable on the principle of love to friend or enemy.

Swearing of judicial oaths worldly conformity are forbidden. If these things are engaged in spiritual power gives way. The reason we mention them is because they are dis-

ity in sending Jesus to save us. Christ Blosser, Bro. M. S. Steiner and Bro. of Christ. Let us not shun to declare the whole counsel of God. Modern Christianity is being blinded precisely in the same way as were our first parents, and where the "lust of the flesh, the lust of the eye and the pride of life" exist, spiritual life cannot dwell. Whenever Satan gets the people to believe that the church and the world can go hand in hand, his purpose is accomolished.

A Chris lan cannot shine if he imitatee the world. People say religion must he in the heart; yes, but as a tree is known by its frult, so our outward life and appearance show what we have in the heart. Religion affects not only the heart but the entire being.

The following ministers and deacons indorsed the foregoing remarks and ex pressed their intention to stand firmly on Gospel principles:

BISHOPS.

Andrew Shenk, Oronogo, Mo. Dan'l Kauffman, Versailles, Mo.

MINISTERS. D. F. Driver, Versailles, Mo. Joe C. Driver, Versailles, Mo. J. S. Shoemaker, Freeport, Ill. C. S. Hauder, Cullom, Ill. Peter Zimmerman, Roanoke, Ill. Andrew Miller, Holden, Mo. Henry Richener, Holden, Mo. Jno. Kreider, Palmyra, Mo. Benj. Hartzler, East Lynne, Mo. S. J. Johnson, Cherry Box, Mo. S. J. Miller, Garden City, Mo. D. Y. Hooley, Garden City, Mo. J. B. Smith, Garden City, Mo.

DEACONS.

Inc. Driver Versailles, Mo. I. B. King, Garden City, Mo.

The laity then hore witness to the truths presented by rising as a hody. The following questions were then taken up for consideration. We sub-

ion the disposal of each. 1. Shall this conference district endeavor to send out and support a missionary in the foreign field?

Resolved, That it is the conviction of this conference that we should encourage the cause of missions by our sympathies, our prayers, our means and our labors in every way possible. We consider it the part of wisdom to work under the leadership of the Mennonite Evangelizing a .d Benevoient Board.

2. What are the needs of our home evangel.stic field?

We recognize the following needs: (a) A church building at every place where we have an organized church. (b) The establishing of a Mission

anday school wherever possible. (c) A more liberal spirit of giving. (d) The preaching of the Gospel ln

neglected districts. (e) The appointment of a local mission board to consist of one member from each congregation whose duty it shall be to look after the needs of the churches and mission points in our dis-

(f) We recommend that our ministers preach at least one sermon on missions during the year,

3. Do we favor mission jointly with other churches?

Resolved, That we favor mission work with such other churches with which we can work in harmony at

4. Does our Savior command us to repeat the Lord's prayer in connection with every other prayer?

No. This prayer is to teach us the "manner of prayer" - how to pray rather than what to pray. It is to teach simplicity in pray. It is complete. It was given as a model for prayer and not as a form. Only true children of God should use this prayer. Never claim to be too holy to use it.

5. Is it advisable that our members act as delegates at, or otherwise give their support to, Union Sunday School Conventions 2

For an answer to this question see report of 1894, Question No. 5. Why are there so many backsliders?

How remedied?

We believe the following to be among the principal reasons: (a) The standard of Christian life is

not set high enough. (b) When applicants are received into

the church, they are not slways as carefully instructed as they should be. (c) Lack of prayer and sympathy for

the lambs in the fold. (d) Too frequent compromises with

sin and sinful practices. (e) Neglect of prayer and reading of

(f) Lack of trust in Ilim who is able to keep us from falling.

(g) Engaging in questionable voca-

(h) Engrossment in business affairs (i) Seeking ease rather than maintain ing a spirit of sacrifice.

(j) Inconsistent Christians.

(k) Lack of sociability among Christians and a consequent seeking for worldly associates by the weaker

d Neglect of engaging in active Christian work; by exercising we gain strength.

Remedy: (a) Offer up lives a living sacrifice.

(b) Read the Word and obey its teachings.

(c) Be instant in prayer. (d) B. present at religious services

whenever possible.

(e) Associate with God's people.

of In general remove the causes. 7. Is it consistent that our members

patronize fairs, by exhibiting stock, farm produce, etc. ?

Resolved, That we believe it to be inconsistent for Christian professors to attend or in any way patronize fairs or to support any institution that is known to resort to questionable means to draw

7. When grievances arise between members and they make no effort to right matters, what is the duty of the bishop or ministers in charge of such

When members have grievances against each other and make no efforts to right matters between them, as soon as the knowledge of the same becomes public, it is the duty of the deacon to endeavor to effect a reconciliation, When such efforts fail, it becomes a matter for the consideration of the church. The duty of the bishop or minister in charge is to see that these regulations are carried out. When one member has a grievance against another, it is his duty to go to that judividual direct, without publishing the same before the world. This must not be construed so as to restrict any one from seeking spiritual advice from any brother or sister in whose judgment h may have confidence.

9. What evils most seriously threaten the spiritual life of the church?

Among these evils we mention the following:

Irreverence, Indifference and Ease. Hypocrisy, Selfishness, Falthlessness, Worldliness, Modern Idolatry, Evil Literature, False Teachers and contamination with erroneous doctrines and practices, I'rlde, Formality and Formlessness, Evil Associates and in particular Satan disguised as an Angel

On motion a committee was sppoint ed to draw up a paper of rules and discipline for the governing and control of our conference district. After the committee had reported, the Rules and Discipline were adopted as read. It was then moved and seconded that the same be printed in pamphlet form,

SOME RELPFUL THOUGHTS.

1. We are to be spotless Christiansthe church member that is full of black spots cannot shine well.

2. The doctrine of Non resistance oheyed, is applying the love of God to

3. One can usually tell a foreigner.

We are strangers and foreigners upon the earth. Are we recognized as such? 4. We are not to be unequally yoked together with unbelievers. In secret organizations all classes are yoked to gether from "Praise ye the Lord'

ministers to the worst rogues. 5. The Lord cannot work well with a rusty tool.

6. The Christian like the moon shines by reflected light.

7 The Lord uses human instrument ality to carry on Ilis work; so does Satan. The spirit of love is the spirit of

9. "Man looketh at the outward appearance," therefore it is necessary that we are right outwardly.

10. Babylon expresses the natural con dition of the heart. It is the privilege of every true Christian to exclaim, "Babylon is fallen, is fallen."

Under "miscellaneous business" the following business was transacted:

1. Bro, Dan'l. Kauffman was elected to arrange questions for consideration at the General Conference:

2. On motion it was decided that each church organization elect a brother as a member of the Local Evangelizing Board.

3. The Brethren Joe C. Driver, 1. B. King and J. B. Smith were elected as delegates to the General Conference.

4. Said delegates were empowered to appoint substitutes in case they themelves could not attend.

5, It was decided that a question urging our conviction of the need of a new church song book be presented at the General Conference.

6. The visiting members offered a vote of thanks for the kindness and hospitality that was manifested towards them by the brotherhood of the Bethel

7. On motion it was decided that the next annual conference be held in Shelby County, Mo.

Bro. Dan'l Kauffman then gave a brief impressive closing talk. After the singing of a hymn and prayer the conference adjourned.

THE SECRETARIES.

REPORT OF IOWA SUNDAY SCHOOL CONFERENCE.

The second Sunday school conference for the State of lowa was held at the Sugar Creek M. H., near Wayland, Ia.,

Oct. 1st, 1898. Bro. C. Z. Yoder, of Weilersville, Ohio, was elected Moderator, and Bro. D. J. Johns, of Goahen, Ind., was elected Assistant Moderator.

A committee on queries was also chosen which included the following brethren: Daniel Graber, Noble, la., and Jacob Gerig, Smithville, O.

The first subject discussed was, am I a Sunday school worker?" by Bro. J. C. Koebel, Wayland, Ia.

(i) Not, why is my brother and sister, but, why am 1?

(2) We should work on all occasions. and not just when the "wind is favorable." The motive is more than the act

(3) The mission of Christ was to win souls; we are His brothers; shall we shirk? If children learn about Jesus, they will not learn about some other

I am a Sunday school worker to lead my children to God.

Work in the Sunday school because it ls following Christ.

2. "How to be a Sunday school worker and in what spirit to work." An essay, hy Sister Katie Nebel, Wayland,

Other thoughts were. Jeremiah could not stop preaching on account of the spirit; we ought to have the same

Pray, come, and take part in the work. Prepare the lesson and be filled with the Spirit. Simeon found the Lord in the temple, He is still there.

Tarry at Jerusalem for power. Be consecrated. Practice what you preach. 3. "What are the qualifications of a Sunday school worker?" by Bro. George Sommer Metamora III

(1) Love one another. (2) Be in earnest even if the fruit is long in coming.

(3) Grace.

(4) Get the Lord's power. A Christian life is one qualification. Acknowledge our mistakes and do hetter. Be sociable. Teachers must study human nature so that the teaching will not be too high. The teacher must sac

rifice, for "sacrifice is gold in heaven." 4. "How to make the Sunday school a success." An essay, by Sister Barbara

Eicher, Noble, la. Superintendent and scholars should work with each other. Parents should go with the children. Get the old brethren out from under the ahade trees.

Prayer by Bro. D. J. Johns. The afternoon meeting began at 12:30 with a children's meeting, lasting one hour. Singing and religious instruction were the features of the hour's work. Bros. C. Z. Yoder, Jacob Gerig, William Ropp, David Stutzman, and Henry

hner earnestly taught the little ones. 5. "What can you and I do to inter est others in Sunday school work? An essay by Sister Salome Yoder, Kalona,

Be interesting yourself. Be an ex-

Pray for one another. "The Christian's duty In Sunday school work," hy Bro. Andrew Eash, Amish, la.

(1) The superintendent must work. (2) Talk cheerfully to all present. (3) Invite them hack. (4) Give them a song book and a les-

help. Encourage the work by your presence and admonition. Pray for the work.

7, "Is it the duty of the minister to open the Sunday school?" by Bro. Jonas Litweiler, Ill.

This is the work of the Sunday school

The young brethren should open the The auperintendent should lead or he

has no example. The minister should open occasionally and thus encourage.

"Heart Power In Sunday school work." An essay, by Sister Lovins Gerig, Wayland, la.

"Alone, or with the majority," by Bro I W Zerbe Wayland, 1a.

If others want to desecrate the Lord's day we should rather be alone than not observe it. Like Luther, say, "1 stand on God's truth." Pray in company before you retire

even if there be scoffers. "One and God make a majority." Those who are alone have a hard path

way here, but blessedness hereafter. The hest Christian experiences are bought with the price of aching hearts and tears.

We need men with courage enough to stay by the everlasting truth.

Jesus is with us in all that is right: then we are not alone.

We need boys and girls that will stand on the Rock of Ages.

Prayer by Bro. Joseph Schlegel. The evening session was opened with einging by various leaders.

10. "The relation of the day school the Sunday school," by Bro. S. F. Gingerich, Wayland, la.

The results are of paramount import

Both are to shape souls for higher living. Reading is taught in order to give one the ability to digest God's word Geography informs us of conditions in other places where we may help. History acquaints us with nations that have fallen and thus warns us to shun the bad and imitate the good. Physiology teaches one to have a sound hody and

thus enables one to do more work. Knowledge is power, but it must be used aright,

Men without education have accomplished wonders, but we are glad that we had a Menno Simon.

II. "Hindrances to Sunday school work," by Bro. Christopher Orendorf. Disorder; not enough of the Spirit

and the life; speaking of things out of order with the work. Rain, mud, cold and heat are him

drances in some sections. Speaking to the children about neigh hors, and thus producing hard feelings. God aometimes sanctifies the hindrance

In some places the lauguage is a his drance to the most successful work. Language is worth less than the soul. is another hindrance that all ald endeavor to remove by the power

Closing prayer by Bro. D. J. Johns The following resolutions were

Resolved, That we as brothers and Resolved, I had we a holder and sisters of the Sugar Creek church extend our heart-felt thanks for the kind assistance during this conference, and render to God praise for the benefits derived.

R solved, That we, as visiting broth ers and sisters, express our gratitude to the Sngar Creek brotherhood for the expression of good feeling and kindness ing our stay with them

Resolved, That the good methods in Sunday school work here advanced he made part of our Sunday schools.

J. C. KOEBEL, Secretaries.

MARRIAGES.

1898.

PLANK - METZLER. - October 9th, PLANK — METZLER. — October 5th, 593, in East Lewistown, Mahoning Co., 5, by Bishop Jno. Burkholder, Bro. S. 6, Plank of Orrville, Onlo, and Sister Mary Metzler of East Lewistown, O. ry Metzler of Last Louister God's

YODER-BURKHOLDER.-On October 1898, near Ri tman, Ohio, by Pre. Amstutz, Daniel H. Yoder of the D. C. Amsturg, Dimer in Power Cong., to Amish Mennonite Oak Grove Cong., to Kate L. Burkholder of the Crownhill Mennonite congregation, Wayne Co., Onio. May God ever bless them in

"O Jesus gulde them safe this desert

O Jesus guide them.

And all the cares of life and love;
At length with joy Thy face to view
In fairer, better worlds above."
D. C. AMSTUTZ.

DEATHS.

HOCUSTETLER. - Elizabeth Miller HOCHSTETLER.—Elizabeth Miller sanora in Holmes Co., Ohio, April 19th, 1858, died in Marshalf Co., Jud., May 10, 1888, geed 70 years and 24 days. United the matrimony with Sanuel Household He 25 years; her husband preceded her to the spirit world in the part of the sanora control of the year 1813. Unto this after a war war war we leven children, seven sous and four daughters. The surviving relatives are nine children (five sons and four daughters) six brothers, one sister and seventeen grandchildren. She lived an exemplary Christian life. She was a member of the Amish Mennouite Church since her youth.

Dearest mother, thou hast left us, Here thy loss we deeply feel; But 'tis God that hath hereft us, He can all our sorrows heal.

Funeral services were held on Sanday at the residence where several hundr people gathered to pay the last respects to one of the old pioneer settlers in the vicinity. Text by D. J. Johns in Ger man, isa, 38:1. "Set thy house in order; for thou shalt die and not live, and by Jas. II. McGowen in English

HESS -On the 5th of August, 1898 1188.—On the off to August, 1898, at Penrose, Wniteside Co, iti., of heart trougle, Mrs. Michael Hess, aged 77 years, 8 months and 15 days. Mary Maguarena Eshleman was born in Manor Pap, Lancaster Co, Pa., Oct. 20, 1820. Here she resided until her marger 15 Maghael Hass, which track riage to Michael Hess which took riage to Michael Hess which took place on April 17, 1839. Twelve chil-dren resulted from this union, two of whom have preceded the mother to the spirit world, Benjamin dying on his tortieth burthady in Sate Haroor, Lan-caster Co., Pa., in 1881, and Michael Alaska, in 1891. Seven some ale moth-er's departure. In the West, Locating in less removed to the West, locating Jordan Twp, Whiteside Co., Ill, where they have since resided. Mr. Hess, the husband of the deceased, is now over eighty-three years old and in fair health. Mrs. Hess had been an invalid health, Mrs. Hess had been an invalid for nearly eighteen years, during which time she suffered a great deal from a complication of diseases. She was a true Christian woman, always alive to the duties before her and strictly con-scientious in their performance. She scientious in their performance. lived a noble, unsettish life, and daily anxiety for the welfare of her children almost amounted to a fault. She was a faithful and consistent mem-her of the Science Ridge Mennonite Church—a shining example of Christian character for her fellow members and thuse of younger years. Her sweet dis-position won for her the love of all who knew her, and her death is most sincerely mourned.

"Dearest mother, how we miss thee, Since thy face we see no more; Yet we hope ere long to greet thee On the fair, celestial shor

TROYER.—Orpha Troyer, daughter of Bro. John and Sister Sophia Troyer, near Emma, Lagrange Co., Ind., did Sept. It. 10. Lagrange Co., Ind., did Sept. It. 10. Lagrange Co., Ind., did Sept. It. 10. Lagrange Congregation of Trends and neighbors paid their last respects. Funeral services were held by Amos Cripe in Eng. Its from Av. 1. Little G. Christian German, from Jereminh 31: 13-17.

Jeremlah 31 : 15-17. All night long we watched the ebbing As if its flight to stay, Till as the dawn was drawing near

Our last hope passed away. She was the music of our home,

A day that knew no night;
The fragrance of our garden bower,
A thing all sm.les and light. Above the couch we bent and prayed, In the half-lighted room; As the bright hues of sufaut life

Sank slowly into gloom.

RENNER .- On the 26th of Sept., near Schrock, LaGrauge Co., Ind., Catharine wite of Jacob Renner, aged 40 years, 8 wite of Jacob Renner, aged 40 Jeans, months and 14 days. She was a tartuful member of the A. M. Church and had the pleasure of seein; her two otdest daughters coming out ou the Lord's side shortly before her death. Funeral at the Pleasant Valley M. II. on the 27th by D. D. Miller in Euglish and D. J. Johns in German from Jno. 11:28.

SHEOCK.—On the 8th of October, 1898, usar Flevna, Howard Co., hud, Fearleyan, daughter of Noah and Rebecca shrock, of cholera infantum, aged 1 year, 1 month and 2 days. Burled on the 9th. Services at A. M. meeting house by J. S. Horner in Eog 18th and E. A. Mast in Geoma from Psa, 16: 56. Fumeral was attended by a large concourse of people.

"The child is not lost, But goue before, To meet her friends On Canaan's Shore.

MOYER. - Catherine Honsberger Moyer, — Catherine Trouseled Moyer, wife of Aaron Moyer, was born in South Cayuga, Ont., May 24, 1813. She died at Campden, Ont., Sept. 17, 1898, aged 55 years, 3 months and 24 days. Sister Moyer was attleted for a days. Sister Moyer was afficeed for a number of mouths but through all her suffering was cheerful, and to the last, was fortified with taith in the Savior, Christ. Bro. Moyer could not attend Christ. Bro. Moyer could uot attend the funeral services at the meeting house mear Campden) on account of ill health. May God comfort hun and the two sons who survive our departed sister. Funeral services by J. F. Rit-tenhonse and S. F. Colfman. Text, Gal. 6:7. "Be not deceived."

FELLMAN.-Sarah Moyer, wife Wm. Fellman, passed away suddenly at her home uear Vineland, Ont., on Sept. 20, 1808. She was seemingly in good health and her sudden death was good health and her sudden death was a great shock to the community. Let it also be a solenn warning. Leaves a sorrowing the solen warning the solen warning the solen warning the solen warning to the solen warning the solen warning to the s

HORNER.—In Markham Twp., York Co., Ont., on the 14th of July, Elizaheth, wife of Daniel Horner, in her 71st year; buried on the 16th at Heisey's burying ground. Discourse by Pre. Samuel Wideman and Peter Baker, from John Wideman and Peter Baker, from John-11:25. Sister Horner was long a con-sistent member of the Mennonte-Church and we have reason to believe that she has gone to receive that cruwn which is prepared for all those who love the appearing of our Lord. M. R. Fietz.

THOMAS. - On the 23d of Sept., ln Cambria Co., Pa., of only a short illness,

Bro. Levi Thomas, aged 65 years, 9 months and 23 days. He was buried on the 25th at the Weaver M. H. Funeral services by Jonas Blauch and Starl Goldesperger Text 2 Tim 4: Sam'l Gindlesperger. Text, 2 Tim. 4:

SMITH.-On the 1st of October, Hollsopple, Pa., of only one hour's sickness, Harry, son of James Smith, aged 3 weeks and 6 days. Buried on the 2d In the Custer cemetery. S. G. Shetter. Text, 2 Sam. 12:19, the child dead?"

ROYER,-Sept. 29th, 1898, In Mahon ing Co., O., of cancer, Barbara, wife of Melchor Royer, aged 54 years and 11 mouths. Funeral at the Oberholzer shurch where services were Jno, Burkholder and David Leh-

YODER.-Near McVeytown, Pa., Oct. YOUR.—Near Met's eytown, ra., Oct. 4, 1889, Proceed Yoder, widow of Daniel Yoder, aged 88 years, 9 months and 9 days. In her youth, Sister Yoder turned to the Lord and was received into the Amish Menuanite Church of which she remained a faithful member through life. She knew how to he lirm in the faith and loyal to the church of the without helps without helps intolerant and in the fatth and royal to the choice without being intolerant and uncharitable toward those who did not see things as she did. The funeral services were conducted by John K. Yoer, Joseph H. Byler and John S. Yo-

YODER.-On the 6th of October, 1898, near Bertrand, Nebraska, Abner Yoder, near Bertrand. Actrasses, Anter Lova, aged 56; years, 4 months and 2 days. He was a member of the Old Amish Church from his youth and was much loved and respected. He was diligent in all his religious duties, and in observing the ordinances of the church. serving the ordinances of the charm. He had a stroke of palsy and lay speechless for about forty eight hours. He was buried on the 9th of October, A large number of people were present at his funeral. Peace to his ashes.

Wissler.-On the 25th of Aug., 1898, near Robrerstown, Lancaster Co., of lung trouble, Bro. Jacob B. Wis of long trouble, Ero. Jacob B. Wissler, aged 10 years, months and 2 days. He leaves a widow, aged mother and three sisters to mourn his departure, not as those who have leaves the sisters to mourn his departure, not as those who have leaves to the sisters to mourn his departure, and a confront will dry every tear, and a confront that will disper every fear and turn the heart to God in praise who in 11 is wondroms towe and ways could in a sistel abroad in the heart of once upon the brinks of death, looking to this mount of the sistel abroad in the heart of the sistel abroad in the leart of the property of the sistel abroad in the learn of the whose layor he found grace that in the interest of a great, Judge who has forgiven me all, and giving good bye to given me alt," and giving good bye to those around him, pressing his mother's hand the last, as though, looking into hand the last, as though, looking into the glories beyond, he would have her with him enjoying the bliss untold. It seems she mist have felt this, for she said to him, "I am soon coming." No doubt by faith she hears her Savior say, "Weep not," as did the wildow of Nam, while He proved His power to restore what death had taken away. How model more will be restored when llow much more will be restored when the Savior returns to earth, how much the Syvior recurs to earth, how agreater joy. Fineral services Ang. 29th, at Rohrerstown by Bish, J. N. Brubacher, Pre. John Landis and Pre. Benj. Hertzler. Scripture text, John H; 1-3. "Let not your heart be troubled," etc.

"Oh the bliss of loved ones, resting By the crystal river bright;

By the crystal river bright;
Neath the shade of trees inmortal,
Where no shadows dim the light;
Resting, resting, sweetly resting,
Where no shadows' dim the light,
JOHN W. SWARR.

BRENNEMAN:-On-the 8th of October, BISS, In Lancaster Co., Pa., Magdalena, wife of Christisn Brenneman and only daughter of Bish, Jacob N. Brubacher, daughter of Bish. Jacob S. Armadues, aged 28 years, 9 months and 2 days, she leaves, besides parents and 2 days, a sorrowing husband and the same of the one an infant, from our between the She was birded confort these sorrow-ing ones and help them to look up to

Him who can comfort the bleeding bearts, and heal all our sorrows.

Lonconsecter.—Sept. 12, 1898, in Lancaster Co., I'a., Bro., John Longe-necker died at the age of S1 years, 2 months and 25 days. He was a deacon in the Mennonite Church about 32 years and served fatthfully as long as he was able. His eyes part to be a served fatthfully as long as he was able. His eyes part to be a served fatthfully as long as he was able. His eyes part to be a served of the served to be a se raim Nissley. Text, 2 Tim. 4:7, 8. BY A BROTHER.

RAUCH.-Of cholera infantum and RAUCH.—Of cholera infantum and other diseases combined, Eva May and Aida Jane, only daughters of Henry and Emma Rauch. Eva died Sept. 8, 1893, agrel 3 years, 3 months and 2 weeks. She was sick one week. Ade died Sept. 9, 1803, aged 2 years and 11 days. She was sick four days and a half. They suffered greaty. They were laid to rest in one casket in the Stinton Mennonite grave yard, Sept. 11. Funeral services by J. S. Lehman, from Matt. 2:18.

"Ah! those little ice cold fingers. flow they point our memorie To the hasty words and actious Strewn along our backward track! How those little hands remind us, As in snowy grace they lie, Not to scatter thorns - but roses -For our reaping by and by."

Jounson,-Near Nappanee, Ind., on JOHNSON.—Near Nappanee, Ind., on Sept. 17, 1893, Sister Catharine Johnson, aged 67 years, 3 mouths and 10 days. She leaves a husband and four sons to mourn their loss, but their loss is her mourn their loss, out their loss is lest eternal gain. She lived an exemplary Christian life. She was a member of the Amish Mennonite Church since her youth. It was a sad occurrence to the family, it being the first experience of this kind that the sons had to pass themely. God's ways are not our ways. this kind that the soles had to pass-through, God's ways are not our ways. May they be resigned to Ilis will in this and in all things. May God bless them in their sad bereavement is the them in their sad bereavement is the prayer of the brethren. Services at M. M. H. in Nappanee by J. P. Smucker in German from Ps. 146:3, 4, and by Jas. H. McGowen in English from Matt.

ALVINE - Fanny Alvine was boru ALVINE.— Failly Alvine was bord by 1918 19, 1851, in Soureset Co., Pa., which was her home until 1880 when on the 18th of October she was uarried to Peter K. Thomas and during that year moved to Michigan which has been moved to Michigan which has been her home situe. She was a beloved member of the Mennonite Church of this place for over reventient years, temaining faithful till the Lord called her to her last home Oct, 5, 1898, aged 17 years, 2 months and 17 days. Funeral seriuon by Issae Weiver in Eigh and Peter Kein in German. Text, 1981 and Peter Kein in German. Text, 1981 and Peter Kein in German. Text, 1981 and Peter Kein in German. Ish and Peter Keliu in German, 1986, John 11:25, 26. The deceased sister had always enjoyed very good health until last April when she contracted a cough which ultimately led to her death. She had hoped and prayed to be cough which independ and prayed to be appeared to the appeared to be appeared to

cel that we can say with the joet (to to thy rest in peace,
And soft be thy repose;
Thy toils are o'er, thy troubles cease,
From earthly cares in sweet release,

Thine evelids gently close. Go to thy rest: and while Thy absence we deplote, One thought our sorrow shall begulle; For soon with a celestial smile

We'll meet to part no more

A HINDU GIRL LOOKING FOR IFSUS.

Slolen from her home a Hindu girl was carried to Calcutta, where she was sold as a slave. A rich Mohammedan lady bought her, and, as she was very pretty, brought her up as a companion and plaything. She had a happy life for years, until one day it came to her mind that she was a sinner and needed to be saved from sin. Her kind mistress, to divert her mind, sent for the rope dancers, and jugglers, the serpentcharmers, and all the amusements of which she was fond; but the little girl was sad as ever.

Since she had lived in Calcutta she had become a Mohammedau instead of a worshiper of Brahma, Vlshnu, and Siva, and so the lady brought a Mohammedan priest to comfort her. But, though she recited long prayers in an unknown tongne five times a day, with her head bowed toward Mecca, ber trouble was not removed. After three weary years of waiting she went to a Brahmau for relief, hoping, if she returned to the faith of her fathers, to

At lirst the Brahman cursed her in the name of his god, but as she offered him money, he promised to give her all the help he could. Every moruing, he told her she must bring to the temple an offering of fruit and flowers to Vishnu, and every week a kid of the goats for a bloody sacrifice.

In India every flower has its own meaning, and the flower that this poor girl brought to lay upon the altar meant a bleeding heart. She was so worried and troubled that she became quite ill. Ah, if she had hut known as you and I do, of the One who came to bind up the broken spirit, and who alone could give her rest and pardou!

At last she happened one day to pass a beggar in the street. You would have thought he was a strange looking beggar, with his turban wound round with strings of beads, his ragged clothes, his pipe and his wooden bowl. She had never seen just such a beggar before, and, as she dropped a coin into his wooden howl, she said almost as if thiuking aloud, "Ah, if even you could but tell me where I might find salva-

The beggar started. "I have heard that word before," he said.

"Where? where?" she asked; "I am sick, and I am afraid I am going to die, and what will become of me?"

The old man told her of a place where rice was given to the poor.

"I have it here" he said, "and they tell of Jesus Christ who can give salvation."

"He must be the one I want: take me to him " she urged.

"I do not know where Jesus Christ lives" answered the beggar, "but I can tell you of a man who does know;" and he told her of a Brahman who had given up his gods and was now a teacher of the new religion.

Weak and ill as she was, the Hindu girl started on her journey that very row? Were you free from the restric evening. She went from house to house inquiring, "Where is the man who will tell me where to find Jesus

No one knew, until as she was about to give it up, she was shown the house said Christ, "if you do whatsoever she songht, and met the tescher on the veranda. She burst into tears as she cried: "Are you the one who can lead me to Jesus? Oh, take me to hlm; for I he was not, for God took hlm." And

die without salvation?"

The good man took her lnto the bouse and heard her sorrowful story. "Now" she cried, "you know all, and where Jesus is, and I cannot wait longer

to see him." And how do you think the teacher led ber to the Saviour, who she hoped was waiting for her in that very house?

He knelt down beside her, and besought the dear Lord to open her eyes, that she might see and believe in Him, who was ready to give the salvation that she longed for, and as he prayed, the truth was revealed. By faith she saw the Son of God, and the Shepherd, who for so long had sought His child, folded her to His hosom, and she was at

It mattered little now whether life or death were her portion. She had found Jesus, forgiveness and peace, and henceforth all things were hers .- Mission Dayspring.

WALKING WITH GOD.

Is there not danger of our losing all glory out of our lives because we believe nothing which we cannot test by the senses?

Our ancestors were too superstitious, Every mystery seemed to them to con ceal a ghost. Now that science has done away with ghosts we are tempted in another direction. Materialism looms up to shut out our vision of the spirit ual. What is tangible is the only reality. Commerce stalks abroad, trampling out the lives of men. Money appears to open every door. We seem to hear the prophet of materialism saying "These be thy gods, O Israel." So, with many the spiritual is something to he endured, if not to he sneered at. Religion is a crutch on which to hobble into

Turn now to the early days when the beart was young, the mind fresh and open, and the ear attuned to the music of the spheres. Look at the patriarchs as they come up out of the mist of the early centuries. Their leader is Enoch. What light in his eyes! What glory on his forehead How transfigured his whole person! He comes as the representative of all the true sons of God, because he comes realizing his true relationship. "And Enoch walked with God." Here is religion as the patriarchs and the early poets understood it.

Almost the first thing involved ln a friendship is the choice that is going on. It may he involuntary, but it is no less real. God had chosen Enoch. Enoch had chosen God. God has chosen you. Ilave you chosen Him? Ah, is that not the weak spot ln our religious life? We have not made an out-and-out choice of God for all our days. Test yourself. Had you 300 years to live, how many would you spend in worldliness? Are you religious only on the supposition that you may die to mortions of custom and the demands of convention, whose society would you cultivate? Enoch walked with God be cause he chose to do so. He made God's will his will. "You are my friends,"

command you." Enoch's biography is short, but how suggestive! At the end it is said: "And

am going to die, and what shall I do lf over in Hebrews the writer says: "Enoch was translated that he should not see death; and was not found, because God had translated him." It would seem that the patriarch walked so close to God, and for so long a time that gradually the spiritual completely dominated the physical. You have seen faces shine with a spiritual light. Our Lord's hody was transfigured and shone with heavenly glory. And thus Enoch passed from earth to heaven. He passed from heaven here to the heaven beyond, walking all the while with God.-Ep worth Herald.

WEIGHTS.

"Let us lay aside every weight, and let us run with patience the race that is set before ns."

Ordinary race runners divest themselves of all that would in any measure retard their speed and chances for winning the prize, and Christians do the same in running for the incorruptible crown. Weights are those things that hinder Christlan life. They may be ungodly connections with Christless societies or even worldly churches, or with individuals, business of a nature God-dishonoring, Ill-gotten gains, or hoarded wealth, sinful hahits, and indulgences harmful to body and mind; pleasures of sin, conformity to the world, wasting substance that should go to the poor, and the spread of the Gospel, in sinful ornamentation and vain show, these with hundreds of others of like nature, fix the soul so that it can neither fly nor go to reach eternal

These all come under one head. One word takes them all in, that is unbelief. That is "the sin" that hatches all sins. The great crowd of witnesses which compass us about all helieved God That was the secret of Abraham making a sacrifice of everything, home, kindred native land, and Isaac, his son, and loved his continual, prompt, and cheerful ohedience to all God's requirements. Of Isaac and Jacob dwelling in tents in frugality, rather than in palaces in luxury, of Moses choosing reproaches and afflictions rather than the honors, treasures and pleasures all included in Egypt's vacated throne. Some people think Moses stepped down from the throne, but be stepped up to sit with Christ on His throne. Multitudes like minded have been tortured, mocked, scourged, imprisoned, stoned, slain with the sword, hurned, exiled, tormented and tempted, hut nothing could induce them to exchange the deserts, dens, caves and sheepskin garments for any of the valn things of earth. Hell and earth combined could not hinder their heavenly journey. Paul's exhortation is for us to do the same. He directs our attention to them and says, let u

"Let us lay aside every weight." Not only the hig ones, but the little ones, those of medium size and every weight. Some question the possibility of that, but Paul talked as if every prize winner must do it. He says, "So run that ye may obtain," and explains this is the way to rnn. Hunt around, look outside and inside and find if there is anything and inside and find it here is anything, or body, or bodies that in any way hin-der a Christ-like life. If so, "lay aside," disconnect. There is a great cry of union, hut disconnection is the first step toward the better country, or at least a necessay preparation for the beginning of the journey.—Word and Work.

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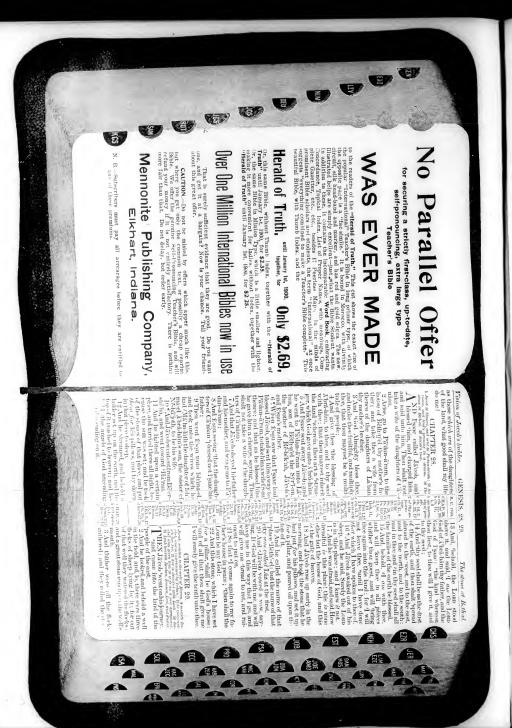
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ARRAM B. KOLB, Editor

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Contents of this number. A Letter of Tuanks.

A Lesson from the Life of John Hall. ntemperance, deport of the Missouri Sunday School Conference. Conference of B. W. Pa. District. The Newlected in the Cities.

Business \otices. Sunday School 1 essons. Correspondence. Fluauciai Report of M. E. & B. B. (Annual). 345

The Outlook for India.

Financial Report of M. E. & B. B (for Oct.) 34 India-a and Mic Igan Conference. Sunday School Conference at Martinsburg,

Secret Prayer. The B esseduess of Mourning.
The Philistines are upon Thee.
Marriages and Deaths. The Divine Purpose.

What you owe.

Some things the Christian "Ought" to do.

EDITORIAL NOTES.

Unthankfulness is one symptom of

That old serpent (Satan), like a "blue racer," retreats when Christians resist him.

Pride craves many things, does many foolish and selfish things; but avarice craves still more, and is more selfish.

The more you try to overcome evil with evil the less you succeed. Paul says, "Overcome evil with good." Rom. 12:21.

It is better to spend time in considering an action or a word than to waste livered to the saints. time over vain regrets over thoughtless words or actions.

our wrath, it means also that we should not let our anger rise with the sun.

entirely too much interested in the "fall" that when death overtakes us we can Illinois, Missouri, Kansas, Nebraska, election" which is to take place on triumphantly say, as did Paul, "I have Minnesota and other places. Many of Tuesday, Nov. 8. If any one is so much fought a good fight, I have finished my them visited the Publishing flouse and concerned about such elections that he course, I have kept the faith," instead is neglecting (until too late) the election of repeating that bitter wail found in ing in all the different departments, the following extracts: "I enjoyed my mentioned in 2 Pet. 1; 10, he is making Jer. 8:20, "The harvest is past, the We also had a number of meetings and trip very much. It has helped me in one of the greatest mistakes that man summer is ended, and we are not saved." our people were much edified and en my spiritual life. I have learned a sions to that of engaging in a calling B.o. J. S. Lehman and a number of and the earnest appeals made to them couraged to go on in the Christian way. which prevents one from making sure other brethren are at present in Georgia by the dear brethren who stand as I have consecrated my life to the Lord. the calling mentioned in the same verse.

about the Bible, and that even what little is known is so poorly observed.

Baptism.-Baptismal services were tion on Sunday, October 23rd, on which occasion seven persons were received into church fellowship by water bap-An old proverb says, "A wolf may

So long as there is no "renewing of the mind" (Rom, 12:2), the wolfish inclination remains, even though by reason of age or the dissipations of sin, the "tooth" may be gone. Religion is an excellent armor, but when men put it on simply as a cloak,

against the great day, when men's souls,

not their garmeuts, will be tried. that two bishops be ordained in Kansas, the brethren Tillman Erb and

When the Bible teaches that we The withered leaves falling from the conference, should not let the sun go down upon trees $t\!+\!11$ us that summer is over and that winter is coming. They also bring to Our Visitors .- During the past week giving, and into his courts with praise: mind the thought that the winter of we had a large number of brethren and be thankful unto him and bless his death is approaching, when we all shall sisters from different parts of the coun-It is possible that some people are fade as the leaf. May we all so live try,-from l'ennsylvania, Canada, Olio,

the world is that the professedly Christhird Tuesdays of each month, all and we herewith extend to all of them tian world, as a rule, knows so little persons desiring to visit the Sweet a sincere invitatiou to come again. Water lands can obtain the following rates, at Elkhart, Chicago or any of the principal points: One fare plus two doliars for home-seekers who wish to held in the Blooming Glen Congrega. go and return. Settlers who wish to remain can go for about two cents a mile. For further information address J. S. Lehman, Elkhart, Ind.

Those who seek to reform the world lose his teeth, but not his inclinations." to be removed whenever it seems conhence Christianity will restrain a thouvenient, it becomes the poorest article of clothing which the wearer can obtain, not, prohibit.

General Conference.-As previously announced, our first General Confer-Bishops Ordained.-In accordance ence was held on the second and third with a resolution passed at the late of November, at the Holdeman meetconference held at Roseland, Neb., ing house, near Wakarusa, Elkhart Co., Ind., and was attended by a large number of delegates, ministers and lay-George R. Brunk were chosen to members. The proceedings were inthe responsible position. May the Lord teresting and instructive, and perfect guide and direct them and bless their harmony prevailed throughout. This iapors so that they may be active labor meeting may indeed be considered as ers in the Master's vineyard and an epoch in the history of the church. staunch defenders of the faith once de- May God bless its work, and may the time not be far distant when all the conference districts and all the congre-Autumn with its red and gold is here. gations identify themselves with this ous. Let us give "thanks always for all

were pleased to see the activity prevail- vate letter we take the liberty to make couraged by the instructive teaching great many things, and feel greatly enlooking after the interests of the colony watchmen on the walls of Zion. We and want to do and be just what He

One of the most deplorable facts in at Lithia Springs. On the first and can assure them that all were welcome,

VOL. XXXV. No. 22,

Our Meetings .- On Tuesday, Nov. 1st., was the meeting of the Mennonite Evangelizing and Benevoleut Board which was well attended and the usual

routine of business attended to. On Wednesday and Thursday the General Conference had its sessions, with a large representation from the different states, and the house was well by legislation make civilization a cruel filled with those who listened with task-master. Legislation is good and eager attention to the discussions. Eveproper in its place, but when we try to ning meetings were held by the difstretch it beyond its proper limits, we ferent ministers at the several meeting force it juto the territory of another houses in the vicinity, and all seemed and far hetter and efficacious power- edified and interested. The Home and Christianity. Christianity teaches; the Foreign Relief Commission had its first law restrains. Christianity enlightens annual meeting at Elkhart on Friand guides; the law drives. Christianity day and Saturday. Reports of all the awakens a shame, an abhorrence of sin; conference and association meetings will be given in the HERALD later on. sand things which the law does not, can- The entire week was a very husy one for both ministers and members.

> It is good to return thanks to Almighty God on the 21th of November. the day especially set agart by the chief Magistrate of the land as a day of public thanksgiving and praise, but we should not wait until that time to express our gratitude to our heavenly Father for His mercies, peither should we expect to do all our thanking and praising on that day for a whole year. Every day should be a day of thanksgiving. While we are thanking God for the joyous things of life, let us not forget to thank Him for those things that seem griev-

"Enter into his gates with thanksname. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations." I'sa. t00: 4, 5.

A Good Resolution .- From a pri-

be led and guided aright."

We must say that for some time we have not heard such a ring of the true metal as the above words from our devoted sister indicate. God grant that many who have begun the Christian life, may from sincere hearts breathe forth similar sentiments and devote themselves to the faithful service of God as she has. We would say to every brother and sister, "Go and do thou likewise."

> "Follow the paths of Jesus, Walk where Ills footsteps lead, Keep in His beaming presence, Every counsel heed; Watch while the hours are flying Ready some good to do; Quick, while His voice is calling. Yield obedience true."

The Mennonite Evangelizing and Benevolent Board. For some time littie has been said about the work of the M. E. & B. B., and with the work of the Home and Foreign Relief Commission. Old People's Home, Orphans' Home, etc., the Evangelizing Fund has been left, to some extent, to fall into the back ground. We have even heard complaints that this Institution, which should without question be one of the most prominent ones of all our church institutions, had been neglected. So now that the O.d l'eople's Home is assured, and that the Orphans' Home, already doing good with a score of little ones to take care of and provide for, has also been prominently brought before the minds of our people, let us not forget the Mennonite Evangelizing and Benevolent Board,

The winter is at hand and brethren from various quarters are going out to the work. This always requires means. We have also two brethren that are soon going to the foreign field, and possibly three may go, and it will require some means to send these breth ren and establish the Home in I dia therefore we make an appeal to our people who have a love for the cause and are willing and desirons to help the cause, to contribute as the Lord has prospered them, so that the work may not fail for want of means.

The Evangelizing work so far has been well supported, and we believe the people will continue to uphold it, when they are informed that means are needed. Send all contributions to the Mennonite Evangelizing and Benevolent Board, Elkhart, Ind.

eral years past much has been said and representative of the kingdom of Christ written about missionary work in the on earth.

Him. I not only want to be a faithful been for many years; a number have contemptible things of this age; while of them, as to who and what they are, follower of Christ, but also a faithful been interested to such an extent that worldline s, worldly conformity, the and their tenets, we shall be glad to worker in His vineyard. I ask to be they have contributed considerable remembered in your prayers that I may amounts for the cause, yet with all this the pride of life are the highly esteemed men and women who were able and willing to go.

> But this important work has gained a new impetus during our late General Conference week.

A missionary meeting was held on Thursday evening (the 3d inst.) in the Elkhart meeting house and another on Friday afternoon (the 4th) and in answer to the earnest talks and prayers of those present four brethren declared themselves willing to take up the work, if the Lord should open the way for them. After the evening service a counsel of sixteen ministers, all except two of them being bishops, was called and an examination of those who were willing to go instituted. We have the hest evidence that the Spirit directed the work, and the result was that Bro. J. A. Ressler, of Scottdale, Pa., and Dr. W. B. Page, of Elkhart, should go. These brothren are already making preparations to go to India.

We have only time to give this brief sketch of what was done in this issue and we feel sure that all our people, interested in mission work, will rejoice that there is a prospect now that we will soon have laborers actually at work in the foreign field.

A Good Declaration.-The pledge held up by the "Epworth League" is indeed an excellent one, and while we do not favor that form of association in the church of Christ, believing that the church covenant should be broad and strong enough to hold all the members in all their places, we must after all give due credit to the sentiments contained in their pledge: "I will earnestly seek for myself, and do all that I can to help others to attain the highest New Testament standard of experience and life. I will abstain from all those forms of worldly amusement forbidden by the Discipline of the M. E. Church, and I will attend, so far as possible, the religious meetings of the chapter and the church, and take an active part,"

This pledge suggests to us three things, and these three things make up the devoted Christian life.

First. To seek after the highest standard of Christian life.

Second, To abstain from all forms of sin and unrighteousness, and deny oneself of all carnal desires and Inclinations.

Third, To have and manifest a pro-

my Savior every day and be more like are deeply interested in it, and have one's church, has become one of the such a sect and can give us an account lust of the flesh, the lust of the eye, and we were not able to find the workers, things even among many so-called Christians

Even among many of our so-called Mennonite people we find a coldness, a they are. There are many things that disregard and a disrespect for the church the word of God requires Christian that is lamentable.

The M. E. Church shows in her work a wonderfully strong adherence to her principles, her teachings, and her forms of worship, and she requires of her members and her converts an acknowlment of these things, and the Epworth League, which is an institution of that church, seconds this purpose, and even in the publishing and circulating of her literature she is very careful not to lose sight of this object, and this is, no success and her prosperity. When the Methodist Church reaches out and pushes her work it is, after all, if not primarily, at least secondarily, to build up and establish Methodism, because representative Methodists believe that their form of belief and worship are identical with the Gospel and the teachings of the word of God.

Now what can we Mennonites learn from this? We can learn to do the same thing for the Menuonite Church that Methodists do for the Methodist Church, Stand by your church, attend her services regularly, live out and defend her doctrines, maintain the ordinances and rules of order of your church, and strictly and faithfully obey and observe the discipline and whatever you do do first for Christ and secondly for the church, and your own church will he blest and will prosper and become a power for good to its present members and the world at large.

Oncer Religious Sect -People in this age of the world do "queer things," as well as believe "queer things," and we wonder whether the New York Press, from which the following article is quoted, has not done just about as "queer" a thing in publishing it as the people who believe and do what the article ascribes to them, or whether the writer of the article did not do a much "queerer thing," than the people he writes about. We call the article in question, because we live in Indiana, and are fairly well acquainted with the religious sects of the State, as well as those of Ohio and Michigan, and we do not know anything about such a sect, though it is possible there is such a sect, and that we do not know anything about them. But the fact that the article gives the sect no definite location. Foreign Mission Work -For sev- found respect for the church as the is an evidence that it is, at least, in a large degree, a "made up newspaper article." If we are mistaken we shall be

will have me. I want to live nearer to foreign field by our people, and many Churchism, or a special devotion to glad to retract. If any one knows of peculiarities that are right and scriptural; some of these things are peculiar to the Mennonite people, and this is the reason we are anxious to know who people to do that, to the world, are "queer," but that makes them no less gospel teachings. Who can give us the desired information?

> THEIR NAME IS "EVENING LIGHT," AND THEY KEEP TO THEMSELVES.

There is a sect known as the "Evening Light" scattered throughout Indiana, Ohio and Michigan. The families are not isolated, but form communities. No one is really leader, but in each community there always is a man who is looked up to. Although nearly all doubt, one of the chief elements of her are well to do, no attempt at display is eyer made. The homes are in one story houses, built about a house where the sect meet on Sundays. Where they have no meeting house they meet in the homes of the families, each in turn. They have no ministers. Each member of the sect says and does what he considers best for the community. When they meet at one of the homes, the host always has ready a good meal.

This sect wear peculiar clothing. The omen make all the men's clothes. When the baby boy's dresses are taken from him, he is clothed in the garb he is to wear for life. They wear trousers reaching to the ankles and boots to the knees. A waistcoat and a hat complete the outfit, except in cold weather, when an overcoat is added. Only heavy brown or black material is used in making the clothes of the men.

The young women dress in either black or bright blue and use no trimmings. Their aprons are always brown. Caubmere is the cloth used for dresses. The bonnet is after the sunbonnet style and has a skirt in the rear. Brown and black satin is used to make them. To keep out the cold of winter the women ear black cashmere shawls.

There are no barbers in the community. The hair is allowed to grow. These people never take part in politics, never go to court and don't have photographs taken. They never insure their property, and if one should lose his the others start him anew. The parents match the children as soon as they are born, and they are brought up in each other's company and are made to understand that they are to marry and aiways live together after they leave then homes. Children stay with their parents until they marry. The marriage ceremony consists of the bridegroom priting a ring on the bride's hinger and ther both drinking holy water. A big dinper is served, and in the course of it the young couple leave it and go to their home, which they find all ready. Where this sect originated is not known. The men are very fond of borses.—New York Press.

A LETTER OF THANKS.

[The following letter tells what a good paper or other good literature may We trust the earnest tone of the

letter as well as the contents in general will stir up some hearts to more earnest forts in the cause of Christ .- Editor.]

1898

SUMMERVILLE, MISSOURI, OCT. 18, 1898. Dear Readers:-I have just received a nice new "Herald of Truth" full of good religious reading. It is through the kindness of some dear one, nnknown to me, that I am now getting the "Herald." I have gained so much information from it, have been encouraged and revived by reading it, and have spent so many happy hours with it that I want to send my thanks to all the dear people who have put in their dollar or their mite for the purpose of sending the "Herald of Truth" to people that are not able to subscribe for it. It is the only paper that we get and words cannot express my thanks to you for it. God bless you all.

I wonder why so many dollars are spent for worldly, foolish and useless things when they could be spent for religious purposes and bring comfort encouragement to many a heart and home.

I live where I cannot attend Sunday school, devotional meeting or Young People's meeting, but I am going to try to organize some kind of religious se vice if I can get as many as six to help. If I succeed, many good pieces from the "Hereld" will be read I want every Christian who reads this to pray for me that I may be successful in all my undertakings to work for the cause of Christ.

From a Young Sister in Christ, NINA IRWIN.

> For the Herald of Truth PRIDE.

BY J. H. BAIR.

There are more earnest exhortations against pride, in the Bible, than against almost any other sin. Man seems so suscentible to it that he is continually cautioned against its evils. Moralists, socialists, and even the heathen philoso phers have realized what an undesirable quality it is. They, like we who look at through Christian spectacles, regard it as a degrading and degenerating quality, having its course downward. Pride had her beginning among the angels that feli, her continuance in earth, her end in hell. Pride is the perpetual termenter of virtue. It is the nger of Satan to buffet men. It signifies such an exalted idea of our selves as leads to self-esteem, and to contempt of others. The ways of pride are always grievous. Solomon says that there is more hope for a fool than for a man wise in his own conceit

Why should a man puff himself up who before his birth was-nothing, for many years after-weakness, in all his life-a great sinner, in all his excellencies-a mere debtor to God, his parents the earth and all its creatures. Upon these or like meditations, if we dwell and frequently retire to them, we shall see nothing more reasonable than to be humble, and nothing more foolish than to be proud. "God resisterb the proud, but giveth grace to the humbie." 'He that exalteth himself shall be shared" "Wherefore let him that thinketh he standeth take heed lest he fall." Let us not be lifted up by pride that we fall into the condemnation of the devil.

"Let us not be desirous of vain glory." "Humble yourself in the sight of God

honor is humility." "The Lord lifteth up the meek." "He will beautify the meek with his salvation." "Honor shall uphold the humble in spirit," "Blessed are the poor in spirit, for theirs is the kingdom of heaven." "Take my yoke upon you, and learn of Me, for I am neek and lowly in heart, and ye shall find rest unto your souls." "Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." "Whosoever therefore shall humble himself as a little child the same is greatest in the kingdom of heaven." Whosoever will be chief among you let him be your servant." "I have given you an example, that ye should do as I have done unto you," "The servant is not greater than his lord," "With all lowliness and meekness, with long-suffering, forbearing one another in love." "Charity vaunteth not itself, ls not puffed up."

HERALD OF TRUTH.

Let no man esteem himself above regarding these divine precepts. God forbid that anyone should glory save in the cross of our Lord Jesus Christ.

For the Herald of Truth. A LESSON FROM THE LIFE OF JOHN HALL. BY J. HORSCH.

Dr. John Hall, pastor of the Fifth Avenue Presbyterian church in New York and one of the leaders of the Conservatives in that denomination, recently died in Ireland where he had gone on account of delicate health. A certain writer in Harper's Weekly gives the following testimony which is well worth consideration.

"He was taithtul to a certain conception of the preaching office. That conception may be described as am hass adorial. He looked upon himself as an ambassador of Christ charged with a message. It was the steadtas labor of his life to deliver the message He appears to have thought far less of himself and of the rhetorical modes of delivery, than of the message committed unto him. He believed that message without mental reservation, and, with a single-hearted earnestness which appealed equally to men of widely different faiths, he spoke what he believed to be the truth, the whole truth and nothing but the truth, Hall had never gained fame as a rhetorician. His manner of speech had been singularly moderate, grave, plain, close to the facts of life and of the sort that common people can understand.

The editor of the New York Inde pendent remarked in a recent number that although John Hall was a Conservative and was known to preach only scriptural sermons, yet he had gathered a large and wealthy congregation, among whom he was much beloved. And another paper stated that pected to be delivered in some small ountry church.

An ambassador of Christ-this is what every Christian minister ought to be and what every true minister indeed is. There are, it is true, many ministers who have a different conception of the preaching office. It is in many instances difficult to decide what this conception may be. So much may, at any rate, be said that it is compara-

claim or opinion which is positively and directly harmful. This is, no doubt, the case when a minister is an extreme liberal. There are, on the other hand, many ministers whose discourses are indeed entertaining and often highly instructive, but their preaching is, nevertheless, not as of an ambassador of Christ. No one may take direct harm from hearing their discourses, for what is presented may be good as far as it may go and as far as the subjects presented are concerned; yet it is not evangelical preaching and is, in an indirect way, causing a great deal of harm. There is entirely too much of this sort of preaching. It is a signifieant fact that a minister who, like John Hall, conceives of his office as ambassadorial is looked upon as a peculiar man As far as the popular churches in the cities are concerned, ambassadorial preaching has indeed become rather

hearers; it means to preach of sin and repentance, faith and righteousness, sanctification and keeping the commandments; it means to preach the Gospel which Jesus and the apostles preached. A minister who manifests a dislike for these truths has himself - never experienced what these things really mean. Some would preach more about the Gospei truths, were they not afraid that the same might not prove attractive enough for their audiences Now, such men as John Hall, Moody and many others have unmistakably established the fact that the story of the cross is as attractive for men today as it ever was. There is a consciousness of sin and a longing for sal vation and an idea of the immense importance of these matters in every soul. So it follows that the Gos-

means to preach with a definite end in

view: the salvation and plety of the

so entertaining, and even good so far as they go. There is, after all, a hunger for the Word of God in the land, yes in every individual soul. There is a great work too for the ambassadors of Christ, be they ministers or laymembers. May we he faithful in the charge entrusted to ns.

nel is the most interesting and most at-

tractive thing man has ever known. A

minister who preaches something else

than the Gospel of Christ is a wolf in

sheep's clothing, be his discourses ever

Madison, Wis.

For the Berald of Truth INTEMPERANCE.

Among all the human vices, perhaps, intemperance is the most conspicuous disagreeable, besides being the most sinful, and bringing the most woe and sorrow to mankind. It leads to so many kindred vices of degeneraone would in Hail's church hear the tion that he who permits it to get its same sort of discourses as might be ex- grip on him will surely be a wretched victim, not to it alone, but also to those other deprayed habits which are akin to it. Vice, when once it gets its hold on you, will fasten you with a grip. stronger than iron bands, which it is almost impossible to shake off.

Whoever has been drunken or addicted to the cup has set upon himself a mark of lnfamy which he can never entirely cover over by virtue. "Sin

and he shall lift you high." "Before tively seldom to hear from a pulpit a apparent to us now, but it will crop out on posterity. That old principle of atavism, "The iniquities of the fathers are visited upon the children," etc., should be sufficient caution to turn us from the destructive vices and fol low in the naths of virtue.

O, that any man should defile the temple of God! We find in 1 Cor. that, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye

I do not think the present generation though we are opposed to inebriety, is earnest enough in trying to exterminate this evil, which has its stronghold in every city and hamlet of this great nation. Yea, it is protected as one of the institutions of this glorious country, under the banner of Stars and Stripes. All shame to us that we have one au thorized element in our government,

which must be the peril of our people. The seloon is the root of immorality It nips the strong germs of youthful Now to be an ambassador of Christ manhood, as it were, in the bud. Posterity will impute it to us that, "The fathers have eaten sour grapes, and now the children's teeth are on edge

Let us, who strive under the banner of the Lord never cease in the fray until we have wiped ont the existence of every saloon and drinking hole into which innocent feet are so prone to fall.

And we who are teachers and parents and all we who have the welfare of the children at heart, let us fortify them while young with atrong characters and sentiments of virtne, that they may be allurements of the Devil in that evil day

Let the mother beware when her son leaves home for the first time to take the responsibilities of life upon himself. Vice will entice and seek to ensnar him on every side. Let her weep and pray for him that is thus beset by sin.

The evil of intemperance can never be driven from the world by force of arms, but by pure hearts which inculcate into posterity an odium for all that debases. It was through woman that sin was brought into the world; it is through her instrumentality that it must be driven out. Let her realize this fact, and sow her potent seed for the final banishment of our greatest foe, intemperance.

REPORT OF THE MISSOURI AN-NUAL SUNDAY SCHOOL CONFERENCE.

The Annual Sunday School Conforence for the state of Missonri was held at the Bethel meeting house, Cass Co., on the 26th and 27th of September

The conference first joined in a song service after which Bro. D. F. Driver read as an opening lesson, Ps. 78:1,7, and followed by appropriate remarks and prayer. Bro. I. B. King then gave the welcome address, to which Bro. Andrew Shenk responded.

Next was the election of officers which esuited as follows: Bro. Dan'l Kauff man, Moderator: Bro. J. S. Shoemaker and Bro. J. B. Smith, Secretaries.

The first on the program was the reception of the reports of the different Sunday schools represented. These were encouraging thoughout. We were especially glad to hear that in several of always leaves a mark," It may not be our church organizations every member

was actively engaged in Sunday school

The rest of the forenoon was devoted to an open conference on the theme, Christian Fellowship and Consecration Service. This proved an especially in teresting and helpful part of the conference. The need of getting right with God was particularly dwelt upon.

The following are among the thoughts presented:

D. B. King: We have come together to partake of a spiritual feast. We are not here "to be seen of men," but to edify one another. We all need helpthis is where we may get new methods and new ideas of successful Sunday school work.

J. B. Smith: In the first place we must get into a right condition to receive a blessing. We must get right is the Lord's and the fulness thereof. with God. He is anxious that we receive a blessing and that His cause should prosper through us. Let us then at this time consecrate ourselves soul and body to Ilim so that lle can have llis way at this conference. Let us expect great things from God-according to our faith it shall be given unto us. Above all we need the Spirit.

To receive Hun in His fullness, we must be together with one accord and wait for Ilim. It is then and only then that He will come with pentecostal power. May the burden of our hearts be, "Speak, Lord, for Thy servant

Audrew Shenk: "The fellowship of kindred minds is like to that above." When this fellowship is become real with us we have fellowship with God. "Let this mind be in you which was also here have does not cease with this conference, but will last through all eternity. Let us consecrate our minds and our talents to Him at this conference, so that He may use us all to His glory.

J. M. Kreider: A consecrated person is one that is separated from the world can have true fellowship with each sacrince, not only wholly but holy. Let us remember that we are the temples of the Holy Ghost.

L. J. Johnson: As in worldly institutions so in spiritual it takes unity of purpose and action to give power. "In union there is strength."

D. Y. Hooley: By one Spirit are we all baptized into one body. We will then have no fellowship with the unfruittul works of darkness. Let the feeblest of this conference body consecrate himself fully to the Lord feeblest members are often the most need tol. Let us use our lips to speak for Jesus, our hands to werk for Jesus and our feet to run for Jesus.

third Voder : If we walk in the light with one another. A godly lite and walk are necessary.

J. S. Showmaker: We are not here to glority selt but God. It is easier to talk and make good resolutions in a place like this than it is to carry them out in our daily lives. Let us make these things our talents our hearts and our bodies, have fellowship with one another. Let us wait on the Lord by tarrying at Jerusalem and then let us say like Isajah, "Here am I, send me," We as a body may be compared to a great building. Some stones in a building strangers are accommodated. He should

building needs a foundation, so some stones need to he placed out of sight, others are used to walk over. Let us be willing to be placed anywhere in this building. Let us be willing to bear the hurdens of others or even be walked

D. F. Driver: Foolish jesting and other unconsistencies hinder God's blessings. We cannot raise others higher than we are ourselves. Christ is the standard. Let us uplift that standard. We learn a grand lesson of consecration from Moses. When he demanded that l'haraoh let his people go, l'haraoh consented if he would leave the flocks and herds with him. Moses said No; we school teacher's theme. will take all, that everything may be consecrated to the Lord. "The earth

A. D. Driver: Slowness of speech does not prove lack of consecration, neither does it follow that those who can talk most fluently are the most consecrated. It is those that are fully given

C. S. Hauder: We sometimes fail to understand what consecration means. l'aul is an example for us. Are we willing to suffer for Christ's sake as he did? Suffering is a sure test of the genuineness of consecration.

Jessie Weaver: When we are in fellowship with Christians we are in fellowship with Christ. We are here to reason with one another. There is a great responsibility resting upon us as Sunday school workers and we are in need of help. Let us ge, all the good we can at this conference, so that we may become so full that we cannot conin Christ Jesus." The fellowship we tain all when we get back to our places of duty. May the love of Christ constrain us to do better work for Him.

C. K. Hostetler: If we are truly con secrated we are down upon bed rock. We must first have fellowship with Christ and the Father before we We are to present our bodies a living other. We cannot have fellowship with Christ and the world at the same time. Christ said. I would not that ve have fellowship with devils. We must be separate from the world, so let us not

marvel if the world hate us. L. J. Miller: Christians fellowship in the light, the world in darkness. Do we let our lights shine when with the world? Our conduct when with the world shows whether we are really con secrated to God. To be fully consecrated we must be rid of self.

After singing "Curistian walk care fully " Bro Hooley led in prayer and the forenoon session was closed.

AFTERNOON SESSION.

Bro. L. J. Johnson read as an opening as He is in the light we have fellowship lesson Acts 17:16-31 and led in prayer. The first on the program was "The Successful Sunday School." This subject was sub divided into (1) The Superintendent, (2) The Teacher, (3) The Pupil (4) Infant Class Work.

Bro J. C. Driver spoke first on "The Superintendent," The following practical. Let us consecrate our riches, thoughts were presented: The Superintendent should be in his place, i. e. he all belong to the Lord. If we have should be punctual and should be presmade an entire consecration we will ent at every meeting pertaining to the welfare of the school. ile should see to it that such meetings are properly conducted. He should try to get every body to work. He should be a light to the school. He should see to it that

are not as conspicuous as others. A study his Bible and pray much for the welfare of the Sunday school.

"The Sunday School Teacher" was next described by Bro. Jessie Weaver. He said in part: The teacher should be punctual, faithful in his duties, should study the Word that he may know how rightly to divide it. He should have his work at heart and teach from the heart. He should be filled with the Spirit. We cannot lead others to Christ if we are not ourselves led by Christ. Teach not for honor; he careful that your conduct does not hetray you; lose no opportunity in trying to win the unsaved ones in the class to the Master. "Thy Kingdom come" should he the Sunday

Sister Addie Yoder next spoke on the Successful Sunday school pupil. Need of preparing the lesson was especially enforced. Begin studying your lesson before Saturday evening or Sunday morning. The pupil can do much to increase interest and attendance by personal efforts. Many have been brought to Christ through earnest

Sister Loma Dettweiler then read a paper on "Infant Class Work." What we learn in infancy goes with us to the grave, hence the importance of the subject. Tell the little ones about Jesus, they all like to hear that dear name, prohably because He so tenderly laves them and invites them to come to Him. l'arents and older ones should be careful not to contradict in word or act what the children learn on Sunday. The S. S. is pre-eminently an institu tion for the children; here they are influenced more than at the regular services. "Feed my lambs" is a divine injunction. Even David finds time to devote to children. In Ps. 34:11 he says, "Come ye children, hearken uuto me, and I will teach you the fear of the Lord." What we teach our children will decide largely what our church will

be in the next generation. A general discussion followed during which many other good thoughts were presented. We will briefly state a few: The superintendent should be in touch with God and with the teachers. Teachers' meetings help teachers to teach the same things. The successful Sunday school is a mission Sunday school. Teach the child by example as well as by precest. Bring babies to Suuday school. Best teacher should be given the Infant Class. Do not trifle with the lives of the little ones by giving them a poor teacher.

Sister Ora Parsons next read a paper on "The Sun lay School Teacher's Duty other than Teaching." A great part of the teacher's work is outside of the class work. (1) The teacher should lead an exem lary Christian lite. "A tions speak louder than words. (1) The teacher must prepare his lesson thoroughly. (3) He should visit his punils and especially those needing special care. (4) He should do personal work for the unconverted ones. (5) He should look after the absent ones. ascertain the cause of absence and

remove it if possible, Bro. A. D. Dilver spoke on the same subject as follows: Invite to Sunday school any that are not attending any place. Pray to God that His blessing may rest on your labors. Co-operate with fellow-teachers and the superint ndent. Have the soul's salvation of every pupil at heart.

In the general discussion the following thoughts were presented: Live what you teach. "How can I hear what you say if what you are is in my ears.' Don't be partial, don't stimulate pride in pupils. Be sociable and kind to pupils through the week. Importance of personal work was insisted npon. Moody was won to Christ through the personal effort of his Sanday school teacher. "Cast thy bread upon the waters and thou shalt find it alter many

November 15,

"How Parents may help or hinde Spnday School Work" was the next subject discussed. The first speaker was Bro.Gid. Yoder and he was followed by Sister Nannie Hershey on the same subject.

Parents should live consistent Christian lives and thus be an example for good to the young. They hinder the work by disintere tedness, by doing nothing, by idle talk, by com, laining about officers and t-achers and by not attending themselves. They should never allow any work to prevent their chil dren from attending Sunday school, They should say "Come," not "Go." They should pray during the week with their children for the success of the Sunday school and its workers. They should help the children get their lessons. They, should be models rather than critics. Staying at home to "rest" is a poor excuse. The success of the Sunday school is largely dependent on the co-operation of parents. The afternoon session closed with prayer by Bro, Peter Zimmerman, of Hinois.

EVENING SESSION.

The opening exercises were conducted by Bro. J. C. Driver. He read Ps. 27 and led in prayer. The first subject on the program was "Hindrances and Danger Signals." This was subdivile i under five heads.

Bro. Pius Hostetler first spoke on "Evil Associates." We become largely like those with whom we associate. A ch ld's life is molded to a great extent by its first associates. These are its parents. They often influence their children in a wrong way and thus the tree is bent in a wrong way and will likely grow that way. 'I he child's next associates are the neighbors' children. Care should be taken by the parents that their chuden are not runed in this way. Town is a good place to make money, but a por place to raise a family. The next place, and one in which the character of the child is molded perhaps more than in any other, is the school. Many children are ruined for life by the evil they have learned from their scheo.-n ates. Avoid evil associates. Shun the company o Salan in whatever form he may come. He came to Christ and he will come to even the best of II:s followers.

Si-ter Nancy Hartzer next read an es av on "Sunday Desecration," The Saubath was not given merely a- a day of rest, but also to be kept holy. We should begin the day with prayer. By rising late we rob ourselves and God of holy time. Assembling at the honse of God must not by neglected. Some member of the family staying at home to prepare a sumptnous dinner is wreng. Let us be Marys rather than Marthas. Inclement weather is generally a poor excuse. Pieasure seekers seldom stay at home on account of bad weather, much less should blessing reekers. Some reverently attend the honse of God in the forenoon and in the afternoon you hear them talk about their secular affairs or other things even less justifiable. The afternoon is as sacred as the forenoon and should he spent in holy conversation and in trying to build one another up in the most holy faith.

Bro. D. Y. Hooley next spoke on

1898.

things, so they must not be looked to for support. Only free will offerings are acceptable to God -"freely ye have received, freely give." "The Lord loveth a cheerful giver." "The sacrifices of the w cked are an abomination to the Lord." An infidei once said, Your Lord must be badly in need of money that you resort to such schemes for raising it. What would we think if Paul had made an ice cresm festival to raise money for the poor churches! Never lower standard of Christianity in order to induce the world to attend services. The spirit manifested at such places is not the spirit of Christ. "Worldly Amusements vs. Christian Enjoyment" was next discussed by Bro. Andrew Shenk. By worldly amusements we mean any gratification that leads us away from the true principles of Christ. Pleasure trips on the Lord's Day sre worldly amusements, and no trne Christian will indulge in them. Our conversation should be such as becometh a follower of Christ. Engaging in foolish talk in order to amnse is inconsistent and we are held accountable for so doing. Christians should not attend fairs, horse races, circuses and theatres. There is no la-ting benefit to be derived from these things. The Christian always suffers from them. vice of Christ and need not share in to use the word. His food should be denials they had to make, He said these things have I spoken unto you that your joy may be full." The reason so many Christians' joy is not full is because they seek pleasure elsewhere. The true Christian's joy in one week is sinner. His joy is enduring; it is unspeakable and full of giory. 1 Pet.

Bro. J. S. Shoemaker spoke on "Tobacco." Some arguments given for its use refuted.

(1) All things were created for our good. Gen. 1:12. Ans. So they were, but smoking and chewing is not for our good. It must have been created for some other purpose.

t2. The Bible does not specially condemn it. Ans. Neither does it dancing, horse racing and card-playing.

(3) Father and grandfather used it and they were good men. Ans. They were human and made mistakes. Let ns imitate their good qualities, but not their mistakes. Christ would not smoke,

(4) I use it as a medicine. Ans. Has a physician recommended it? If so, has it cured you? If it has, why continue using it? If not, the medicine must not be good. The great Physician can cure you.

(5) It is nobody's business if I do use Ans. It is somehody's bu-iness. With the money you are thus spending you might help some one else into the

do all things through Christ s rengthening you, even hreak off using tobacco. Further reasons why you should not

(i) It is useless. It gives no nourishment to the body or mind, but weakens them. It is filthy and we are to cleanse ourselves from all filthiness.

Festivals, Picnics. Ice Cream Socials, (2) It is setting a bad example. How etc. The Word of God is against these can you advise your sons not to use it if you yourself are using it? (3) It is spending the Lord's money

for that which is not bread. (4) The motives prompting its use are not right. Using tobacco nearly always begun in youth, usually to "show off,"

This spirit is of the devil. (5) It is a violation of the golden rule. Husbands, would you wish your wives to use it? Young sisters, do not allow any young men to win your affections if they use tobacco.

(6) It is not thankfully r ceived. Did you ever offer thanks before taking a chew?

(7) We are to greet one another with a holy kiss. It is a question with me whether a kiss stained with tobacco can

he a holy kiss. The next subject on the program was, "The Young Soldier and 1 is Sword." The hrethren D. B. King and H. E. llorst brought out the following thoughts: All may enlist under the banner of Christ and become soldiers of the cross. The Christian soldier needs to put on the whole armour of Christ. His uniform is the robe of righteousness. The Word is his sword. To become valiant soldiers of the cross, preparation is necessary. Tarrying at Jerusalem is the great requisite. As the The devoted child of God will find in- soldier must know how to use the sword, finitely greater enjoyment in the ser- so the Christian soldier must know how worldly amusements to spend his time. the hread of life. The soldier should be After Christ had told His disciples of the able to give a reason for the hope that is within him. Keep the sword free rom rust by frequently using it. The sword is needed to ward off the enemy. Christ used the word effectively when tempted. 'It is written" defeated Satan every time. The natural man does not worth more than that of a life-time of a receive the things of the Spirit. We must be spiritually minded to understand it.

After singing "A Soldier of the Cross," Bro. C. K. Hostetler offered the closing prayer.

TUESDAY FORENOON SESSION.

The devotional exercises were conducted by Bro. C. S. Hauder. The first to ic on the program was "Fifteen minute talks on Helpful Factors." Bro. Jerry Weaver first spoke on "Singing." Singing is an important part of divine worship, but it must be with the spirit and understanding. The heart must be in the singing to make it effectual. Sing and make melody in your heart to the Lord. Paul and Silas through song and prayer converted the keeper of the prison. So singing often reaches a soul that preaching will not reach. Good singing adds much to the interest of the Sunday school, Have your mind on the work s sung and do not use the Lord's name in vain when you sing.

Sister Emma Shepp next read a paper on "Sociability." A true Christian should possess a cheerful disposition. He should be uo respecter of persons. He should continually seek for an opportunity to show kindness to some-

(6) I can't break off. Ans. You can one needing sympathy. Christ is a model for us to follow in this respect. He went about doing good. When strangers come to church or Sunday school we should not look at them in a shymanner, but should greet them with a warm handshake and a "God bless you." Sociability should he a principle of the heart and not merely an outward form. Much good might often he done and many souls won to Christ if Christians were more sociable.

Sis er Mollie Shank followed with an essay on "Punctuality." God has a time for everything and He is always prompt in carrying out His purposes. Solomon says, "To everything there is a time and a season to every purpose in heaven." Every duty should be performed as soon as it presents itself, otherwise some duty will he left undone. The Sunday school teacher or superintendent that is interested in the welfare of the school will be there on time. Coming late disturbs the school and hurts the one coming late. Parents must be punctual if they wish their children to be punctual.

Bro J. M. Yoder spoke as follows on "Lesson Helps." The record of the Sunday schools using Lesson Helps is an evidence that they are beneficial. Most of us like the Ethiopian need some one to unfold the Scriptures to us. This is the design of the Lesson Helps. They are pr-paraed by competent men. These men have access to the best commentaries. They give more time to the study of each lesson than could be given by the teacher. They are men of good judgment. The Lesson Helps encourage (not discourage) Bible research. They should be used as helps and not as props. liave helps to suit all grades of pupils.

Bro Dun'l Kauffman then spoke on the Library question as follows: Not all libraries are helpful libraries. They must contain the right kind of literature and then they cannot help but prove helpful if read. The mind grows u; on what it feeds-trashy literature will make trashy boys, so good literature will make good boys. Parents do a positive injustice to children if they do not give them good literature to read at leisure hours. We recommend the following: (1) The Bible. (2) Church pap-rs. (3) Good religious books-these should be suited to the age of the reader. Most families are of limited means, hence the advantage of having public libraries. We advocate a library for every Sunday school. The books should be sound in doctrine and every book that enters the library should be first examined by a committee of competent judges. Not all books need be bought. If you have some good books at home that you have read through, donate them to the library, but don't don ite any that you yourself don't like. Good religious books are a powerful factor in indoctrinating the principles

of the Bible. A general discussion followed these talks at which time many more good thoughts were presented.

The next subject was, "In what way can we best enlist Church Members lu Bro. J. M. Sunday School Work." Kreider spoke on this subject. The following thoughts were presented: Such a topic should not be needed on a program. Every parent should feel it a duty to he at Sunday school. It they do not come, visit them and remind them of their duty, tell them they are 10-

sponsible for what they might know; they miss something by not attending. Tell them that by coming they can at least preach by example. Make the Sunday school so interesting that they want to come back.

Bro. John Shenk then offered the closing prayer and the conference adjourned till 1:30 P. M.

AFTERNOON SESSION

The devotional exercises were conducted by Bro. D. F. Driver. The first on the program was "Five-minute Talks or Essays by Young Workers" (to choose their own subjects). This was an interesting part of the confer ence. Only a few thoughts can be given here from each one.

1. Bro. Geo. Bissy, subject: "Hin drances to Sunday School Work."

(a) Discouragement on the part of the leaders. (b) Lack of interest. (2) Neglect to study lesson. (d) Lack of prayer for work.

2. Bro. Benjamin Unruh, subject: "What are we doing?" Many of the inconsistencies of Christian professors were marked out. Worldly conformity was especially dwelt upon and many realons given why it mars the effective ness of our work. Do not say you can afford extravagance as long as there are so many in the world that are half-clad and that have never heard of Christ.

3. Sister Ida Bissy, subject: "Help of the Sunday School," Every good teacher will take advantage of the opportunity to do something for his Master every Sunday. An active Sunday school will study the Word diligently This will not return void, but will have its effect upon the community. It gives every one an opportunity to study the Word.

4 Sister Bessie Kenagy. "What are we living for?" We do not live to gratify self, but to glorify God. Life is what we make it. Dis obedience to God always ends in fail ure; obedience, in victory. "Life was lent for noble deeds." Christ gave His life for humanity, so should we. Rom. 12:1. We should lay up treasures in beaven and not upon earth.

5. Sister Mary Autenrieth, subject: "Inlinence." Our influence will be what our life is It will not stop with our lives, but will affect coming generations to the end of time. Associates have a great influence in molding one another's lives, therefore they should be wisely chosen. The influence of the parent will largely determine the life of the child.

6. Bro. Jno. Shank, subject: "Little things." It is the little acts of onr every day lives that determine our char acter and our destiny. Be willing to do the little things that come up as duties. Christ's work was perfect because He did not fail in one jot or tittle. Whose ever shall keep the whole law, and yet offend in oue point, he is guilty of all." Jas 2:10. If we let the little foxes feed they will grow and become large. "Out of the mouth of babes and suck lings hast thou ordained streugth. Ps. 5:2.

7. Sister Rhoda Shenk, subject "Helpfuiness." Every true follower of Christ is a helper in His service. Obedience to those over us is one way of helping. "Only a word for Jesus, only a whispered prayer," may lead some one into the kingdom. Kind acts and cheer

ful smiles have helped many a one needing sympathy and encouragement. Christ helps us and so we should belp Him in return by being actively engaged in church and Sunday school work. "Oh who will help us to garner in, the sheaves of good from the fields

8. Bro. Elmer Hartzler, subject: "The End." It is appointed unto men once to die, so the end will come to all of us. It may come soon, it may come suddenly as a thief in the night. Are we prepared for the end? Would sudden death be sudden glory?

9. Bro. John Dettweller, subject: "Obedience." The Bible speaks much of obedience. Obey your masters, your parents, rulers and God. "Obey my voice, and I will be your God." Jer. 7: 23. Disobedience is sln. We should be willing to suffer persecution rather than disobey God. "Obedience is better than sacrifice." Daniel is an example of obedience, Saul of disobediencethe one was gloriously preserved by God, the other rejected. The great love Christ manifested should lead us to cheerful obedience

The next subject on the program was "The Influence of an active Sunday School on a Community." The influence for good is often not immediately manifest, but it is sure to follow in God's our appointed time and way. Wherever the Word is taught good results will follow: it shall not return void. "Cast thy bread noon the waters and thou shalt find it after many days." Active Sunday school workers will do all in their power to have everybody in the community attend Sunday achooi somewhere. They will look out for places to establish new Sunday schools. Parents, brothers and sisters have been led to Christ through Sunday school pupils. Sunday schools lessen Sunday loafers. Eternity only can tell what an active Sunday school bas meant to a community.

The brethren L. J. Johnson and L. J. Miller then apoke as follows on "Our Responsibility in the Present Age. The attending of this conference has brought renewed responsibilities upon us. We are required to do ali we can for the Master. If you have but one talent, be sure that you do not wrap it up in a papkin. To him that knoweth to do good and doeth it not it is sin. Ministers are held responsible for preaching the Word and nothing but the Word. They should be careful to preach by example as well as by precept. Parenta are largely responsible for the welfare of their children. They should pray for and with them. We are responsible not only for the spiritual welfare of perish ing ones around us, but also of those in foreign lands. If we cannot go to them let us give of our means. Our responsibility is greater now than if we had lived one hundred years ago. Let us be on our guard that we do not compromise with worldly Christian professors or with worldly Institutions. It is our duty to help other people do their duty.

The last on the program for the afternoon was a "Query Box." A number of questions were read and answered. After prayer by Bro, J. B. Smith the conference adjourned till 7 o'clock in the evening.

EVENING SESSION.

Bro. L. J. Johnson read the 28th chanter of Matthew and led in prayer.

After singing "When the Stars begin more blessed to give than to receive to Fall," the subject of the evening, the "Spirit of Missions,' was taken up for discussion. Bro, C. K. Hostetler spoke first on the "Need of the Home Field." The early apostles were made missionaries not by schools and seminaries, but by the Holy Chost. True missionaries are made the same way to day. The spirit of missions is the spirit of Christ. A non-missionary church is a dying church. Missions must begin at home. What the home field needs is power. more power, still more power. Excess of machinery and lack of powerprevents successful mission work. The Holy Ghost gives the power. No other enterprise pays like mission work. Most of ns are half asleep. May God wake ns np to go out and rescue the perishing ones. To have strength in mission work there mnst be unity. We mnst at and shoulde to shoulder in all mission and evange-Bro. J. B. Smith spoke next on "The

was through the reading of "Brainard's

Journal"that Carey, Edwards and others

were induced to leave their homes and

preach the Gospel in heathen lands.

But we must go back, not one hundred

years, but nineteen hundred years to

come to the fountain head of all

missionary enterprise-that is, to Christ

himself. He is the great missionary

example. His life was a life of missiona.

delegated this most sacred work to man.

"As Thou hast sent Me into the world,

even so sent I them into the world.'

"Christ alone can save the world, but He

cannot save the world alone." What

the church needs is a spirit of sacrifice.

The love of Christ like that of the

Father (Inc. 3:16) is world wide. So

should onrs be. The foreign field should

concern us most because the need is

greatest. One haif of the human family

have never heard of Christ. Only one-

tenth are nominally Christians. Four

persons die every time yon draw breath,

without Christ and without hope. A

aynonym for China is death. China

needs Christ. He came that China

might have life and have it more abun-

dantly. A synonym for India is crisis.

India needs Christ to give her a present

salvation. Christ the Bread of Life for

India's famishing ones. A synonym for

Africa is alayery. Dark Africa needs

Christ, the light of the world. Christ

has prociaimed the captives of Africa

free 1900 years ago. The world needs

Christ. Let our motto be, "The world

for Christ and Christ for the world."

The heathen world is waiting for Christ,

Heathen religions are inadequate to

meet the longings of the human soul

They have no answer to, "What must

I do to be saved?" Christ alone can say

"Look unto Me, and be ye saved, all the

ends of the earth." May God hasten

the day when all from the least to the

greatest "shall have heard of Christthe

Lord." To this end let us work, to this

end let us give, to this end let us pray,

The last part of the antject, "The

Reflex Influence of Missions," was dis-

cussed by Bro. Daniel Kauffman. It is

to this end let us live.

Just before He ieft the earth He

This ended the program. Need of the Foreign Field." Modern Bro. J. S. Shoemaker then gave a brief foreign missionary enterprise has had a earnest closing address, in which he most remarkable incipiency. It can be emphasized the need of us all being traced back to the prayer life of one man, missionaries. After a few impressive He attended Yale College, but was exremarks and prayer by the Moderator pelled for his intense religions enthuthe conference adjourned grateful to siasm. That man was David Brainard, God for His presence with us. missionary to the American Indiana. It

holds true with mission work as well as

with any other Christlan service. "Who-

soever shall lose his life shall save it,

but whosoever saveth his life shall lose

it." Christianity calls upon us for a

complete sacrifice. Where this is not

made there will be leanness of soul.

It means much to leave home and

friends and go out to preach the Gospei,

but the more we sacrifice the greater

the blessing will be. By helping others

we aiways heip ourselves. Activity in

the work will take us beyond the borders

of our congregations. We need to

branch out. Four congregations of fifty

will do more than one of two hundred.

Scattering by persecution has aiways

prospered courches. When a church

has become a strong organization there

is danger of inactivity. "Woe unto

them that sit at ease in Zion." Lnxury

has dragged down many churches. Let

us give our means, our lives, our all, to

e promotion of the cause of Christ.

THE SECRETARIES.

CONFERENCE OF S. W. PENNA. DISTRICT

The Annual Conference of the Southwestern Penna. District convened at the Martinsburg meeting house, Oct. 21, 1898, at 9 A. M., with the following bishops, ministers and deacon present

BISHOPS. I N Durr Martinsburg Pa Aaron Loucks, Scottdale, Pa. David Keim, Addison, Pa, Jonas Blauch, Johnstown, Pa Elias Weber, Bresiau, Ont.

MINISTERS. Matzier, Martinsburg, Pa C M Brackbill Gan Pa. Samuel Hess, Shiremanstown, Pa. L. A. Blough, Davidsville, Pa. Sam'l Gindlesperger, Davidsviile, Pa. J. W. Hege, Williamson, Pa. H. M. Gelnett, Grantaville, Md. J. A. Brilhart, Rockton, Pa. S. G. Shetler, Hoisopple, Pa. E. S. Hallman, Berlin, Ont. G. D. Miller, Tub, Pa. Abram Snyder, Roaring Spring, Pa. J. A. Ressler, Scottdale, Pa. D. H. Bender, Tub, Pa.

DEACON. Andrew Kauffman, Martinsburg, Pa. After singing, the conference was opened by Bishop Elias Weber, who read the 17th chapter of John, made a few appropriate remarks and offered praver.

The conference sermon was delivered by D. H. Bender, based on Acts 15:6. "And the apostles and elders came to getber for to consider of this matter." He was followed by J. N. Durr, the moderator of the conference, in a brief talk. After the reading and approval of the minntes of the last meeting and the reading of the Rules and Discipline, the following report of churches was

Scottdale .- Accessions, 4; died, 3; increase 1: contabutions for all purposes, \$338.18.

Martinsburg. - Accessions, 10; increase, 10; contributions, \$202.40.

Rockton,-Accessions, 17; died, 1; re moved, 2; increase, 14; contributions

November 15.

Johnstonn .- Accessions, 51: died, 4: increase, 47; contributions, \$281.92. Tub.-Lost a deacon by death and ordained a deacon; accessions, 16; died, 4: increase, 12; contributions, \$268.51.

No report from Masontown. Total accessions during year, 98; total lost during year, 14: increase in membership, 84; contributions, \$1,159.47.

AFTERNOON SESSION Was opened by singing, and prayer by

Aaron Loucks. The proposed constitution of conference was then read. After considera-

ble discussi n and some changes, it was unanimously adopted. Questions were then discussed and

olutions adopted.

1. What should be done if peace is declared at the inquiry meeting, but just before communion complaint is laid in of such a nature that if considered by the church would cause difficulty among other brothron 9

Resulted. That we advise the minis try concerned to do the best they can n such cases, on gospei principles.

2. Should not this conference take action at once whereby some one might be sent and maintained in the foreign

Resolved. That this conference ap point a committee to find persons who are willing to go to the foreign field and co-operate with the Mennonite Evangelizing and Benevolent Board in sending them out.

The brethren, Aaron Loncks, S. G. Shetler and G. D. Miller were appointed a committee to look after this work.

3. Should we change the time of holding our conference?

Resolved, That we hold our next conference on the last Friday in August,

4. Shaii we buy the church building for sale at Roaring Spring, Pa.?

Resolved. That the members of con ference agree to pay for the building. provided the congregation at that piace pay back the amount (without interest) when able, into the conference fund.

(Nove - The building was bought the same evening for \$600.)

5. Should the congregations bear the expenses of delegates to General Conference?

Resolved, That congregations shall have privilege to bear the expenses of their delegates to General Conference. 6. Resolved. That a committee of three be appointed to see that each minister be provided with a certificate

of ordination. 7. Resolved, That we urge as many of our ministers as can to attend the General Conference, and if the number does not exceed three they shall all be conaidered as delegates

8. Resolved, That the next Sunday school conference be held in connec tion with the church conference at Rockton, Pa.

The constitution making provision for election of officers at the close of each alternate session, an election of officers to serve two years was con ducted with the following results:

Moderator, D. H. Bender; assistant noderator, L. A. Biough; secretary, S. G. Shetler; treasurer, A. Metzler.

THE EVENING SESSION opened by singing, and prayer by D. H. Bender. This session was taken up chiefly by the appointment of committees and the auppiying of needy places with ministerial service. The rethren at Martinsburg were appointed to take care of the little congregation in Bedford Co., Pa. J. N. Durr was appointed as bishop for the Rockton congregation, and J. A. Ressler to see that Macontown is supplied with ministerial assistance during the conference year.

A number of committees were appointed to serve one year. The com mittee appointed to assist Bro. Durr at Masontown was relieved.

After returning hearty thanks to the people of the Martinsburg vicinity for their kindness and hospitality, conference adjourned to meet at Rockton, Pa., on the last Friday in August, 1899.

Secretaries, J. A. RESSLER.

THE NEGLECTED IN THE CITIES.

Read at Sunday School Conference held at Martinsburg, Pa.]

BY J. K. HARTZLER,

In great cities there are striking contrasts. Many of the rich, like the rich man in our Savior's parable, clothe themselves in purple and fine linen, and fare aumptuously every day. At the other extreme are the very poor, in rags and also in dirt and misery. There are clean and beautiful avenues, lined with spacious and elegant residences; and there are narrow and dirty streets with over-crowded and ill-smelling tenement houses and hovels. There are churches, misson chapels, hospitals and homeafor the friendless and unfortunate where men and women who live not for self, seek the lost, reacue the perishing, nurse the sick, relieve the needy and shelter the homelesa. Not far from these evil is at work in saloons, gambling houses and dens of proatitu tion. In, around and near the City Hall Park, in New York city, are the city character. hall, the head quarters of the city government, the l'ost Office, the court house, many of the newspapers and much of the city's life and business; yet a walk across four to six blocks, from City Hall Park and the aplendor, riches and fashion of Broadway, takea one to the Five Points and to several

poverty prevail. In company with two city missionaries, I visited that part of New York, in August, 1897. I do not know how to do better, in considering the neglected in the cities, than to speak of a few things seen, heard and smelled while making that visit.

tenement atreets where vice, dirt and

Let us begin at the Five Points. Thirty years ago there was a grog shop of the lowest character on each of its five corners and the whole neighborhood was filled with in amous houses, and tumble down tenements inhabited by the poorest and most abandoned No doubt the priests and people. Levites of New York, by chance coming down that way, "passed by" on another street. At length the place became so turbulent and dangerous that considerations of self protection joined with Christian faith and love in planning and working for the social and religious improvement of the place. The Five Points House of Industry and the Five Points Mission were established, and now, through the blessing of God, the place is safe, quiet and reasonably clean, though much still remains

to be done. Best of aii, many of the abandoned and loat have been rescued from lives of shame and sln. We passed through a part of Baxter street, which runs through the Five Points and is noted for many things hard and crooked, especially for its trade in cheap clothing. The stranger who has the temerity to walk through this street aione in daytime must run the gauntlet of the "Pullers in." Swarthy men and sometimes girls will display their "bargains," will entreat him to buy, even pull him in if they can, meanwhile arguing giibly that shoddy is not shoddy and that there never were such bargains. If he gets away without being knocked down and robbed he is fortunate.

One block east of the Five Points is Mulberry street, lined with six story tenement houses whose windows one could easily imagine were never washed. On this street are tenements within tenements and dark arches and little entrances which a stranger would better

At one place on this street a little street cones in from the Italian quarter, a place full of dark-skinned men and bonnetless women, speaking not a word of English, only rough, guttural Italian. Here when words become hot a knife may flash and blood flow. Mulberry Bend, on this street, is said to be the most unmanageable crime nursery in the city. Mott street, one block east of Mulberry, is known as Chinatown from Bayard street to Chatbam Square. In this neighborhood and near by live the majority of the seven thousand Chinese in New York. It is a atrange and foreign scene one sees as he looks at the rickety tenements and hears its chaffering crowds. On this street is a Chinese temple or Joss liouse where these idolaters make their sacrifies. These Chinese have gambling rooms and their opium smoking rooms are asid to be places of the vilest

As birds of a feather flock together, so in great cities each race is naturally inclined to locate in a neighborhood. Hence, New York has streets where one hears all German and sees such aigns as "Bier Stube," "Seider Stube" and restaurants where you can have "Kalbs Braten" and "Rinder Braten," In New York there are Irish quarters, ssian, Bohemian, Hungarian, Polish, Negro and a colony of Arabs; indeed on the Bowery nearly every race on earth is said to be represented.

One of the curious places we visited ia "Rag l'ickers' Alley," one of the head centers of the street rag pickers. Coming in here with their hand carts, caused her a pang, will hardly surprise the loads of rags are turned over to a anyone who loves God and the dear crowd of busy people, many of them women and children, who are in a court or yard surrounded by houses. The heaps of dirty rags are pulled apart, assorted and prepared for the buyers, and the place is pervaded by a peculiarly offensive dust and odor.

Further up town, on the east side are narrow streets where a quarter million of people are crowded on one block so ely that privacy, quietness, comfort and cleanliness are impossible, and common decency is hardly to be ex-

standing in the rear of the line of houses fronting on the streets. Rear tenements are dirtier and more neglected than the line of houses which stand on the streets. In the hot season, life is sometimes aimost unendurable in these shut-in homes, and in the winter these houses must be cold and dreary. The tenement houses are generally planned so as to admit of crowding in one set of families in the front and another set of families in the rear of the building, with stalrways, without windows, winding up in the middle, from the lower story to the upper. In mid-day these stairways are as dark as night and full of foul odors. In one place we picked our way up one of these stairways to the fifth or sixth story where we found a mother with her family in a little room under the flat and hot roof. To this home, poorly furnished, untidy and very uncomfortable in August, a little girl had just returned from a happy two weeks stay in a country home where she had cool water, a clean table weil supplied, a bed free from city vermin and above all room to play out of doors on the clean grass in the shade, away from city noises, city dirt, city odors and

city dangers.

were two somewhat troublesome boys whose mother is obliged by necessity to go to work from home and in her absence, when out of the public school, her boys go to school on the street. What boys learn on the street was learned by a father, who with his wife was trying to bring up his boy in the fear of God. Accidentally be found in bis boy's pockets a pack of cards, a clay pipe, three stubs of cigars, a part of a plug of tobacco and some tickets to a low theatre, all the booty of the streets. In New York city, for example, thousands of children are born into surroundings so unwholesome, and are so poorly clad, fed and cared for that very many of them die in childhood. Let us forget that the children of the vicious and of the very poor begin life in innocence and though evil and disagreeable traits soon appear in some of them, as they also appear in our own field is by no means all occupied, the children, yet many of them are bright, winning, kindly affectioned and soon become firmly attached to those who land. care for them and teach them, and this attachment becomes mutual. That our sister here who is engaged in the Chicago Home Mission, should write that the thought of a two months separation from her sewing school girls children who come from 11im.

We have been looking at a few spots in one city; but how many cities are there in our land and how many more cities in the whole world? Yet, it may safely be said that in all the great cities of the world there are dark spots, full of the poor, the fallen, the neglected and the spiritually perishing and lost. But the poor in our cities are by no means the only class who are in need of being reached, and helped into a better life. In a house to house investigation of the We wisted the homes of some of the without the homes of some of the without the homes of some of the without the window of the w religious condition in New York city,

houses four, five and six stories high, as church attendance is concerned, as if there were no such thing; 233 families out of a group of 365, for example, admitting that they had no church connection of any kind, not even a child in a Sunday school.

Is the picture dark? Thank God it is not all dark. There are also bright colors in it and let us say it gladly and reverently, all the brightness and light there is in it comes, either directly or indirectly, from Him who is the light of the world. In all the great cities of our land goodness is working as well as evil. There are public and private hospitals and homes for various classes of the unfortunate. There are linmane Societies for instance for the l'revention of Cruelty to Children, for the Suppression of Vice and for the Suppression of Crime. There are Children's Homes, Day Nurseries where the children of working women are cared for while their mothers are at work, and are washed and dressed, put to kindergarten work, and after a good dinner when they become sleepy they are put to sleep in crios, donated by friends. At Coney Island, in August, I visited the Sea Side Home of the Breeklyn Children's Aid Society. On the day 1 was there, there were about 550 sickly Among the Fresh Air Children enter- children there with their mothers for tained in our neighborhood this year a week's free outing on the cool seashore. "In New York city there are more than fice hundred distinct charities." Best of all, on the bright side is the Christian religion "the strongest, the most enduring, and the most vivaclous of all the powers in the world." Its influence is felt in helping, rescuing, and saving men from sin and perdi tion.

The opposing forces of good and evil are engaged in a mighty struggle for supremecy in our great cities. So great is this struggle and so slow is the trium; h of good over evil that many of those who look only at thirgs as they are to-day, feel gloomy and alarmed; others comparing the present with the past, believe that on the whole, even in New York, things are better than they were, for instance, twenty five or one hundred years ago. But though goodness is working still one thing is sure, the harvest is still great and the workers comparatively few in all the cities of our

Let no one lose heart in view of the condition in the rural districts, in the cities and in the foreign field. God's world. He cares for it. 'God so loved the world, that he gave his only begotten son, that who oever believeth in him should not perish, but have ever-

lasting lite.'
The church of God is founded upon a rock and the gates of neit shall lot [re-val against it. The kingdom of God is an everlasting kingdom. Of the increase of his government and peace there shall be no end." Isalah 9:7. In-spiring thought! glorions promise! Not only shall there he no end to His Not only shall there be no end to His government, but no end to the Increase. Christianity is a divine and living power. It is growing. It is mischier to day than one failt faith to be the the same of the single failt to the leve that we not in a sinking ship or engaged in a perishing came, but a corrargeous faith that believes in the ultimate triumph of the Kingdom of God over the slingdom of Satan in God's own time add way. To every one of us footh as given the

10.00

November 15, 1898

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Sunday School workers may often get much assistance by reading some practical book bearing directly on their particular line of work. We therefore append a few herewith which will probably supply a long-felt want for some Sunday school superintendent

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book for teachers. Cloth, The Modern Sunday School Superintenden and his Work. This is right to the point. Every superintendent should .15 read it.

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Object Lessons for Junior Work. A new book for the Primary teacher. Contents: Practical Suggestions; Object Lessons; Picture Stories. Very good. Cloth, .50

MENNONITE PUBLISHING CO., Elkhart, Indiana.

ON DUTY.-A Christian is always "on duty"-never "off duty." He must always let the uniform of holiness ap peal. He is set apart for the service of his Master unremittingly. Into his life there has entered a something, which reminds him that he must always be on his best behavior, and must always be seeking to live, not to himself, but to Him whose he is and whom he serves

His actions are ever a matter of con-cern to his Lord, and he takes pleasure in noting that the life is one of com-plete surrender in little things, and in those of greater consequence.—Set. L.

Wanted .- A copy of the book en- SUNDAY SCHOOL LESSONS.

LESSON VIII .- NOVEMBER 20. MANASSEH'S SIN AND REPENT-ANCE .- 2 Chron. 23:9-16.

(Read 2 Chron, 33. Memory Verses 12, 13.1

COLDEN TEXT.-If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness .- 1 John 1:9.

INTRODUCTION

Time B C 697 to 642 was the fifty. five years of Manasseh's reign.

PLACE.-Jerusalem and the kingdom KINGS.-Manasseh was king of Ju-

dah: Esar haddon was king of Assyria, succeeded by his son Asshurbanipal.

PROPRETS.-Micah's later prophecies belong to the first part of Manasseh's reign: those of Nahum to his later verrs: and Jeremiah and Zephaniah were born during his reign.

MANASSEH .- He was the fourteenth ruler of Judah, and was the son of the good Hezekiah and Hephzibah. He began to reign at 12 years of age, and hence most of his early training was in the harem, so that he was not prepared to resist the influence of the idolatrous companions and leaders around him. He was one of the worst of kings in the first part of his reign, suffered captivity under Esar-haddon of Assyria, repented and tried to undo the evil he had done. He reigned 55 years, which was longer than that of any other of the house of David.

GRIEF OF GODLY JEWS .- We can imagine the bitter grief and burning indignation of those who loved the God of Israel. In 2 Kings 21:10-15 we see innamed prophets denouncing the apostasy and threatening indoment in most striking language. Doubtless Jeremlah refers to Manasseh's wickedness when he says (2:20), "Your own sword hath devoured your prophets like a destroying lion." In his persecution of the prophets Isaiah was sawn asunder (Heb. 11:37). No wonder it is said of these very morders (2 Kings 24:3, 4) "which the Lord would not pardon."

DAILY READINGS. M. (Nov. 14.) A wicked son.

2 Chron 33:1_8 T. God's judgment. 2 Kings 21:10-17 W. Manasseh's Sin and Repentance. 2 Chron, 33:9-16

T. Anger with sin. Jer. 15:1-17 F. Promise of mercy. Deut. 30:1-10 A penitent's prayer.

S. Repentance and return Luke 15: 11-24

LESSON IX.-NOVEMBER 27. THE TWO PATHS .- Prov. 4:10-19.

TEMPERANCE LESSON [Read the chapter. Memory Verses 14, 15,1

GOLDEN TEXT .- My son, if sinners entice thee, consent thou not .- Prov. INTRODUCTION.

TIME -B. C. 1.000 is the date gener ally given to the writing and collecting of Solomon's proverbs. Another collection was made by Hezekiah, B. C. 700. Others were added later, perhaps as late as the exile.

November 15,

THE BOOK OF PROVERBS .- The He brew title of this book might be trans lated "Parables." Certain superscrip tions (Prov. 1:1: 19:1: 25:1) attribute to non the authorship of the portion of the book to which they are affixed and doubtless by this wise king the most of the Proverbs were nttered of collected. But the compilation comes from many sources. One considerable section of the book consists of Proverbs that were arranged and written ont under King Hezeklah. Agur the son of Jakeh and King Lemuel are named

THE WISE KING .- God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea-shore; and his wisdom excelled the wisdom of all the children of Egypt: he spake three thousand proverbs; and his songs were one thousand and five. In the brief passage which has been wisely selected for this lesson, he urges the youth of his nation and of all times to cling to the instruction of the good and avoid the evil. Although neither the ligner business nor habits of intoxication are mentioned in the lesson, it is, in statement of general principles, one of the directest temperance lessons that can be taught.

as the authors of the last two chapters.

WORD PICTURES -The picture of the Two Ways that lie before each young person should be presented as clearly and impressively as possible. An accomplished teacher must have the power of painting word pictures. It is not a difficult art.

DAILY READINGS.

M. (Nov. 21.) The Two F	Paths.
	Prov. 4:10-19
T. Companionship.	Prov. 13:5-20
W. The Mocker.	Prov. 20: 1-7
T. The way of sinners.	Prov. 1:7-19
F. A path of woe.	Isa. 5:11-23
S. Bad and good fruit.	Gal. 5: 16-26
S. The two ways.	Psa. 1

LESSON X.-DECEMBER 4.

THE BOOK OF THE LAW FOUND -2 Kings 22:8-20.

[Read 2 Chron. 34 Memory Verse 19]

GOLDEN TEXT.-Blessed are they that keep his testimonies, and that seek him with the whole heart .- 1'sa 119:2.

INTRODUCTION.

TIME.-B. C. 639 to 608 was the time of Josiah's reign. The finding of the book of the law was in his eighteenth vear-B. C. 621.

PLACE.-Jerusalem

PROPHETS. - Jeremiah, the son of Hilkiah, probably the one who found the book of the law, Zephaniah, and Huldah the prophetess

RULERS .- Josiah, sixteenth king of Judah: Assur-bani pal, king of Assyria; Psammeticus I., king of Egypt; Ancus Martius, fourth king of Rome; Draco legislator in Athens.

Josian.-Josiah was the son of Amon, and grandson of Manasseh. He began to reign when he was eight years old, and reigned thirty-one years. He was killed in battle while opposing the Egyptians' march through his realm before he was forty years old. "Josiah left the brightest name for piety and religious zeal among all David's suc

FINDING THE BOOK.-While the car penters and masons were at work upon e long-neglected building there was found among the rubbish an ancient roll. The high priest at once recognized it as the "Book of the Law," perhaps the book of Deuteronomy, or a still larger portion of the Pentateuch. The discovery was at once communicated to

DAILY READINGS.

M. (Nov. 28.) A good king. 2 Kings 22:1-7

T. The Book of the Law Found. 2 Kings 22:8-20

W. Effect of the book. 2 Kings 23:1-8 T. Putting away evil. 2 Kings 23: 15-25 The law in the heart. Deut, 6:1-13 Hear, learn, and fear. Deut. 31:7-13 S The perfect law.

CHRISTIAN COURTESY. "Love behaveth not itself unseemly."

Nothing is more beautiful in Christian character than this grace of courtesy which comes with the supreme gift love. Alas, too often it is missed, and then nothing can take its place. Many Christians think there is a special merit in being frank, plain and outspoken. They aim above everything else at saying just what they think, regardless feelings. To be sure, honesty and sincerity are virtues, but they may become so harsh and blunt that they cease to ornament the life, and are thorns stead of flowers. How many of us have been pierced to the quick by some one's cold frankness, when we really needed a gentler touch of love, which would have set us right. One sees in committee work and in little religious gatherings so much of this unlovely franknes; one hears so many unkind re-Christians need a new crusade in behalf of courtesy and love. Our work is marred by blunt and unfeeling criticism, our religious meetings are often made unsweet by the presence of the bitter waters of "honest opinions," which ought not to have been spoken, and our faithful and patient laborers are all the time being plagued and stung by these harmless looking gnats. Frank and loveless words, frank and loveless letters, may tell the truth, they may accomplish some purpose, but they are inexcusable in a mature Christian. Love and gentleness and courtesy will always accomplish more than a thrust of the sharp thorn of frankness can. What is Christianity for if it cannot take out the harshness, the bluntness, the sting, and produce the grace of courtesy and that love which behaveth not itself unseemly! -American Friend.

THE GOD OF ALL COMFORT. I look to Th e in every need, and never look

I feel Thy strong and tender love, and all is well again; The thou: ht of Thee is mightier far

an sin and pain and sorrow are Disconraged in the work of life, disheartened by ils load, Shamed by it- failures or its fears, I sink be-

side the road: But let me only 'blink of Thee, And then new heart , prings up in me. Thy calmness bends serene above, my restlessness to still,

Around me flows Tuy quickening life, to nerve my fa tering wile:
Thy presence fills my solitude,
Thy providence turns all to good

HERALD OF TRUTH

SUNDAY SCHOOL ITEM. CORRESPONDENCE. WEST LIBERTY, KANS.-The total BLOOMING GLEN, BUCKS Co., PA., Oct. 28, 1898.—Sunday the 23d inst. five persons were received into church fellowship here by baptism. Two others who had heen baptized before were also received. The commodious meet ing house was filled, and Bish. Andrew Mack of Bally, Berks Co., preached a very impressive sermon in the German language from Acts 2:58, in which he showed the true design and significance \$16.60 for "Words of Cheer"; of water baptism. Bish. H. B. Rosenberger followed in the English lar sion of Chicago for the year. guage, dwelling on the baptism of suf-SHELLY MILLER, Sec'y. fering (Rom. 6:3-6) and the baptism of the Holy Ghost. May all the believ

GINANCIAL REPORT OF THE MEN-NONLIE EVANGELIZING AND BENEVOLENT BOARD.

nonnce the world and all the works of RECEIPTS. darkness and cleave unto Christ and Cash on hand Oct. 1, 1897, His word. The brethren II. B. Rosenberger and Peter Loux of Dublin, and D. Gehman Total of Doylestown expect to leave (D. V. on the 2d of November for a two weeks visit with the church in York Co., Pa. May God richly bless their labors. penses.

LANCASTER Co., PA.-On the 29th of Oct, Bish, Isaac Eby came to the Postage, Byerland meeting house where a large congregation gathered in the afternoon when eleven precious souls were received into the church by baptism and two were reclaimed. We were made to feel glad to see so many join in with us to serve the Lord and most of all because ten of the Sunday school pupils have united with us since last fall, marks which are perhaps "true," but not May they and all of us be bright lights gentle, that it seems evident that we like the one described in the little song, "You in your corner, and I in mine." COR

ers present, in witnessing the sol-

emn rite which followed, have been

reminded anew of the vow which they

made on bended knees before God and

many witnesses that they would re

BALDWIN, MD., OCT. 26, 1898.-Bro. Martin Whisler visited us and preached two impressive sermons on Sept. 22 and 23. The last one was a baptismal sermon upon which occasion he added unto the church one by baptism. Let us pray that she may hold out faithful, because the crown is not in the beginning, but he that endureth to the end shall be Jos. HERTZLER. saved.

WAYLAND, IA., OCT. 24, 1898.—On Sunday, Oct. 23, 1895, there were twenty seven young souls taken into the church through baptism at the Sugar Creek M. Il. May the Lord ever strengthen and encourage these young pilgrims during their Christian journey. COR. Pray for us.

TrB. PA.-Communion services were observed by the Folk congregation, Suuday Oct. 9th, 1898, and nearly all the hrethren and sisters participated in the service. Bro. Jacob Kinsinger was ordained to the office of deacon the same day. May the Lord bless the brother in his mission that he may be a worthy servant in the vineyard of the Loid. On Saturday previous, baptismal services were held and three young souls were united with God's people.

Let us laher together and press handin haud towards the mark of the prize of the high calling ot God.

attendance of pupils at the West Lib. erty Sunday school for the year ending Oct. 2, 1898, was 4113; total attendance of teachers, 328; total attendance of officers, 251; total number of visitors 284; average attendance including officers, teachers, visitors and pupils, 97; number of days school was in session 51. There were \$24.54 pald out for "Helps" and children's lesson cards; \$17.65 collected and paid to Home Mis

FOR THE YEAR ENDING CCT. 1, 1898. Evangelizing. 8 7.15 Ca.h received during the year, 933.50 8 940,65 DISBURSEMENTS To ministers for traveling ex-\$ 702.99 To M. P. Co. for office supplies, 16,31 To secretary, salary for one year, 16.00 Total Balance on hand Oct. 1, '98, 8 5.35 Chicago Mission

RECEIPTS. \$ 138.33 Cash on hand Oct. 1, 1897, Cash received during the year, 910.70 Total DISBURSEMENTS. 8 349.25 Rent. 183.21 8.89

8.04

60.00

60.50

64.0

6.05

24.02

Total 8 789.01

Living expenses, l'ostage and stationery, Drayage and express, Domestic. Dispensary, Farnishing Sunday School and Mission, Sandries.

Balance on hand Oct. 1, '98, \$ 260.02 Orphans' Home Cash on hand Oct. 1, 1597. Cash received during the year, 110.20

Total DISBURSEMENTS. Paid to David Garber, 8 50 00 Balance on hand Oct. 1, '98, 8 63.45 Armenian Orphans. RECEIPTS. Cash on hand Oct 1, 1897, 8 19.50

RECEIPTS.

Cash received during the year, 8 25 50 Total DISBURSEMENTS. Sent to Brown Bros. & Co., 8 23.50 New York, Balance on hand Oct. 1, '98, \$ 2.00 missionaries.

8 153.05 Cash on hand Oct. 1, 1897, Cash received, general fund, 129.20 Cash received, India, 132.31 Cash received, China, Total 8 424.56 DISBURSEMENTS.

Foreign Missions

RECEIPTS.

8 10.00 Sarah Trover, China.

Balance on hand Oct. 1, '98, 8 4:4.56

Church Building Fund.

Cash on hand Oct. 1, 1897, 8 20.76 20.00 Cash received during the year, Total DISBURSEMENTS. 8 20.76 To church in Tennessee 20.00

To church in Southern Mo., 40.76 TOTAL RECEIPTS.

8 940.65 Evangelizing. 1049.03 Chicago Mission, 113.45 Orphans' Home. Armenian Orphans, 25.50 Foreign Missions, 424 56

Church Building Fund 40.76 Total 8259395

BALANCES. \$ 5,35 Evangelizing, 260 02 Chicago Mission. Orphans' Home. 63.45

Armenian Orphans 2.00 414.56 Foreign Missions.

Total cash balance Oct. 1, '98, \$ 745.38 TOTAL DISBURSEMENTS. Evangelizing, 8 935,30 Chicago Mission. 759.01 Orphans' Home. 50 (0 93 50 Armenian Orphans.

10.00 Foreign Missions. Church Building, 40.76 \$1548.57 Total

RESOURCES. One note given by M. P. Co., 8 100.00

103 shares of M. P. Co. stock, 2575.00 8 675 (1) Total Respectfully submitted.

THE OUTLOOK FOR INDIA.

C. K. HOSTETLER

C. K. HOSTETLER. It will be noticed that the fund for Foreign Missions has been steadily increasing, and that the amount on hands at the end of the last year was over \$400. Possibly this has been considered as an nawise investment, to hold money for foreign work when we had no mission ary in the field. The Lord has ordered otherwise, however, and it now appears that it was all for the best that some donors have been moved to pro-

vide a fund for the foreign work. As will be noticed in the editorial columns of THE HERALD, our brethren J. A. Ressler and Dr. William B. Page have made arrangements to start for India soon. At a mission meeting held at Elkhart on the evening of November 3d, and again on the afternoon and evening of November 4th the Spirit of God worked wonders. These two brethren were led to fully consent to be used in the work in India as

It now remains for the brethren and A Brother, North Lima, Ohlo, sisters everywhere to rise up to the demands of the occasion, and show hy liberal donations and contributions that our sympathies are with this work,

A Brother, Martinsburg, Pa.,

Allenville, Pa., Bible Class,

Sister Rittenhouse, Ont.,

Y. P. M., Holden, Mo.,

Erb's S. S. Lititz, Pa.,

Mt. Zion S. S., Morgan Co., Mo.,

Young People's Meeting, Free-

Ida Kauffman, Lancaster Co.,

Oak Grove Y. P. Meeting,

Total

Total

Total

Total

Total

G. L. BENDER, Treasurer.

DISBURSEMENTS.

Evangelizing.

Chicago Mission

Gratefully acknowledged,

NOTICE-Please make all money or

To explain more fully, it is necessary

to state that at the annual meeting of

the Evangelizing Board, held near Wa-

karusa, Ind., November 1, 1898, Bro.

Bender was elected Treasurer, Bro. C.

We kindly ask all who contribute to

remember the above, as it is a matter of

great convenience to have all contribu-

tions sent to the treasurer, and ail

orders made payable to him. By order

EXECUTIVE COMMITTEE,

K. Hostetier being elected Secretary.

ders, drafts, and express money orders

payable to G. L. Bender, Treasurer.

Foreign Mission.

For Workers' Personal.

For Charity.

Orphans' Home.

Roseland, Neb., Y. P. M.,

Wayne Co., O.,

Holdeman S. S. Ind.,

Missouri.

Scottdale, Pa., Cong.,

Goodland Ind . Cong.,

Scottdale, Pa., Cong.,

Postage

Rent

Car fare

Cook stove

Miscellaneous

Living expenses,

Kans and Neb S S Conf.,

Mrs. J. K. Miller, Garden City,

Wm. Troyer, Middlebury, Ind.,

Oak Grove Y. P. Meeting,

Cora Schrock, Waukomis, Okla.,

Noah Metzler, trip to Branch

County, Michigan,

L. J. Heatwole, trip to Mo.,

Andrew Shenk, trip to Mich.,

Champaign County, Ohio,

S. E. Allgver,

port. Ill..

Bro. Voder, Ind.,

Mrs. Northour,

Harry Roth,

Pa.

The grain and money distributed among the starving people of India have opened the way for foreign mission work in a way that makes the outlook most auspicious. It remains now for the brethren who go to India to bring the Bread of Life to those who are starving spiritually.

Let us all pray earnestly to God that He may bless the efforts of the church in this direction. God has heard the prayers of the church by sending men who are willing to go. He will also hear those still offered for the success of this work, especially if we show with our means that our prayers are sincere.

How could the Mennonite Church, as a body, more fittingly celebrate Thanksgiving or Christmas Day than by taking up an offering for the Foreign Mission Work? Let us remember this suggestion when we assemble to worship God on these special holidays, and, instead of celebrating with iuxurious feasting and self-indulgence, let us sacrifice something to help this work of soul saving. May God help us to this

We have been asked whether the Chicago Mission will suffer if so much money is turned into other channels. We answer, no. God will not let llis work suffer anywhere. During the last two years, when over \$40,000.00 were raised for India, God still remembered the Chicago Mission, and 10-day there is a balance in the treasury for that work that assures its support.

What God will do for direct work in India remains to be seen. We have no reason to fear that He will not provide for it. There never has been work proposed among the Mennonite people that has been so universally approved as that of foreign missions. Let us show our approval by our works, and let us pray God that all who help may be kept close to the feet of the Master. so that Ilis approval may go with it and His blessing rest upon it.

FINANCIAL R PORT OF THE MEN-NONITE EVANGELIZING AND RENEVOLENT BUARD.

FOR THE MONTH OF OCTOBER, 1898.

FOR THE MONTH OF COLUMN	,	
RECEIPTS.		
Evangelizing.		
D. B. King,	8	.50
Southwestern Pa. S. S. Conf.,		2.65
Scottdale, Pa., Cong.,		10.70
A Brother, North Lima, O.,		1.00
Elkhart, Ind., Cong.,		22.00
Total	8	26.85
Chicago Mission.		
Kansas and Neh. S. S. Conf.,	8	5.97
D. B. King,		.50
Edwin Yoder,		1.60
Neshannock Fails S. S.,		6.30
West Liberty, Kaps., S. S.,		11.21

Mrs. Anna Blough

Mrs. Maggie Shetler, INDIANA AND MICHIGAN Southwestern Pa. S. S. Conf., 2.65 CONFERENCE. "Friends." Elkhart 3.20 Held at Nappanee, Oct. 13th and 14th 13.10 Scottdale, Pa. Cong., 1898.1 Friends, Lancaster Co., Pa., According to previous announcement 6.45 Eikhart, Ind., S. S., Conference met in the Mennonite meet-Indiana S. S. Conf. 14.54 ing-house, in Nappanee, on Thursday Eureka S. S. Larned, Kans., morning and was opened with devotion-1.00 Mrs. D. Messinger, al exercises. Bro. Samuel Yoder led in Mahoning and Columbiana Co., O., S. S., 13.75

of

J. S. Coffman, secretary, and J. S. Hartz-2.00

1.00

4 95

9.70

5.00

1.00

95 OC

8 58 30

14 95

11.70

15.48

8 86 12

6.00

8 25 65

8 21.67

9117 98

ier, assistant secretary.

The conference sermon was delivered by John F. Funk. He read as an opening lesson, Eph. 4:1-32.

We have met to hold our regular Fail Conference. The object of our meeting is, as the word indicates, to confer with one another in regard to the doctrines we teach, the church order we maintain, 3.00 and also our manner of life.

The followers of the Lord Jesus Christ need to be encouraged in the work, that they may grow strong in the faith and in the important duties devolving upon them, and that through their good example and their earnest efforts, sinners may be awakened and converted.

We should be consecrated and interested in our work. To this end we must realize the Importance of the work which God has given us to do. We need to consider the value of the soul, the value of one single soul The word of God teaches us that one soul is worth more than the whole world. A minister once said. "When I wish to bring myself into a proper condition to preach the Gospel I look over the congregation and think that these souls all need salvation, and that they are in danger of being lost. With this thought before me, I am made to realize the importance of my work, and to preach to them with the purpose of making an impression upon them that will lead them to consider their lost condition, turn unto the

Lord, and accept Christ." When we thus see the importance of our work we are prepared to preach Christ, and able to present the truth in such a way that sinners will be convinced and led to accept the great salvation which the Lord Jesus brought us from heaven.

When the appointed time for preaching services comes, we feel that we must reach, and we often get up and preach when we have no real object in view, and in this aimless manner of preaching very little good is accomplished. We should always be sure that we have something profitable to say. A five minute talk with a purpose of bringing son a to Christ is worth more than a long talk without a definite object be-

Many ministers have a special desire continually to tell the people something new. They select some peculiar text, or in some other way seek to make a marked impression upon their audience. Others dweil continually on the mysteries of the Scriptures, the prophecies, for instance, etc. These things are ali good and proper in their places, but we can make too much of them, and therehy lose the true purpose of the gospel and of our preaching. The Scriptures are all profitable and edifying, but many who follow this course are not able to make practical and instructive sermons on these Scriptures, and many people neither understand nor appreciate them.

The better method under all circumstances is to do as Paul says: "Preach Christ and Him crucified." The first and foremost object should always be, The salvation of souls. Preach the simple and easily understood truths of

In respect to doctrines, every minister should guard the doctrine he preaches; he should at all times give heed to the

John F. Funk was chosen moderator, doctrine, and see that it is in accordance

Repentance and faith ln Jesus Christ are fundamental doctrines, and should be held up prominently in all our oreaching. We must be careful not to each the people to trust in outward forms, as baptism, Lord's Supper, church membership, etc., etc. Some may be inlined to put too much in the ordinances We must teach the people to repent. b converted, helieve in and accept Christ, reform their lives and become willing and obedient followers of Jesus Christ

Our manner of living: There is in all our churches a strong tendency to worldly conformity. I saw this during my recent visit in the East; I see it in the West; I see it every where; but I wish to speak of it as it concerns us here in this conference district; here in Indiana and Michigan. We need to use our hest efforts to keep from worldly conformity in every way. I was much pleased to see our brethren in the Eastern District Conference of Pennsylvania put forth an effort to bring the churches into fuller conformity to the church and the word of God. This will strengthen both them and us. Read Rom. 12:1.2.

and 1 Tim. 2:9, i0. The brotherly address, Matt. 18:15-18, etc., etc. This is a subject that is much talked about, often referred to in conferences and counsel meetings and also in private conversation, and there it is generally left. Can we not begin to practice this command of our Savior, and see that it is practiced in the churches, so that gossiping and talking about one another may be stopped This is indeed one of the most abused

subjects of our teaching.

We are set as watchmen on the walls of Zion, to warn the people when we see danger approaching. We are to watch over the doctrine that no corrupt doctrine may be taught. We are to teach non-resistance, non-swearing of oaths, the observance of the ordinances. etc. We are to declare the whole counsel of God, and as amhassadors for Christ, we should do it so as to convince the people and lead them in the better way. God has chosen us to the work, and we can work with good grace be cause it is God's work, and for the welfare of man and the salvation of souls God's word will show us what to teach and His Spirit will aid us in teaching these great and blessed truths of His ever blessed gospel.

There is also a growing tendency to overlook the matter of discipline and treat it as a dead letter in the book; use it so that it will not touch or affect any one. The Scriptures however as well as experience show that there is need of discipline and that it should be observed. Speaking of gross sins, the anostle commands: "Put away from among you that wicked person." 1 Cor. 5:13. Concerning persistent disobedience and insubmission and refusing to he reconciled to the brother and give heed to the decisions of the church, the Savior teaches "Let him be to thee as a heathen man and a publican." Matt 18:15-18. Such as cause divisions and offenses contrary to the doctrine of the apostles shall be marked and avoided. Rom. 16:17, and in 2 Thess. 3:6, the apostle says very decidedly, "Now we command you brethren in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that waiketh disorderly, and not after the tradition which he received of us." Every society must deal with its transgressors; so likewise the church. The church should also take action with regard to members who so live that it is hard to tell whether they are in the church or out of it.

Remarks by Bro. Peter Y. Lehman. God is a God of order, and it is necessary that we be in order ourselves and preserve order in the house of God. Why is it that the word of God is read? It seems that the majority read the word of God for others and not for themselves. God will punish us as surely as He did Israel when they neglected His word, and made promise which they did not keep. We go to conference and make promises, and go away and fail to fulfill them, Many churches are jealous and work for numbers but not so much for the salvation of souls. "Jealousy is the rage of man." God scattered the people at Babel, and He will scatter our Mennonite people If we do not stand by Hls word and use proper discipline. We may he sure that our sins will find us out. We live in a time when people will no longer hear the whole truth, and because of this, ministers do not preach the whole truth. If God has not called a preacher he is a false teacher, and will not preach God's word in its purity and

Jonathan Kurtz.-I am glad to be with you, and praise the Lord for the earnest admonitions that were given us. l wish to live and teach this form of doctrine. I believe if we would take more heed to the 18th chapter of Matthew we would have more peace and prosperity in the church. Notice also Matt. 5 :23-25. This Scripture shows another phase of the subject, "When thou bringest thy gift to the altar," etc. Ministers get out of order as well as members. We must guard ourselves against this; we need the grace and power of God; we need the prayers of the congregation, like Aaron and Hur, who held up the hands of Moses. Let us pray for one another. Will not the mbers help us to keep in order by telling us our faults?

Remarks by Jonathan P. Smucker. I am in harmony with the teachings and instructions of our conferences. Conferences are held for the purpose of conferring with one another, and in this way we are enabled to labor together to build up the cause of Christ. ask the prayers of God's people.

David Burkholder .- This is the first conference held in the house of our congregation in this piace. I feel glad for this meeting. I am in sympathy with the teachings presented, and will try to keep house accordingly. We have here about 80 members. We had three or four additions last spring.

The ministers and deacons now gave their testimony. All acquiesced in the teachings presented, and many good thoughts were expressed and encourage ment given to labor faithfully and put forth every effort for the promotion of the cause of Christ.

AFTERNOON SESSION THURSDAY. The afternoon session was opened by Bro. Daniel Kinsport, of Clay City, Clay Co., by reading Heb. 7:1-11, and

Several of the ministers who had not been able to give their testimony during the forenoon session for the want of time, now expressed themselves, and

gave their assent to the teachings pre-A number of questions were now

taken up and discussed.

Question 1.- When a member transesses, and is required to make an open confession, shall he do it himself, or shall he simply say "yes" to the questions of the bishop?

Answer.-It is preferable that the transgressor make his own confession; but in cases where one is too timid or incapable, the bishop should present the confession for him. The principle thing in the confession is, fruits meet for repentance.

Ques. 2.-What evidence should we have from the transgressor that his confession is sincere?

Ans.-An apparent deep sorrow for the sin, with tears and pleadings, is good evidence. This may be insincere, but as one cannot see into the heart, the church must take the evidence that the individual gives.

Ques. 3.—Shali a member who is guilty of adultery or fornication be expelled, or may he simply confess and he re tained as a member?

Ans.-On account of the greatness of the sin, and of the danger of such persons not seeing their real condition, we advise that such persons be expelled. 1 Cor. 5:7-11; 2 Thess. 3:11, 14.

Ques. 4.-Has a minister or Sunday school teacher a right in public services to advocate or justify the use of intoxicating liquors?

This question was discussed at length and the afternoon session of the conference was closed without arriving at any

In the evening services were conducted by the hrethren, Samuel Miller, Eli Stofer and Jonathan Kurtz. The evening services were well attended and listened to by all with marked interest.

FRIDAY MORNING SESSION. The meeting was opened by Bro. John Garber, at 9 o'clock.

The conference resumed its work by taking up again Ques. 4, and after some further discussion the following answer was adopted:

Ans,-This question is presented in order that this conference may put itself on record with no "uncertain sound." Therefore we answer that no Christian should in any way advocate or justify the use of intoxicating liquors as a beverage. We helleve every Christian should use his influence against intoxicating liquors even to the extent of preferring unfermented wine at the Communion and refusing to vote at the polls for persons who encourage the Banor traffic.

Ques 5.-What can we do to promote the cause of missions? The following were some of the

thoughts presented: Begin a live mission work at home. Admonish the church to pray earn-

estiv for the salvation of souis. Let the ministers who have little work at home scatter out and labor in places where the true teachings of the gospel are little known, or where people have no or few opportunities to hear

the word of God. God can do no more for the salvation of the heathen than we allow Him, or give Him opportunity to do.

The following answer was adopted: Ans. We may promote the cause of missions, First, By seeing and doing

at home will not accomplish much ahroad.

Secondly, By awakening the church to the sin of worldliness, the awfulness of heathenism, and to the value of lost souls.

Thirdly, By a revival of earnest devoted prayer, a spirit of true sacrifice, so that we are willing to go wherever the Lord calls us. Matt. 28:18; i6:24; Pet. 3:1; Luke 15:4-10; Rom. 10: In connection with this the fc owing

resolution was also adopted:

Resolved, That each minister should reach a sermon on the first Sunday in January of each year, on missions, missionary work, and the necessity of ssionaries going into the foreign fields; and that at the same time the members of the congregation pray the Lord of the harvest to send lahorers into His vinevard.

Conference closed for noon

AFTERNOON SESSION Conference for the afternoon session

was opened with devotional exercises hy Bro. D. J. Johns. Ques. 6.-Is it right for ministers to

have their photographs taken in family groups? Ans,-The taking of photographs of rsons should be faithfully testified

against by ministers, both by example and teaching. Ques. 7 .- Is it becoming for brethren

to wear a full beard (except the mustache) in the winter and in summer shave smooth?

Ans.-Changes in the wearing of the heard, as well as changes in the forms of dress and of wearing the hair, have a tendency to worldly conformity, and are not becoming.

Ques, 8 .- What can we as ministers and teachers in the church do to preserve our membership more closely in the order of the church and prevent them from drifting into worldliness?

Ans.-Ministers and teachers should first be examples themselves in the family, in husiness and in public worship, and then so preach and teach that the church may see that the order of the church is founded on the principles of the Bible, and not on the traditions of men. Rom. 12:1, 2; 1 Pet. 3:3-5; 1 Cor. 9:25-27.

Ques. 9 .- What are the scriptural evidences of conversion, and what should be required of our converts to be re ceived into church fellowship?

Ans,-The scriptural evidences of conversion are a godly sorrow for sin, true repentance, followed by an experimentai knowledge of pardon, and ac ceptance with God. There must be a new creature which will be manifested by amendment of life.

The convert, to he received into church fellowship should be found to have experienced peace with God, and a love for his Savior and the people of God. They should also show a perfect willingness to make restitution for all wrongs, and show that they are willing to conform their lives to the teachings of Christ and Ilis apostles. Rom, 6; 16; 8:16; Gal. 5:6; 2 Cor. 5:17; 1 Pet. 3:3-5;

Conference granted privilege to the congregation at Nappanee to ordain a minister. Also the same privilege to the congregation at Salem, and to the

the congregation also by a rising vote the work in the home church. He that congregation in Dekalb Co., to ordain a

347

There were present at the conference five blshops, eighteen ministers and five deacons. The conference had a full two days' session, was well attended, and the discussions were interesting and profitable to a very high degree. Harmony and good feeling prevailed and it was a source of much pleasure to the leaders of the conference to see the active interest which was taken by all

Conference adjourned at four o'clock to meet again on the Thursday preceding the second Friday in Oct. 1898, In the Yellow Creek meeting-house in Eikhart Co.

REPORT OF SUNDAY SCHOOL CUNFERENCE AT MARTINS. BURG, PA.

Conference opened Wednesday evening; Bro. Snyder conducted the devotional exercises.

The officers were then elected, as follows: Moderator, A. D. Wenger; Assistant Moderator, L. A. Blough; Secretaries, S. G. Shetler and L. Zook; Treasurer, Abram Metzler; Query manager, G. D.

Miller Bro. Metzler then gave an address of welcome, giving a hearty welcome to those from a distance, to which Bro. Blough responded.

"Our personal influence," was then discussed by Bros. Miller and Wenger. A few thoughts from the talks might be given, but as space is limited, we give those condensed as "Gems."

Keep chi dren away from evil influences: little minds are so easily impressed, we need to be very careful.

Several very heipful short talks followed this discussion. Among the speakers were Bros. Ressier, Bender, Hallman, Loucks and Metzler.

The session was closed with prayer by Bro. Loucks.

THERSDAY FORENOON SESSION.

Thursday morning the sun came out clear and bright, making the natural conditions for the con erence as nearly ideal as possible. The scenery around was bright and heautifui, and confer-

ence met hright and early.

Bro. Layman conducted the opening exercises, reading Psalm 34. Different phases of the Sunday school were then

"The spirit," by Bro. Brackbill. If we wish to teach a child we must enter into the spirit of the child.

The Christiike spirit is child-like iovieg, teachable, mild. If the germ of the Christ-like spirit is planted in a child it will surely grow.

Bro. F. M. Byer then discussed the relation of the Sunday school to the church. We need to learn God's will before we can do it; Suncay school teaches this will to the young minds.

The failure of so much of Sunday school work has been caused by lack of co-operation in the churches. The church must be interested and take up the work if she would prosper and orow

"Objects of Sunday school," by E. S. Hailman. Bring children to the Savi r. Prepare men and women for work in the Master's vineyard. Strive to teach more then language; there is something of more importance.

"The power of prayer," by Bro. Hess and Sister Anna Kaufman.

"D'scouragements and encouragements in Sunday school work," wss next discussed by Bro. Jacob Snyder, followed by an essay by L. Zook.

Bro, Snyder gave most of his thoughts from the standpoin of a superintendent. Let home influence be such as will help the school, not hinder.

This was followed by an open discussion by the brethren, Levi Blauch, J. K. Hartzler, H. M. Gelnett, Abr. Metzler, J. F. Kolb and A. D. Wenger.

Reports of Sanday schools were then given by different ones.

Seventeen schools were reported with an attendance of 1799 pupils, and 151 teachers; collection of \$331.61, expenditure of \$307.22.

Number of verses reported as com mitted, 16,701.

Devotional exercizes by Bro. Snyder, siter which conference adjourned for nr on recess.

THURSDAY AFTERNOON SESSION.

After dinner devotional exercises by Bro. Gindlesperger; then a Query box conducted by Bro. G. D. Miller.

"Divinely ordained methods of win ning souls," Bro. Brillhart. The word divine suggests unfathomable love. God in His love has made salvation possible, and He will direct methods if we only trust Ilim and look for guidance.

Bro. Bender foll wed with some methods. Home training was emphasized also the work with individuals. When alone with God pray for the lost

Social science was next discussed by Sister Muliie Snyder, followed by Bro. S. G. Shetler. We cannot estimate what sociability may bring about. Eternity alone can reveal what of good or evil this work may bring forth, Simply meeting each other msy do us good, and

may save a soul. An essay on the subject of Home written by Bro. M. E. Hershherger was then read by Sister Mary Denli ger, followed by a song, after which one of the ('hicago workers gave a short talk on the work the e.

Open conference followed, during which many good thoughts were brought ont by the brethren Blough, Ressler, Metzler, Wenger, etc., after which the session closed with the benediction.

THURSDAY EVENING SESSION.

Early in the evening the house was crowded to its utmost capacity. Several inspiring songs were sung. Queries were discussed by the brethren, Shetler, Brillhart, Durr, Wesver, Bender and Hartzler and Sister Deulinger.

Devotional exercises were conducted by Bro. Blauch; then the subject "The bid public prayer, but insists on secret Neglected" was sbly discussed under three heads:

"In rural districts," by Bro. J. A. Ress-

There are people located far from our churches.

Such as sre kept away by sickness or poverty.

Those who are indifferent.

neglected because they are not taught present. It is right to consider them, the way of life.

What shall be done for them?

they need to be labored with in their prayers in suitable words. To offer can pray for our enemies definitely and homes. Good literature needs to be scattered among them to get them to reading and thinking.

This was followed by the division "In the cities" by Bro. J. K. Hartzler.

This was in the form of a paper (which appears on another page of this issue.-ED.) These pictures of life in the slums are so real and true we urge you all to study it.

Bro. Aaron Loucks then gave a very goodtsik on the division, "The neglected in the foreign field," which will also appear in print.

The song "I gave my life for thee," seemed ver appropriate in this connec-tion. These perishing ones seem so resi, and we do so little, while Christ gave all

After several more short talks by different ones the committee on resolutions reported. A number of resolutions were adopted, a collection of \$33.02 was taken, and a very pleasant sesson of being together in the Master's serv ce

May the Master heip us ail to be fsithful in the service.

Secretar es: S. G. SHETLER,

RESOLUTIONS ADOPTED BY THE MAR-TINSBURG SUNDAY SCHOOL CON-FERENCE OCT. 20, 1898.

Resolved, That this Sunday school Conference tender their sincere thanks to the people in general for their attendance, and for the hospitality shown during the sessions, and express the hope that the members of the different denominations in the vicinity of Martinsburg will accept special thanks for assistance given in the entertainment of visitors.

Resulted. That we tender our thanks to the P. R. R. Co., for granting us special rates.

Resulted That a collection be taken to defray the necessary expenses of the conference, and that what remains above this amount be distributed to the workers of the Chicago Mission.

Committee: { J. K. HARTZLER, J. A. RESSLER, C. M. BRACKBILL.

SECRET PRAYER.

Public prayer ls sn important festure of religious worship and an essential element of church life. But all cannot offer public prayer, nor is it available at all times and in all pisces. There are special advantages in secret prayer.

Special promises relating to secret prayer are found in the Bible. "When thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seest in secret shall reward thee openly." Our Lord does not forprayer, and enforces His precept with one of the most gracious promises found

in Holy Scripture. Secret prayer is free from certain temptations which beset those who offer prayer in public. The temptation to make a show of words is always present with us when we pray in public. We cannot readily divest our minds of in many places our own children are the thought of the hearers who are not only for the purpose of leading their minds out in suitable supplica-We cannot preach to all of them, but tions, but also that we may clothe our public prayer in slovenly language is unseemly, and in some places it would be highly censurable. In our solicitude about the form of words we may slide unconsciously into dead formality. In

the time of our Lord this temptation had prevailed so generally that, as a rule, those who prayed in public made long prayers "for a pretense." No one can escape this fault without grace and vigilance.

But in secret prayer there is no such danger. The devout soul who speaks to God in silence need not consider the form of words in which his prayer is clothed. The heavenly Father sees the heart, reads the thoughts, and knows the desires of the worshiper. It is in deed well to use words in secret prayer, but the words need not he chosen with reference to their effect on men. When dealing with God alone there is freedom.

In secret prayer there is freedom from distrsction. Many things arise in a public congregation to disturb and divide the mind of the leader of the devotions He cannot forget the critical spirit of unbelievers and of many professors of religion. Frequently his thoughts are intently fixed on the discourse he is about to deliver. The human mind is so easily diverted and rendered incompetent by distracting circumstances, that many Christian people consider it unwise to attempt extempore prayer in the presence of a public congregation, But when we go apart from the crowd to commune with God in secret, distracting circumstances are excluded. The door is shut. Curious and critical ears are far away. Only the ear of the Father, whose heart is full of sympsthy, can hear These conditions are most favorable to effectual prayer and spiritusl culture.

Secret prayer is a great heip to public prayer. If one prays only in public it would not be long before his prayers would cease to be effectual. Private prayer is needed to keep the heart in tune for public worship. The man who goes from his secret devotions to the place of public worship will easily resist the temptstions and overcome the distracting influences of the place and the hour. His mind is fortified by communion with the Holy One; his heart, throbhing with heavenly impulses, in spired by close contact with the Almighty, needs not to wait to catch the spirit of prayer. It is alresdy upon him. There is little danger that his soul will grovel in the dust and devotion die upon

his lips. In private prayer particular mention can be made of certain important cases which could not be paraded in public. One may pray for his enemies in a general way in the presence of a promiscuous congregation, but he cannot with propriety mention their names and dwell on important particulars. It is sure to bring a great spiritual blessing when sincere prayer is offered for an enemy. He may be a very wicked and unjust person, his ways may be exceedingly disagreeable to us, but when we secret place of devotion we do him a great favor, and receive a rich increase of love and peace in our own hearts. "It is easier to pray for far-away saints than for near-at-hand, provoking sinners." It requires grace to love those who have deeply wronged us; but prayer is the language of love. Not until we in sincerity can we win them to a better mind or lead them to God. This is a work for the closet, and not for the public eye and ear .- The Christian Advo-

THE BLESSEDNESS OF MOURN-ING.

November 15

The house of sorrow is a strange piace to look for joy. Mourners are the last people the world would call biessed or happy. Men in their quest for happi ness would not think of looking for it In the shadows of grief. Yet Jesus said. "Blessed are they that mourn."

There are many who mourn. Few are the homes in which there is not some grief Not all sorrows hang crape on the door or wear a badge of grief There are secret troubles, and tears are shed where no eye sees them fall.

Does Jesus mesn that all who mourn are blessed? No: there are sorrows which yield no pesceshle fruits of righteousness. There are those who suffer and are not blessed. He means that the state of mourning is one in which the divine hlessing may be received rather than in a state of testlessness. The deepest happiness is not that which has never suffered, but that which has passed through the experience of sorrow and has been comforted.

There is a story of a German baron who made a great Æolian harp by stretching wires from tower to tower of his castle. When the harp was ready he listened for the music. But it was in the calm of summer, and in the still air the wires hung silent. Autumn came with its gentle breezes, and there were faint whispers of song. At length the winter winds swept over the castie, and now the harp answered in majestic music.

Such a harp is the human heart. It does not yield its noblest music in the summer days of joy but in the winter trial. The sweetest songs on earth have been sung in sorrow. The richest things in character have been reached through psin. Even of Jesus we read that He was made perfect through suffering. This does not mean that there were evils in His nature which had to be expelled by the heat of trial, that there was dross in the gold of His being

which only the fire could remove. The mesning is that there were elements, even in His sinless humanity, which could be brought to full ripeness only through pain .- J. R. Miller, in Record of Christian Work.

THE PHILISTINES ARE UPON

It used to he a wonder to me, when a little child, that Sampson should lose his strength, and became weak as other men, st the time his hair was cut. I knew such an effect does not follow such a csuse, usually. But when I lesrned that Sampson was a child of promise, and peculiarly consecrated to God as a Nazarite; that God covenanted with his mother, and one of the signs of that covenant was that no mention his name to the Lord in the razor should ever come upon his head, I could see, behind the simple set of hair cutting, a reason why the strength and power of God should depart from

Broken vowst As long as he kept the vows his mother made to God for him, so long no power of earth could touch him; so iong he triumphed over the enemies of the Lord.

"What shall we do to thee? They bound him with two strong cords, and brought him up from the rock, and the Philistines shouted against him. And the cords that were upon his arms beand his bands loosed from off his hands. And he found a new jaw bone of an ass, and put forth his hand and took it, and siew a thousand men therewith." One shall chase a thousand, and two

shall put ten thousand to flight. "What shall we do to thee?" They bound him with seven green withes that were never dried, and then the alarm was given, "The Philistines are upon thee!"

No alsrm to him. The strength of the Almighty is his. He breaks the withes as a thread of tow is broken when it touches the fire.

What shall we do to thee? A nation stands arrayed against one man, and yet they have no power to touch him, Love is strong as death. They will try the strength of that; and so his wife entices him. He stands against her influence for awhile, then yields, So thousands have yielded to the soit persuasions, and tearful entreaties of ove, whom whole battalions of armies could never have touched. So thousands who would have burned at the stake rather than lose the strength and love of God, for love to one ungodly person, have lost all, and become as

other men. Love lulls the strong man to sleep. Love causes the razor to pass over his head, and the vows so carefully kept hy his mother, and hy him until this time, are broken. Love sflicts him; (surely there must be something lacking in that love,) and love rings out the alarm, 'The Philistines are upon

He awakes from sleep. His strength is gone, but he does not know it. He goes out and shakes himself as at other times; but, oh! God is not with him. The enemies of the Lord take him; put out his eyes; they triumph over him. They praise their god, Dagon.

The wicked watch the righteous, and seek to slay him. They do. The Bible says so. You may think yourself so amiable, so gentle, so attractive in your ways, that the world cannot but love you; but there are foes in ambush, and whether you know it or not, their eyes are upon you. Walk care-Keep your integrity to God .-They cannot harm you. They may say all manner of evil against you falsely, but God will keep you secretly in a pavilion from the strife of tongues .-Psa, 31:20. They may bind you with green withes, and bands of iren. The bands of iron are broken, and the enemies of God fall b-fore so weak and despicable an instrument as a jaw bone of an ass. Weak, powerless, despised instruments as we are, use us, oh, God.

The Philistines are upon thee, Christian. They watch thy words, they watch thy deal, they watch thy bearing, they watch thy eating and thy drinking, and they watch thy dress They are bound to speak evil of you; they are bound to find fault in some way. Of John they said, "He hath a devil." because he was abstemious, and lived on locusts and wild honey. Of Jesus, "Behold a gluttonous man and a wine hibber." because He ate as people commonly did.

They will not be satisfied any way Like sulky children in the market place who will not play dance, because they do not feel like it; neither will they play funeral. Though you can scarcehope to please them, keep your in-

came as flax that was burnt with fire, tegrity to God. Let them lie in wait and even pounce upon you, you are more than conqueror through Him who hath loved you.

But if you listen to the clamorous voice of the world, or the softer tones of love which day and night, and night and day, may press you, till your soul, as Sampson's was, "is vexed unto death," and begin to reason with yourself that your strength does not lie in the length of your hair, that it will not affect your relation to God, or the mighty power you have in Him, whether your seven locks remain on your head, or are cut off, and yield so small and indifferent a point, you will shortly wake from your sleep; you will rise from the lsp of the world, and hear the alarm, "The Philistines are upon thee!" You will go out and shake yourself as at other times; but that will not give back your lost strength. Oh, you are in their hands, and the glorying is their s

The Philistines are upon thee, Sampson.-Earnest Christian.

MARRIAGES.

ham R. Newcomer to S. ster Ellä K. Döm-bach, both of Manor Twp, Laucaster Co., Pa. Taey were attended by John D. Charles and Ameia N. Charles. A large company of trends assembled on the happy occa-ion. The brital party went to Niagara Falls. JACOB N. BRUBACHER.

Myens - Musselman - November

Myris — Musseljann.— November 3d, 1898, at my home by the undersigned, 1870. Elmer E. Myers, of W. Earl Twyp., to Siseier Katie Musselman, of Upper Leacock Twp., Laneaster Co., Pd. Theyer attended by Bro. Samuel Carpenter and Sister Emma Burkhart. The bridal party went to Canada.

JACOB N. Brubacuer.

BECUTEL-KOLB.-On the 25th of BECHTEL-KOLB.—On the 25th of October, 1895, in East Vincent Twp., Chester Co., Pa., at the resumence of John F. Kolb, the bride's father, Fran-cis Bechtel and Sarah Kolb were united cis Bechtei and Sarah Kolo were united in the noly bouds of matrimony by Jacob B. Hinosberger, May God in Christ Jesus bless them with many years of heal h and happiness.
J. B. HUNSBERGER.

DEATHS. YODER.—On October I, 1898, In Ber-traud, Neb. of paralysis, Abner Yoder, aged 50 years, 2 months and 1 days. He was born in Jinnata Co., Pan He leaves behind three brothen and nee sister to mourn he may be a more devoted, fact the months of the Amish Accordance of the Amish Church, and an interested reader of the HERALDOT TLUTH. Fun-eral was held on the 200 of October. eral was held on the 9th of October. Services were conducted by Bro. Yost D Voder.

"Asleep in Jesus! Blessed sleep! "Asieep in Jesus: Diessed sieep; From which noneever wake to weep; A calm and un-listurised repose, Unbroken by the last of foes. Asleep in Jesus! Oh, how sweet

Asleep in Jesus: Oh, now see To be for such a slumber meet? With holy confidence to sing That death has lost its veuomed sting." G. F. E. HESS.-On the 13th of October, 1898,

HESS.—On the 13th of October, 1598, in Hart for Terp, Eikhart county, Ind. Jacob Hess, aged To years, 4 months and 2 month

which he was held was manifested by which he was need was manneased of the large number of people who gath-ered to follow his remains to their last resting place. He was a native of Lan-caster Co.,Pa. May God comfort the sorrowing ones. Peace to his ashes.

ZIMMERMAN.-Sister Elizabeth Zim ZIMMERMAN.—Sister Elizabeth Zimmerman, daughter of Martin and Msgdalena Marzoif, was born in Weisenburg, France. They moved to New York in 1837, where she was joined in marriage to Geo. Zimmerman Novem. No.k in 1837, where she was joined in marriage to Geo. Zimmerman November 5, 1833. They lived in Kent Co. Mich, where she suffered for monits with that painful discussions with that painful discussions with the substitution of mourn their loss. She was a memore to the Holdeman branch of Mennonites for over 16 years. She died believing in a rest for her from all her suffering. Some of her last words were "Oh, how pleas-ant it seems," and "All is well." Let us always be ready.

TROYER.—Christena Troyer was born in Holmes Co., Ohio, August 8th, 1838; departed this life September 13th, 1898, aged 59 years, I month and 5 days. She was a faithful sister in the Amish Menwas a faithful sister in the Amish Men-nonite Church. She was huried the 15th; funeral services by the writer in Ger-man and in English by a minister in the Christian Church from 2 Tim. 4:6–8. CHRISTIAN WEREY.

Libneon Co., Iowa.

LANDIS.—Herbert Bruce, infant son of Bro. David A. and Sister Elizabeth M. Landis, died Septemer 12th, 1898, near Thompsontown, Juniata Co., Pa., and was buried at the Delaware M. II. aiter services conducted at the house and meeting house by Bro. Samuel Legier. The beson of comfort was taken and meeting house by Bro. Samuel Ley-der. The lesson of comfort was taken from the 21d Psalm. This little one was aged 8 weeks and the loss is deeply felt by his bereaved parents.

"This lovely bud, so young and fair, Called hence by early doom,
Just came to show how sweet a flower In Paradise would bloom.

Ere sin could harm or sorrow fade, Death came with friendly care,
The opening bud to heaven conveyed
And bade it blossom there."

KOENIG.—On the our of October, 1898, near Pulaski, Davis Co., Iowa, Magdaleua Koeuig, nee Roess, aged 79 years, 3 months and 14 days. She was born on the 22d of June, 1819, at Osthelin, Alsace. When but a child she Ostneidi, Alsace. When but a child she emigrated with her pareuts to Canton, Stark Co., Onio. In her sixteenth year sh-accepted Christ as her Redeemer and work her three and work her three starts. Stark Cu., One. In the Relocenter and Savior Relocenter and Savior and the Savior Relocenter and Savior and the Savior Sa rember, 1892, her second husband died, and the mother stayed with her two y ingest cuidren until she was allowed to enter her heavenly home, which she longed for very much in her sickuess. She herself chose her funeral text: The bible same especially the 6th verse. especially the 6th verse. "The lines are especially the 6th verse. "The lines are specially unto me in pleasant places; yea, I have a goodly heritage." W. W. Miller preached the funeral sermon in Entitle the special presentation. ler preached the funeral sermon in En-glish to a large congregation. She said repeatedly that she did not wish a praise sormon, for if she did all she could she did no more than her duty. She was a good, faithful mother. She leaves three children, ten grandchildren and five great grandchildren CHRISTIAN IJ. SWARTZENTRUBER.

EICHER. — Sister Catherine Eicher died of typhoid fever in Henry Co., Ohio, October 24th, 1898. Her age was Ohio, October 24th, 1898. Her age was 58 years, 9 months and 13 days. She leaves a sorrowing husband, ten chil-dren, four brothers and two sisters to mourn their loss. She was a member of the Mennonite Church for 32 years and died trusting in the Lord.
F. C. FRICKE.

WITMER.—On Oct. 20 the writer's brother, Joseph Witmer, quietly fell asleep, aged 86 years and 29 days. After asieep, aged se years and 20 days. After some weeks 'sickness, paralysis set in, and on Thursday, at 6:15 P. M., without manifesting any pain, he passed over, as if gently dropping into a peaceful, quiet alimber. He lived to see sist of his children (five daughters and aughter died in influence of the second provided in language ter Co., Pa., papers, please copy.]

"Such was his end—a calm release; No clinging to this mortal clod, As if untrammelled, stood in peace Before a smiling God.

His work is done-The column is broken;
Mourn ye and weep,
For ye cherished his worth; Let every tear-drop be sympathy's Lost to the family-lost to earth!"

KLOPFENSTEIN .- On the 30th of An-KLOPFENSTEIN.—On the 30th of Angust, 1898, near Holden, Mo. Elmet Klopfenstein, only son of Christian and Emma Klopfenstein, aged 4½ months. Burial on the 31st at the M. II., where funeral services were ited, conducted by Bro. Henry Richner from Pislms 23:16 "The lines are fallen unto me in pleasant blaces: ves. I have a goodly pleasant places; yes, I have a goodly heritage.

heritage.

BRENEMAN.—[A partial notice of this death appeared in the last issue. We give here the death of mother and child together.]—O-tober 8th, 1898, near Mt. Joy. Lancaster Co., Pa., or alrection of the lungs and coullement. A magdalena S. Breneman here of Jacob. Ch. G. Breneman L. Brubscher, aged 28 A. and Barmonths and 27 days. She left. N. of Determine and Conference and Sept. 28 years of months of the Sept. 28 years of months of the Sept. 28 years of the Sept. 28 ye KOENIG .- On the 6th of October,

bereft. Peace to her ashes!
October 23d, 1929, near Mt. Joy, Lancaster Co., Pa., Barbara Anna Breneman, Infant of Bro. and Sister Ch. G. and Magdalena S. Breneman, aged I month and 8 days. Funeral on October 25th. Buried close to the mother's grave. Text, 1 Pct. 1:23, 23.

METZLER - October 20th, 1888, in Mahoning Co., Ohio, after a lingering illness, samuel Metz.er, aged 70 years, 10 months and 11 days. Interment at the Metzlet M. It, where services were con-ducted by Allen Rickert and Metzlet M. It, where services were toolder. He united the amounte Church in his early life. Metzlet Metzlet consistent member until his death.

SCHROCK .-- On the 26th of September, SCHEOCK.—On the 26thof september, 1988, at the home of her parents, Andews and Catherine Schrock, miles north-west of Ronards age of 13 heads of the september she was going to meet her Savior. Father and mother, three brothers and Father and mother, three brothers and three sisters, together with a large num-ber of friends, are left to mourn the loss of a loving and levable daughter, the and friend. She was laid to rest, in the Roanoke burying ground Sept. 28th; the funeral was conducted by John Smith and Peter Summer.

THE DIVINE PURPOSE.

As springs that feed our lives uus en, And keen their daily postures aree A 1-gracious Lord, Tay mercus flow; ore we ask, Tn-u dost bestow.

And thus with gifts as well as grace, And kneeling low Thy care to own And make our dearest wishes known

No voice of prayer to Thee can rise. No voce of player to Theorems, the But swift as log at they Love replies; Not always what we ask, indeed, But, O Most Kindl what most we need When we beseech the good that might

When we beseen the good that makes, Because of self, some sweet hope bright, Some hory impulse furn astray, Thy tender Purpose answers, Nay.

For bread may nourish less than stone, If caten thankless, or alone; And many a pure, desired thing Might prove a share or hide a sting.

But Thou, O Savior pitiful, Who seest us so blind and dull, Constrainest us with mercies still To seek alone Thy Holy Will.

O soon or late how sweet to learn. Wnen , letaling to its sway divine, We have no wish apart from Trime - Harriet McEwen Kimball

WHAT YOU OWE.

I wonder if you have acted on the principle of the oft-repeated remark : "The world owes me a living and 1 pro pose to get it as I cau." Depend upon it this is talse doctrine, and the mode of life and practice which it luspires is generally wrong and often criminal. No man ever has and no man ever cau become a credit to his kind and a blessing to the community who acts on this principle.

The man who dwells upon what the world owes him and who acts with a view of extracting that imaginary debt of the world, will always prove a failure or worse than a failure. It is safer and wiser to consider what you owe the world and how you have met that obligation. Without now considering what is due from you to parents and other friends whose kindness and love in your early years you certainly have not cancelled unless you have been very true and faithful, I want to invite your attention to the fact that you owe to every person with whom you come in contact, the jufluence of a good example and a pure lite. If you have weighted them with a had example and burdened them with a career of vice and c.ime you are not only not entitled to talk of what the world owes you, but you have reason to consider what you owe to the world.

The world will not be what it should be until every man does his part toward the purification of morals, the uphit of society and the highest good of the greatest number. If you have not done this, you owe to the world to day far more than the world owes you. Still further, it may be that you are not only guilty of sins of omission but of commission also; that you have not only neglected to do your part to make the world bet ter, but you have by words and deeds absolutely made it far worse than it otherwise would have been.

Do not ask auv more or think any more of what others owe you until you have made an honest, earnest and persistent effort to pay something of what you owe to society and to the friends and conservators of good order; and we especially urge you to consider what you owe to the Author of your being to

Him who gave you far better capacities and opportunities for good than you have improved, and who has been merciful and patient all these years while you have been evil and unthankful.

Do not consider what is due to you until you have made some effort to make at least a small return for the manifold blessings you have received. No man who gets a rational and healthful view of himself and his surround ings will fail to see that he has received far more than he has deserved, and that he is a debtor and not a creditor .- Dom stic Journal.

SOME THINGS THE CHRISTIAN "OUGHT" TO DO

Many people think that the ordl nance of feet washing is not meant to be literally practiced by the Christian, and say that the word "ought" is not binding. Following are a few passages of Scripture in which the word is used. If it is binding in one, It is binding in all. We let the reader form his own conclusion, after reading these passages, whether, or not, the word 'ought" is binding :

1. Men ought always to pray and not to faint. Luke 18 . 1 2. Ought not Christ to have suffered

these things? Luke 24:26. 3. We ought to obey God rather than man Acts 5:25. 4. Ye ought to support the weak.

Acts 20:35. 5. Ye also ought to wash one another's feet. John 13:14.

6. Ye ought to walk and to please God. 1 Thesa, 4:1.

7. We ought to bear the infirmitie of the weak. Rom. 15:1. 8. So ought men to love their own

wives as their own bodies. Eph. 5:28. 9. He that saith that he abideth in him, ought himself also so to walk, even as he walked. 1 John 2:6.

10 We ought to lay down our liver for the brethren. 1 John 3:16.

11. We ought also to love one another. 1 John 4:11.

The Gospel Banner.

THE soul of improvement is the im provement of the soul.

ITEM.

BACTERIAL ROT OF CARRAGE.

"HACTERIAL BOT OF CABBAGE—
Within the past few years a bacterial
disease of the cabbage has become so
prevalent in certain cabbage growing
localities as to occasion very serious
formation of the Station until recently.
Although it has been said to occur in
Indiama, it has not come to the attention of the Station until recently.
Several helds in the vicinity of the
Asyetto at the control of the station
for the present season. In one of these
fields, containing over 20,000 plants,
which were attacked early in the season, not a single misels, judging from
a cursory examination, from 10 to 50
per cent. of the beads were affected. per cent, of the heads were affected.

per cent_of the heads were affected.
In view of these facts, it has been
thought best to send out a note of
warning in regard to the disease, in
order that such precautionary measures
as are deemed most valuable may be at
once employed in keeping it in check.
Fortunately the life history of the dis-Fortunately the file history of the dis-case has been quite thoroughly studied of late, and the result of the investiga-tions, together with other valuable in-formation, may be found in Bulletin No. 65, of the Wisconsin Experiment Station, and Farmers' Bulletin No. 68,

L BAKING POWDER ABSOLUTELY PURE

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of the U.S. Department of Agriculture. The latter Bulletin' la sent free on ap-plication to the Secretary of Agricul-

ture.
The conclusions of these investiga The conclusions of these investiga-tors, although working independently, are essentially the same. Both are agreed that the only hope of success-fully combatting the disease is in the careful observance of several precau-

tionary measures.

Symptoms of Disease.—A dwarling or one-sided growth of the heads, or in case of an early attack, the entire absence of any heads. Occasionally the heads rot and fall off.

heads rot and fall off.

In the leaves the symptoms usually begin at the margins and consist of a yellowing of all the sfircted parts, except the veins, which become decidedly brown or black. brown or black. Infection.—The bacterial germ is con

infection.—The bacterial germ is con-veyed to the leaves of the plant by wind or insects, and in most cases gains an entrance to the tissues of the plant through the edges of the leaf. Precautionary Measures.—As there is

Precautionary Messurea.—As there is no remedy known, preventive measures must be relied on in combatting the disease. These measures are as follows: A void planting in land on which infected plants have been grown. Several years may be necessary to rid the land of the germs.

Do not use cleaves, or it allows the first of the disease. The containing dentity of the disease of the disease.

favors the development of the disease Keep the plants as free from insects

as possible.

Remove and destroy all diseased plants or portions of the plant, as soon as diseased condition is noticed. as diseased condition is noticed.
If any of the readers of this article
have been troubled with the disease,
they will confer a favor by reporting
the same to the Indiana Experiment

Station at Lafayette.
WILLIAM STUART, Assistant Botanist Purdue University Agric. Exp. Sta. C. S. Plumb, Director.

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38 Parables from Nature, Gatly. 40 Kadesh Barnes, or the l'ower of a

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Sermons, By D. L. Moody. 46 A Royal Exile, and Other Sermons

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ABBAM B. KOLB, Editor. Far Entered at the Post Office at Elkhart, as

Contents of this number.

Editorial Notes, "one unit or with the control of the country of t

Bapors of Western District Conference, In Ultrist.

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FOUN LUE HOMEN Mission, Chicago, Fruit Lue Homen Mission, Chicago, Fruit Lue Homen Mission, Chicago, Find.

Foundation and Experience, January Montanger, Conference, Correspondence, Constitution and By-Laws of the H. & F. R. Commission-Pence.

King District Conference, Corp. Children.

EDITORIAL NOTES.

Truth and exaggeration never agree.

To grow up to the skies we must be planted low as the dust.

Revenge is a much more punctual paymaster than gratitude.

Withstanding Satan and standing with God go hand in hand.

He who is not pleased to do right has absolutely no right to do as he pleases.

Excuses for not accepting Christ are cradles in which Satan rocks men to

-so he had better make it as good as

None of the thousands of promises in the Bible were Intended to make an idler happy.

which the faithful watch dog in your spent in the service of his Maker. bosom barks.

You cannot succeed in living a Christian life if you are not willing to devote all your time to it.

Cash payment for everything a man purchases secures him the best credit among his fellowmen; not the smooth words which he may speak.

be "exalted above measure."

The man who tries to build himself a debt which he will some day find heen chosen to go as a missionary to may deem fit and proper for the benefit

heart against the voice of God, "Today if ye will hear his voice, harden not sion cause will have an opportunity to the late Samuel and Anna Martin. She your hearts." Heb. 3:15.

On contemplating your misfortunes of your virtue and wisdom always look ahove you; thus shall you he kept from despair and pride.

The brethren H. B. Rosenberger, month of November.

Beware of what men call little sins, for those that are considered the smallest are large enough to destroy spiritual life. Mosquitoes are very small, yet be then for a person to forsake God When this is the case let us not cherish than by lions and tigers.

Let us make it a point to get and keep at least one good point from every sermon we hear; and in seeking to seoure the best point we generally can lay hold of more than one useful truth, people have for the giggling and whiswhich is just so much the better.

True success cannot be estimated in dollars and cents. It is something that if only very small children or half-No man can avoid his own company can properly be claimed only by those witted people would engage in it, but to praise its Maker, "for out of the who are occupying the place designed when those who are supposed to be ac abundance of the heart the mouth for them by an Allwise Creator, and countable for what they do are guilty speaketh." Matt. 12:34. We should doing the work that God wants them of it, it is disgusting in the extreme, to do. No matter what a man may say and, what is worse, it is certainly not will stir up anger; while a "soit anor do, no matter how famous or wealthy honoring God. No matter how awk swer turneth away wrath." To be able he may be, his life is an utter failure ward or unlearned a minister-may be, to say the right word at the right time Admit no guest into your soul, at unless at least the latter part of it is he may be an ambassador in Christ's is a very desirable accomplishment, and unless at least the latter part of it is

> but Instead of doing the world any good while suddenly escaping from the place of its confinement in the form of an explosion, it always causes a greater or less amount of damage. It is much the same with learning. "Knowledge is power," but in order that this power Neffsville, Manheim township, Lancas may do the world but very little good

Christians In order that they may not necessary that it be guided and con- bate. She makes a bequest of \$12,000 to trolled by the "wisdom which cometh the Young Men's Christian Association from above."

India, will during the month of Decem- of the church, and \$500 to the Mennober visit some of the churches in the It is a sin for a person to harden his state of Ohio. Our brethren there and Board of Elkhart, Indiana. especially those interested in the Misbecome acquainted with Bro. Ressler, died on October 6th, in her 23rd year, and we trust that his visit may prove after a lingering illness, from consumpmutually beneficial in promoting the tion. Her estate is valued at \$30,000," always look beneath you; in thinking Mission cause. Bro. Ressler may visit some of the churches in other states also expression of interest in the Mennonite before sailing for India. May God bless Church by our dear friend, and we hope the work

It is a foolish thing for the son of a Peter Loux and David Gehman, all good and kind father to run away from ministers in Bucks Co., Pa., made a home and waste his substance with two weeks visit to the churches in York riotous living, but it would be more county during the first half of the foolish for that son to run away the -Each of these need very close watchmore human blood is drawn by them after he has once been reinstated into the backslider does.

press the deep disgust that sensible so is he." Prov. 23:7. pering sometimes engaged in by some will likewise be pure. "The tongue can people during public worship. Such no man tame," says the apostle James, conduct would not be noticed so much hut God can so change the heart that presenting the word of the living God quire. Some people's words alone, to Steam is a powerful, useful agency; is surely too far from reverencing our say nothing of their deeds, are suffiheavenly Father to be engaged in by cient to condemn them. any of His children.

> A Bequest.—The following is taken words-viz., our actions. Deeds are the from the Mt. Joy, (Pa.) Herald:

Some strange things happen to may not do more harm than good it is ter Co., Pa., has been admitted to proof Lancaster city. Bequeaths \$500 to the trustees of the United Brethren Bro. J. A. Ressier, who has recently church of Neffsville to be used as they nite Evangelizing and Benevolent

"Miss Martin was the only child of

We are truly thankful for this kind others whom God has blessed with means may remember, in like manner, the good work of the Mennonite Evangelizing and Benevolent Board.

Our thoughts, words, and actions. second time, after the father had once ing. The better we guard the first, the graciously welcomed him hack. To less trouble we will have with the depart from God is just as much more second and third. But sometimes it foolish a thing as God is greater than seems impossible to prevent bad man. How extremely foolish must it thoughts from entering the mind or even harbor those evil thoughts. A favor with Him? Yet this is just what good way to crowd them out of the mind is to think about things that are pure, honest, lovely, and of good re-It would be hard to find words to ex- port. "As a man thinketh in his heart,

If our thoughts are pure, our words even this unruly member will be made avoid using grievous words, for they

But now we come to those things which sometimes speak louder than fruit of which thoughts are only the "The will of Miss Bertha Martin, of buds and blossoms. A good thought But presently another question arises

"What can I do?" There is a work that

no one can do hut you. Oh think of the

exercised their talents, whether few or

many, received more, and above all they

met with approval of their Lord; hnt he

that had only one, "too weak," did not use his; of course he thought it was

of no use; what did he, poor fellow,

have to hear? "Take it from him

and cast the unprofitable servant out

into outer darkness; there shall be

weeping and gnashing of teeth." Why?

Simply because he did nothing, he was

one of those many drones in Christian

work. God forbid that we should be

found among that class, to hear that

dreadful and awful word, "Cast him

out." Ah! my dear readers, whether

you are a professor or not, the easiest

way for us to be lost or cast out is, just

simply do nothing, and drift right along

with the current, and soon, to our

sorrow, we may find our boat going

down the falis of eternal destruction.

Lost, lost, eternally lost ! Lord make

us just what Thou wouldst have us to

be! Our question now is "What can I

do?" This I do not know until I try.

What am I willing to do? This I may

Let me just ask you a few question

which may at the same time answer as

suggestions to what you might do. Do

you go to meeting at the house of God

regularly? Is that house always as full

opportunities to welcome such who are

at home in your place of worship? Can

you not look for young people, and

notice them, when no one eise does, and

try to find out from them whether

they feel the need of a Saviour? Can

you not follow up the minister's loving

appeals by a word in private? Oh if

only God's professed children are alive

to the importance of such work, much

good may be done when it is done for

Jesus. Can you not influence one to

attend the meetings? Did you even

try? If you could influence but one,

that one might influence others, and in

Have you a Sunday school in your

church? If not, why not? If you

have, can you do any thing there? Can

you teach a class? If not, can you not

use your influence to increase the

attendance? Can you not go around in

the neighborhood and invite others to

come, that others may teach them? Do

you expect your superintendent to do ail

the work? Or are you willing to show to

him and to all, by your presence in Sun-

day school, that you are interested in the

work? Did you ever speak a word of

encouragement to him or any other

Christian worker? Or are you afraid it

What can you do for your minister

Do you stay away from meetings when

headache? Did yon ever stay away

unicate to him in all good things

may make him "puffed np."

this way our houses of worship could be

a little timid, thereby making them feel

soon find out.

filled

of the talents; those that

of the cross.

day and worldly amusements.

We are taught to put on the new

man, Christ; then we will be entirely

new creatures. Our bodies must be

kept under. Oh, that each and every

one would live for God and for the good

of each other. But to please self seems

to be the prevailing desire with many,

and will be until they learn the lesson

Dear young brother and sister, be

careful as to the example you set before

the world, for they take notice of it.

They read you more than they do their

Bibles. Then do you not think we

ought to be sure that we set no bad ex-

ample and that we keep ourselves un

spotted from the world (Jas. 1:27) so no

one can have any evil thing to say of us?

You who are supposed to be follow

ers of the Lord Jesus, glorify God in

your body, and in your spirit, which are

God's (1 Cor. 6:20), "for ye are bought

your own, and have no right to fol-

low the dictates of a carnal mind. Re-

member, time is too short to trifle away.

If you are not true to your profession

what effect will your words have on a

sinner if you speak for Christ? Your

words will have no weight.

with a price," and ye are no m

if it does not lead to action; and it is about as reasonshie to expect that cherry blossoms will develop into apples as to hope that good deeds will result from bad thoughts. If then we should chance to have any evil thoughts, let us not permit them to develop into fruit; let us allow only the good to reach maturity.

Whether therefore we speak or think or act, let us seek to honor and glorify

> For the Herald of Truth. "COME UNTO ME."

"Come unto me, all ye that labour and are heavy laden, and I will give you rest." Matt. 11:28.

It is a precious thought to realize how willing Jesus is to give us rest. Some want wealth; some are seeking after pleasure, and others again are seeking with all their strength after the honors of this present evil world, and in the pursuit of these things they are never satisfied and consequently have no rest, no peace of mind. When we go to Christ for rest we obtain that which

If we have that rest, we care little for the things of this world; we are much more concerned for the heavenly treasures, which moth and rust cannot corrupt and which thieves cannot steal, and when this life is over, we shall have that full and perfect rest which . as it might be? Can you not watch for Jesus went to prepare and from which He will return and receive us to Himself, that where He is there we may be also-there "where the wicked cease from troubling and the weary are at rest." Let us therefore trust in the promises of God, and as faithful, devoted and consecrated followers of Jesus let us hold out unto the end.

For the Herald of Truth "LORD, WHAT WILT THOU HAVE ME TO DO ?"

BY A YOUNG SISTER.

In speaking to our fellow travelers about the necessity of active work, in the service of our Master, we very often hear the expression, "I can't do any thing," or "I am too weak," or "I have not the taients like this or that brother or sister." While we always like to see that people know how weak and frail they are of themselves, yet we do not like to hear such expressions like the above and similar ones, from the lips of those who profess to have given them selves to God. We are giad that God's word does not say, Be strong in your selves; but "Be strong in the Lord, and in the power of his might." God desires that we live in this world for a purpose. He has gifted and quaiffed each one for his or her work of life, leaving it in our hands of course to cultivate, exercise or neglect that gift; this being a fact that no one disputes, are we then ready to sincerely and honestly ask with Saul of Tarsns, "Lord, what wiit thou have me to do?" and to yield ourselves to God, like he did, to be used as the Lord may desire to use us, even though it may be just contrary to our own wills? I say are we ready to follow where He may lead? saying, "Lord not my will but thine be done." If we are thus willing, soon the answer to our question will be "Go work to-day in my vine-

meeting profitable? Or do you think that when he preaches is a good time to take a nap?

How about the sick? Do you visit them? Jesus says, "I was sick and ye visited me." "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me. How often may it be true that some of God's people may lie sick, longing for some brother or sister to visit them and speak words of consolation, read a part of God's word offer a prayer of faithhow many fears may be banished, how many sad hearts may be made glad, how many sufferers may be cheered, how many temptations and doubts may be removed, if God's professed children would, instead of indulging in idleness or being engaged in things to no profit visit the sick, and speak to them about Jesus. Can you not do that? Jesus says, "The poor ye have with

you aiway, and if you will, you may do them good," Will you relieve them especially God's believing children, and the many hungry and poorly clad little ones of our large cities. Jesus takes whatever we do for them or do not do as being done to Himself, or left un done, Matt. 25:31-46. Read also Matthew 10:42. You see by that if you relieve the least saint, with th smallest thing, if you are not able to do more, and if you do it for Jesus, He says you shall have your reward. Now try your religion once by James 1:27. much pure religion have you? When did you make some poor widow's heart glad by a loaf of bread or some thing else which may have been needed? When did you help to relieve the orphans of which there are 20,000 in India and many in our own country, not by waiting for them to come to you but by sending or going to them? Will you do something for Jesus in this line?

There are your unconverted companions, you may speak to them, you may pray with them and for them, and try to bring them to Jesus. "They that turn many to righteousness shall shine as the stars forever and ever." "He that winneth souls is wise." The secret of soul winning is love in our hearts. and we will become winning. Did you ever try to win anyone to Christ?

Again "Lift np your eyes and behold, the fields are white to harvest." Thousands of heathen never heard the name of Jesus. 8,000,000 people in the United States have no Bible, and it can be bought for 20 cents. By the way, how do you spend your money? Please read 1 Cor. 16:2. Do you do that? If so, have you not found it truly "more blessed to give than to receive"? What a pity so many people seem to be con cerned only for themselves, thinking that is all that is required of them. Nay, but that is only the beginning. When we believe on Jesus Christ with a living faith, become united to Him and thus saved from wrath through Do you pray for him often? Do you Him. we are then passed from death unto life, and let us then show the life that is in us, by our actions. Let us my dear it is too cold, or too hot, or rainy and brethren and sisters and especially my muddy, or because of a Sunday young brethren and sisters, stand firmly upon the solid rock Christ Jesus, ever because someone was unkind enough upholding the pure and simple teachtowards you to do you the injustice to ings of His holy word. May our life visit you at a time when you both ought to have been in church? Do you expect show that we have been with Jesus, and the minister to be there, of course? Or that we are a separate people from the if you do go, do you become so deepiy world. Oh! what vast amount of good interested in the weifare of Zion that could be done if the money that is being you do all in your power to make the spent for fashionable dress or costly

furniture or anything else of display would be placed where it belongs into God's treasury, and used for spreading the Gospel

In conclusion I would say, let us be bright and shining lights that men may see our good works and glorify (not us but our Father in heaven. May God bless these lines to honor and glorify His holy Name. May we all do more for Him who died for us, than we have done before. I might drift out on many other things, but simply wish to add let us take the motto as ours which Moody suggests to his workers:

"Do all the good you can To all the people you can By ali the means you can In all the places you can As long as ever you can. Lichty's S. S., Lancaster Co., Pa

> For the Herald of Truth. LIVING FOR GOD.

BV J M

To live for God should be the aim and object of each and every individual. In order to receive the reward God has promised, saints should be very careful not to let opportunities to warn the unconverted pass unimproved, and sinners should not spurn the mercies of God For this reason God has given us this merciful and timely warning by sending His Son Jesus into the world to redeem us ; for He so wills that we should be with Him in heaven-so we need not be left in torment, where the fire is not nor ever will be quenched. Is not eternal destruction an awful thing to think of? And those of you who are not living for God are going as fast as time can carry you along to that place of destruction and torment

duty in trying to persuade people to live for God? Or are we, by our ac tions, conduct, conversation or busi ness transactions, driving them farther away from Him? If we are children of God this cannot be said of us. But so often, when speaking to the uncon verted about their souls' salvation. they say that they are as good as this or that professor, and often what they say true. But, dear unconverted soul, whoever you may be, this will not belo you in the day of judgment, for unless you turn, you, together with all hypocrites will be set on the left hand of the Son of man in that day. God no doubt wants you to be a light to that person but satanic powers seem at times to be prevailing.

We Christians, are we doing our

My prayer is that each member of Christ perform what is required of him or her, and let us all look carefull; about ourselves and rid ourselves o any thing that might keep us from the Master's grace. Can it be said of any of Christ's followers that they are only lukewarm? There is great danger of being inited to sleep in this busy world of sin, and we cannot speak too much of this. It is a fact that there is great danger of the professors' being carried off with the world, for there are so many things that look right, but are not right.

We are told to divide the word of truth aright; but how are we to do this? If we truly want to live for God we will take His word and His Spirit. and they will agree. They will be a sure gnide. We ought never to trust to man only, for then surely we cannot di vide the word of truth aright. Persons left to themselves will be drawn away. Especially do we see this in the young who think there is no particular harm n indulging in the giddy fashions of the

Such parents may mean well, but they they were so minded.

Again a source of much deep dis-

Many a faithful superintendent or teacher has toiled on for years, weary and down-hearted, because no one eve told hlm that his work was appreciated or well done and when he died there were enough eulogies spoken over the still form, which if they had been given sooner would have sweetened many a task and made him stronger and better able to do well the task given him There is so much of withholding the cheering cup of cold water.

We might enumerate more things on the darker side of our subject, but we always did dislike to dwell on the shady side of life, so we hasten to find a litti

In the first place, the only safe and sure place to receive real encouragement in any Christian work is with the instigator and founder of the work, Christ Himself. Then we might notice some of the

We ail need the Holy Ghost, and if we do not receive Him what assurance

of heaven have we? Oh, how I wish I could with these words persuade some soul to seek Jesus, or be the means of creating a desire in some careless person to live closer to and appreciation mean so much to

DISCOURAGEMENTS AND EN-COURAGEMENTS IN SUN-DAY SCHOOL WORK.

Read at Sunday school conference held at Martinsburg, Pa.)

"I have blotted the word discourage from my vocabulary," once said a noble Christian worker, "because I found that discouragement is one of Satan's most successful methods of hindering the Lord's work. Just let a Christian worker hang his harp npon the willows and half of his power for good is gone

All work is at times brighter and more encouraging than at other times. It is so natural for these poor human natures of ours to depend so much upon our surroundings for our happiness.

There are times when the Sunday school gathers in late, some of the pupils and some of the teachers absent, and a general lack of life and interest is manifest through the entire school, while the superintendent and a few of the workers feel as though the entire burden rested upon them.

Again there are times when fault is found with the officers, the teachers and the school in general.

The whole machinery sometimes grates heavily and cruelly on the too sensitive nerves of the entire force of workers

Unfortunately, too, these workers too often come to the school without the strength and courage obtainable only at the Throne of Grace, from Him who is o willing to help in every time of need.

Scarcely less of a discouragement to the worker than the careless pupils are the parents who think all the work of equipped for the battle.

the Sunday school should rest on a few willing workers, while they simply look on and perhaps even criticise the workers and their plans.

forget their responsibility and do not realize how much they might help if

ouragement to many a worker is the fact that no one ever tells him that his work is appreciated.

little heips that we can give to encourage other workers as we are about them. The interest and loving sympathy of

parents is one of the prime factors to encourage the Sunday school work. The constant, regular attendance and faithful work of each teacher means a great deal; the loving word of thanks

those engaged in work, especially where much self sacrifice is called for If your superintendent is doing good work, teil him that you appreciate his efforts and that his work is a help to

If your teachers come regularly and lo their best, tell them that you value their work.

If the pupils are bright and earnest, let them know that you love them and that your best efforts are for their good. Too many of our best words of help-

fulness and appreciation are left unsaid until the one for whom they are intended is cold and still in death.

Such words of appreciation have many times nerved one for harder work. Why not, then, speak them while the ears can hear them, the eyes light up with new eagerness, the heart bound with new determination for nobler, bet

Scatter your kind words, dear friends: God will notice, help and bless you for them.

Discouragements or encouragements dear hearers, however, are of little consequence to God's children; they look higher than earth for their help. impetus for work comes from a different source than what man can give; their encouragement comes from a higher source than ail the storms of earth can ever reach. Trials come from without. God rules within, and for this reason the work can go on although all environments may not be the brightest.

Resting on the everlasting arms, the Christian's strength is ever supplied and the trusting heart goes on.

Discouragements drive us to the Throne, and there we are always better

When Columbus with his crew had been sailing for many days in search of land, the sailors became very much discouraged and wanted to turn back to seek again the home-land and the dear ones there.

HERALD OF TRUTH.

The captain, not knowing what to do, came to ask Columbus what he should do. Columbus only said : "Sail on, and on, and on,'

Later he came again, saying that his men were becoming angry and would work no longer.

"Sail on, and on, and on, and on!" Again he came ; the men were becom ing mutinous, and in their desperation would take no more orders from him "Brave admiral, what shall I say?"

Columbus only calmly replied: "Why say, 'Sail on, and on, and on!' " Finally the shore was reached.

Is it not so with our work for our Magter 9

There are trials and storms, and the days are long and dark, while the work seems hard.

We go to our Captain and ask Him what to do. He does not pet ns and say you may turn back, but "He that putteth his hand to the plow and turneth back is not fit for the kingdom of

We come again and teil Him no one appreciates our efforts and that our work is in vain. Gentiy and sadiy He points to His ioneiy, unappreciated life on earth and says. "Work on."

We come again and plead that it will do no good and that our lives are vain. See the divine love and the inexpressi ble tenderness as He says, "Lo, I am with you alway, even unto the end of the world'

Sail on, my friend, though the sea be Work on, though the feet be rough. weary, the hands weak and the heart faint. The aim is worthy of our best

The Guide knows the way. The end, ah, friends, the end will be heaven, not only for ourselves, but for many of those who have been so sacredly entrusted to our care and whose feet are thus started on the heavenward journey

Lovingly, tenderiy, earnestly go on, and the work will be accomplished in His strength.

No help? No, 'tls nol so The' burnan help be far, thy God is nigh, Who feeds the ravens, hears the children's cry, He's near thee, wheresoe'er thy footsteps And He will spide thee, light thee, help thee

For the Herald of Truth OUR SINS, AND HOW TO GET RID OF THEM.

BY KATIE SMUCKER Sin is to do something that is wrong,

or to neglect something that is right, or which we know to be a duty. To steal and teil lies, and slander neighbors, and similar things are sins. When we neglect to tell the truth when others suffer by our silence we are committing sin. Judas sinned a great sin when he betrayed his Master.

The man who hid his talent in the earth, when he should have traded with it, committed a sin. Ali sin ls displeasing to God. Therefore, says the apostle (1 Jno. 3:8), "He that committeth sin of the devii, for the devii sinneth from the beginning." For this purpose Jesus, the Son of God, came into the world that He might take our sins upon

himself overcome the devil, and thus destroy his work.

Now, the sinner must come to Christ to be made free from sln. The Christian must not sln, but if, through weakness of the flesh, or by not being as watchful as he should be, he he overtaken in a fault, he must repent and ask the Father, for Jesus' sake, to forgive him, and God has promised upon this that He will remember them against us no more.

When any one denies his slns and turns away from God, he may be sure that sometime his sins will find him out. They will always be in his path and before his face. When we repent and for sake our sins, God's mercy covers up and hides away the hateful memory of them as spring flowers cover the dark earth. Then we can go on and do good and leave our sins behind us.

Sln is sin, in whatever form it may come and by whomsoever committed and he who sins must repent, and by faith, trust and obedience consecrate himself anew to God, and God will, for Jesus' sake, forgive and accept him. God loves an humble heart, and an humble and contrite heart. He will not despise.

Orrville, Ohio.

MINUTES OF THE ANNUAL MEET-ING OF THE M. E. AND B. B.

The Sixteenth Annual Meeting of the Mennonite Evangelizing and Benevoient Board was held in the Holdeman meeting house near Wakarusa. Ind., on the 1st of Nov. 1898.

Meeting was called to order at 930 A. M. by the secretary. Devotional exer-cises were conducted by Bish. Geo. R.

Brunk of Canton, Kansas. Both president and vice president being absent Bish, Daniel Kauffman was elected temporary chairman.

To the roll call the following members

reenonded:

1 I G Wenger Harper Kans. 2. Amos Iless, Ilesston, Kans.

Daniel Kauffman, Versailles, Mo. (Substitute for J. C. Driver).

4. W. T. Lineweaver, South English,

A. R. Zook, Topeka, Ind. 6. C. K. Hostetler, Eikhart, Ind.

G. L. Bender, Elkhart, Ind. 8. Aaron Loucks, Scottdale, Pa. (Sub

stitute for Jos. Loucks.)). S. S. Herner, Mannheim, Ont. Minutes of last year's meeting were

read and approved. in the absence of both president and vice president it was decided on motion that the Board of Directors (there being a quorum present) decide whether we go on as a regular annual meeting or not. The directors immediately met and decided that we go on in regular annual meeting work, with Danlei Kauffman as chairman. The treasurer's report was read and accepted. The secretary's report showed the work of the Board to be in a prosperous condition. On motion Geo. R. Brunk was chosen assistant

secretary. The district members and evangelists present then gave reports:

J.G. Wenger :- Work in a prosperous condition; direct work done at about all places; Oklahoma better supplied now than heretofore; Church increased in ail parts of our district; new fields have been opened.

Amos Hess:-Work in a prosperous condition; J. M. R. Weaver, home evangelist, held seventy-eight meetings in ninety days and as many private meetings, result, twenty five public confessions, also a number of private confessions; expense to the Evang. Board Sign a very good investment.

Home committee appointed to create a fund for home needs-to not only supply the railway expenses but also the domestic expenses of our evange-

Daniel Kanffman :- The work prospering; not so many accessions, but the condition of the churches is good; a series of meetings held in all congrega. tions; a minister has been located at Palmyra and at Garden City, one ordained in Shannon Co; all congregations except two now have two ministers; organized a little Evangelist Board of our own to work in connection with the General Board. A member from each congregation was elected.

W. T. Lineweaver : - Some accessions work prospering in our district. Thanks to the secretary for the interest he has taken in this district.

A. R. Zook :- Work prospering; number of accessions.

Samuel Herner: A number ministers sent into our district by the Board: series of meetings held in a number of congregations, good results. The work generally is progressing. The church as a body is earnest. The work is being extended. A number of accessions.

The meeting then adjourned to meet again at 1:30 l'. M.

AFTERNOON SESSION. Opened by singing, and prayer by J.

F Funk. Aurou Loucks :- Work encourageing; series of meetings held at all places; the most prosperous year in the history of this district, over 100 accessions. The conference appointed a committee to find persons who are willing to go to the foreign field and to co-operate with the M. E. and B. B. in sending them

A. D. Wenger: Work prospering in the East; labored five weeks in W. Va.; 30 members but scattered about 50 miles apart. Most of the young people have gone to other denominations. There were 17 accessions during my work. The people are very poor. Their needs are great. We should have from twenty five to fifty evangelists in W. Va. Most of the people make no pro

M. N. Steiner :- Spent most of the year at home; spent some time in the East, also in Howard Co., Ind.; a number of accessions during my labors. I was ahout worn out and needed rest; expect to be in the field until March.

D. H. Bender: Work has been scattering; labored in Ohio, Washing ton Co., Md. and Canada; have calls enough to keep me husy for another year; more calls not supplied than any other year; should have a hureau so that the calls could be better supplied

J. S. Coffman :- Did not do much Evangelistic work on account of ill health; received a number of calls, but could not fill them; am much revived physically; am glad to see the great prosperity and advancement of the cause during the last ten years; glad for this meeting. Praise the Lord for

Samuel Bosoman :- Was sent to Michigan. The Lord blessed the work; Conference to consider the work done

a number of accessions. Big Rapids would be a good place to open work. J. F. Funk :- Room for much work in Michigan. Another place to open

work would be White Cloud. Noah Stauffer :- Did some work home and about sixty miles away; much in need of more good workers; glad for the encouragement and help we received from the West through the M E. and B. B.

D. J. Johns: - Could not get anyone to hold meetings for us, so held our own meetings

Geo. R. Brunk :- Did not do any work away from home on account of ili health; however worked at home as I did not want to be idle.

E. S. Hallman suggested that blanks he printed for district members and evangelists to fill out in making their report; thus getting a more complete, systematic, uniform and satisfactory Committee on Foreign Missions re-

ported one applicant examined but not deemed qualified. Another applicant not yet examined; another Bro. willing to go if desired that he should go Looking forward to much work.

Three district members were elected as follows: A. R. Zook, David Garher, Silas Yoder. Three directors were elected as

follows: David Garber, A. R. Zook, Daniel Shenk. Election of officers resulted as follows

A. B. Kolb. President, Daniel Shenk, Vice President C. K. Hostetler, Secretary. G. L. Bender, Treasurer

Adjourned to meet at 7:00 P. M. EVENING SESSION.

Opened with singing, and prayer by E S. Haliman. Chicago Mission was next taken up.

Since Bro. A. I. Yoder has gone to lows there has been no stationed minister at the Mission.

The following resolutions were

That we supply the Mission with a regular minister.

That the brethren J. S. Coffman and Noah Metzler fill appointments every two weeks until the executive committee find a minister to take charge of the work.

That we continue the Dispensary allowing \$5,00 per month for that work. That \$1.50 per week be allowed for the domestic work.

That the executive committee be granted the privilege to increase, or decrease, the number of workers at the Mission as they see fit.

Missions in other cities and foreign fields was discussed with great interest. We need men more than money-men who are entirely consecrated to God.

Resolved. That we favor the extension of City Mission work and urge that the executive committee take steps to extend the work into new fields during the following year.

Resolved, That we urge the executive committee to send missionaries to the foreign field as soon as possible.

Bro. M. S. Steiner gave a brief report of the progress of the work of the Old l'eople's Home and Orphans' Home.

Resolved, That we approve of the work done in the advancement of the Old l'eople's Home and Orphans' Home during the past year.

Resolved, That we request the General

by the M. E. and B. B. and that we desire a recognition by the General Conference, and to work in harmony with and under the auspices of the General Conference.

After singing and prayer the meeting adjourned.

C K HOSTETLER, Secv.

CONFERENCE RÉPORT.

The conference for Kansas, Nebraska and Oklahoma was held in Roseland Mennonite M. H., Adams Co., Neb., Oct. 6 and 7, 1898.

Conference was opened by singing and the reading of 1 Cor. 3 by Bish. A. Schiffler, with helpful remarks and prayer. He remarked that through the storms, hardships and difficul ties of the past as well as through sunshine and prosperity God has been our guide and helper, else we could never have come safely through; God's care and guidance in the journeyings of the past should beget within us a confidence for the future so that although the duties and responsibilities of this conference weigh heavily upon our hearts, we should not be cast down, but, looking away from self, "Lift up our eyes to the everiasting hills: from whence comes our help" (Ps. 121:1).

He reminded us that nothing could stand that we in this conference should build except it be upon the "Rock of Ages," which is Christ Jesus who existed hefore the worlds were formed and shall still be unmoved when all have passed away-what we build upon this Rock will stand the storms of the coming years and survive the crash of worldsand with many such thoughts he hon ored God and prepared our hearts for

the seed that should be sown. The following bishops, ministers and deacons were present

BISHOPS. A Schiffler Roseland, Neb S. C. Miller, Monltor, Kans.

MINISTERS. Philip Nice, Sterling, Ill. Geo. Hinkie, Harper, Kans. David Zook, Trousdale, Kans Jacob Winey, Birmingham, Kaus D. G. Lapp, Ayr, Neb. A. Stauffer, Roseland, Neb. Tillman Erb, Harper, Kans Micah Horst, Trousdale, Kans. Caleb Winey, Peahody, Kans. E. Stolzfus, Lund, Kans. J. N. Nunemaker, Roseland, Neb.

George R. Brunk, Canton, Kans. DEACONS.

Nichoias Roth, Milford, Neb. J. G. Wenger, Harper, Kans. G. B. Landis, Canton, Kans. Lemen Beck, Peabody, Kans. Sam'l Lapp, Ayr, Neb. Jacob Erh, Newton, Kan Reuhen Yoder, Inman, Kan.

Over twenty-five members were pres ent from Kansas and there were besides many from other places, so that it was a goodly number of us that were present in the spirit of the household of Cornelius we trust. Acts 10:33.

ORGANIZATION.

Bro. Philip Nice was elected moderator and he chose Bro. J. G. Wenger as Bro, Tillman Erh, Bro assistant. Schiffler and Bro. Caleb Winey did duty committee on resolutions.

Conference sermon was preached by Bro. S. C. Miller from 1 Cor. 12. The

brother strongly advocated simplicity in teaching according to the example of Christ and Paul who, though abundantly abie to give learned iectures bewildering in profundity, yet chose rather to utter "words easy to be understood," 1 Cor. 14:9.

He exhorted ali to be true to God in the covenant they have made and not to compromise with the world in any respect, hut to be in deed and truth a 'separate people" which point he dwelt upon since it is not so manifest as it should be even among the ministers.

He spoke also of the past and gave a needed rebuke for making fine resolu tions in past conferences and then from year to year have not "Touched them with one of our fingers." After the sermon yows of faithfulness were re newed hy ministers and deacons pres ent, in short speeches, and the conditions of the churches reported, (which although not discouraging, yet we hope and pray that more may be accomplished in the coming year).

Heart warming talks were made and hy a rising vote all members present unanimously rene wed their vows to be faithful and walk in the "Old Paths," according to God's word.

FRIDAY A. M. SESSION

opened with the reading of Heb. 13,

and prayer. The following are the subjects in hrief that were considered, and results

attached. First.-How promote deeper spirituality of heart and uniformity of mind among us?

Seed Thoughts.

1. Have family worship. Do not let t degenerate into a form.

2. Bible study produces knowledge which is one of the absolute prerequi sites of sameness of mind. From imperfect knowledge naturally springs difference of opinion.

3. Get soundly converted to God and filled with His fullness (Eph. 3:19) then all having the mind of Christ will necessarily be of one mind, and all being led of one spirit will necessarily be spiritual.

Resolved, That all fulfill the conditions of spirituality given in Res. 7 of last conference which are, in hrie', as follows: "The daily study of the Bible with the heart thrown open to the in fluence of the Iloiy Spirit by a perfect consecration ... the removal of hin drances such as worldly pleasures, cares of this life, worldly mindedness (Luke 8:14) and that all seek to influence each other to more active life and remain awake to the truth, and live what we profess.

Second .- Is it consistent for Christians to wear jewelry or to have their photo's taken?

Resolved, That the adornment of the body is in direct opposition to God's word (1 Tim. 2:9, 10; 1 Peter 3:1-5) and that the expenditure among us at present for photographs is sinful and a hindrance to spirituality and that this conference exhorts all memhers to setthe this question and all others of like nature according to Coi. 3:17 and 1 Cor. 10:31.

Third.-Wha is God's financiai plan? Resolved, That we believe it to be God's plan that we should avoid ex travagance-live temperately and economically, and that the command to

give the tenth has not been revoked in he New Testament, and that it is our duty to give a tenth of our income besides free will offerings (Maiachi 3:8, 9) for the advancement of His cause and kingdom and the relief of those who are in need.

FRIDAY P. M. SESSION

opened by reading John 6:22-36 and prayer, after which conference work was resumed by taking up the question,

Fourth-Do missions pay? Stirring speeches were made-hearts and hands were opened. The following are some of the

Seed Thoughts.

- 1. Christ's first advent was as a missionary.
- 2. Though it is difficult for us to see how that mission could pay Him, yet we can realize that it abundantly pays those of us who are saved.
- 3. It always pays to obey God and He has commanded us to preach the Gospel to every creature, Mark 16:15, and that means missions!
- 4. When we look at the result of missions (Rev. 7:9-17) and weigh it in the balance of Matt. 16:26 they cer tainly are a great success.

Resolved, That missions pay largely and that this conference unitedly encourages all evangelical mission work with our means, talents and prayers.

Fifth - How much can one who warreth entangle himself with the afsairs of this life according to 2 Tim. 2:4?

Seed Thoughts.

1. Don't speculate. 2. Don't go into partnership with the ungodly.

3. Don't owe more than you own. 4. Don't become involved in business to the extent that you neglect or hinder your spiritual health or your spiritual

5. Pay up old debts (no matter how iong they have stood) as fast as you

It is the mind of this conference that no Christian soldier can entangle himself either little or much in the affairs of this life without endangering the salvation of his soul and hindering the cause of Christ. We believe that entanglement means the inordinate desire of and effort to get wealth-speculation in business, worldly partners, debts, political affairs, secret societies, etc., wherefore be it

Resolved, That we abstain from such like things and though heing diligent in business yet avoiding entang!ement.

Sixth .- Shall we send our poor to the poor-house or is it the duty of the church to support them?

Resolved, That we as a church should take care of all our helpless members, but that each member be hereby cautioned according to 1 Tim. 5:4, against laying upon the church the burden of the care of poor relatives when they can he cared for by themselves, and furthermore that we encourage the establishment of a proper ome for the care of such as shall become the charge of the church that can not be received in our existing charitable institutions.

Not getting through with the conference work an extra session was decided to be held Saturday A. M.

HERALD OF TRUTH.

SATURDAY A. M. SESSION Opened by reading Luke 9:28 to end of chapter. Remarks from the words "Jesus only" followed by prayer. Conference work resumed by reading

a report of the church evangelist's work for the past year, Bro. J. M. R. Weaver. Following are extracts.

Days from home evangelizing Sermons preached away from home Sermons preached at home Meetings in private houses about Public confessions of Christ (Others in private meetings.) Expended \$36.29.

The brother was very much dis couraged (and not wholly without cause we make boid to say) on account of iack of support and encouragement by the church. May God help us not only to send out men hut also to stand by them -- iike Aaron and Hur-holding up

Permission of conference was asked to ordain two bishops in Kansas which was granted. There has been a need for some time

of a fund for the payment of expenses of this conference district that are not covered by existing funds therefore it Resolved, That a permanent fund be

established known as "The Home Support Fund" for the payment of all bills of a general nature that fail upon this district.

The members of the Mennonite Evangelizing and Benevolent Board were appointed as an executive board whose duty it shall he to decide what bills shall and shall not be paid out of this fund. Bro. Amos Hess was elected secretary and treasurer whose duty it shall be to pay all bills presented and properly endorsed by the other members of the hoard-and to make full report at next conference. All persons to whom the district is indehted are requested to send in their bills which will be honored as fast as possible.

Bills not presented will be understood to he a free will offering for the Mas

ter's cause. In order that this may be a permanent fund the deacons should observe the rulings of a former conference (Conference Records P. 52; Res. 14) wherein it was ordered that a collection he heid quarterly for the purpose of defraying such expenses, and in another conference it was ordered that the deacons should attend to this (C. R. P. 93; R. 9) and turn over the same to the proper person or persons. The deacons should make note of this and act accordingly that the work be no longer hindered on this account.

Tent question reconsidered.

Certain difficulties having arisen hindering the purchase of a tent to be used in gospel work as per last conference ruling, the advisory committee referred it to this conference to reconsider.

After discussion it was unanimously agreed to drop the tent enterprise for the time being, and the following resolution was passed touching the disposition of the funds raised for the pur chase of the tent.

Resolv d, That this conference advise that the funds raised for the purchase of a tent he thrown into "The 11ome Support Fund" above mentioned, but that each congregation have the privilege to say what shall be done with the ount paid by themselves-their conclusion to be sent scen as I essible to

J. G. Wenger, who holds the tent funds and will apply it as desired and make report of same at the next conference.

D. G. Lapp was elected as our Dis trict Evangelist for the ensuing year and it was decided that he he privileged to choose an assistant in the work when necessary and all expense connected with the above work to be pald out of the "Home Support Fund" except traveling expenses, etc., which are covered by the Mennonite Evangel izing and Benevolent Board.

A letter was read from German Springs, Okla. congregation, asking for ministerial care. Bro. Geo. Hinkle was appointed to serve them for one year and also to extend his service to Milan as much as need requires.

By their request Bro. Jacob Winey will serve the Osborne Co, Kau. congregation the coming year.

The bishops of this district were elected as a committee for arrangement of programme for next conference with privilege of calling to their assistance any help needed.

N. B. Ali questions should be sent in before Aug. 1, 1890 so that there may be time to get out programme.

The following resolution was then passed:

Whereas it has pleased the allwise Father to call from our midst since we iast met in conference, our Bish. B. F. Hamilton and as we deeply feel our loss, and regret that we can hear his voice no more -be it

Resolved, That we realize our loss and extend our sympathies to his family and pray the Lord to heal the wound in His own appointed way, and that this resolution be placed permanently upon the Conference Records.

Resolution of thanks to the Nehraska brotherhood unanimoulsy adopted by the visiting hrethren.

Resolution of gratitude to visiting protherhood and to God unanimously adopted by the Roseland brotherhood. A collection was held by the visiting members for the purpose of helping complete the M. II at this place now in

process of construction - amount of collection \$19.56. Closing address by Dan'l G. Lapp from John 6:26. He exhorted us to watch that Satan does not catch away the good seed sown and that we seek to become more efficient workers by getting the power of God upon us which was the last promise Jesus made

us before He went away. Acts 1:8. Together with the Sunday school conference preceding, the gospel meetings each night, and the heart warming conference sessions day by day, followed by communion and all permeated by such a beautiful spir.t of Christian fellowship and love we felt it to be one of the most profitable and enjoyable conferences ever held in the

listrict. A large number of persons were present at the communion services, while 126 persons partook of the emblems of the Blessed Sacrifice. It was a time of strengthening and no doubt will be helpful to us in the conflicts of coming days. May God grant us many such blessings and more abundantly.

GEO. R. BRUNK, Sec'y.

TALENTS are best matured in solitude; character is hest formed in the stormy hillows of the world. - Goethe.

REPORT* OF CONFERENCE FOR YORK COUNTY, ONT., DISTRICT.

The semi-annual conference for York County District was held in the Wideman M. H. on Frlday, September 29,

Conference was opened at 9:30 A. M. by singing No. 431, H. and T., and prayer by the bishop, Bro. Samuel Wideman, 1 Peter 5:1-11 was read as a Scripture lesson, after which the bishop delivered a very appropriate address to those present, showing forth the duty of all as co-laborers, and that we should not be idlers in the Lord's vineyard. Those present expressed a desire to partake of the emblems of the broken body and shed blood of Christ. Conference was then organized. Bro.

Noah Stauffer was chosen moderator and Bro. Isaac Reaman, secretary.

RESOLUTIONS.

Resolved, That we hold our inquiry open and not closed as formerly, and that provisions be made to receive compiaints, should there he any.

Resolved, That the ministers of York County District take upon themselves the work of visiting the brethren, their families, and the unconverted also, and such lay members to help in the work as may be needed.

This conference advise that the hrothers and sisters be faithful in observing the first sixteen verses in 1

Corinthians. As a request has been handed to Bro. S. R. Hoover concerning the holding of prayer meetings, we would answer that a resolution was passed some years ago, giving the members of the church the privilege to hold prayer or fellowship meetings from house to house or in the meeting house, if they so desire,

THE SECRETARY.

REPORT OF WESTERN DISTRICT CONFERENCE.

According to previous arrangements, the Western District Conference of Amlsh Mennonites met at Sugar Creek M. H., Henry Co., Ohio, on Sept. 29 and

20 1898 On Thursday at 9 A. M. conference opened by singing, exhortation and prayer by Sebastian Gerig. Joseph Schlegel was elected moderator; D. J. Johns, assistant moderator ; John Smith

and C. Z. Yoder, secretaries. Moderator then read 1 Cor. 3:9-16, and 1 Tim, 3:15. He encouraged all to huild upon the sure foundation, in patieuce and charity toward all, so that we may labor together in peace and unity in the faith long held dear by our fore fathers. War, and shedding of blood, and worldly conformity are not in harmony with the teachings and actions of

Christ and His apostles. D. J. Johns. - In the time of the apostles questions and misunderstandings arose among them, which caused contention and division in the church. Also in our day and age, various things confront us, and we must pass through severe trials, with opposition, so that we have good reasons to meet in confer ence to confer with each other, and to build each other up in the true faith and encoursge each other in this spiritual

warfare. John Smith. In union is power hence we should endeavor to promote the cause of Christ in unlty and in the spirit of forhearsnee, so that many souls

1898.

these people, even if they stop just a

encouragement to us as workers, as

We were visited last Sunday by alsters

from Canada. We were giad for their

help, as teachers in the Sunday school,

gradually, both in number and interest.

Our Sunday school is Increasing

We have in round numbers about 175

and expect 200 soon. The lives of the

different characters in the Sunday

school iessons have been weil studied

Last Saturday the number of girls

The meetings are weil attended at

present. We had an interesting meet-

ing last Sunday evening. Bro. Metzier

preached from the well known text,

"Come unto me, all ye that labor and are

Bro. Metzler expects to be with us again

A number of cails have come to us

iately from poor friends asking for

ciothing and shoes, to protect them

from the cold winter wind and snow.

Any clothing and shoes, to suit ail

ciasses of people, will be thankfully re-

ceived by the workers. The ciothing

which was sent in is about all distrib-

uted, and the needs are great among

the people. We are very thankful for

the clothing which has aiready been

sent in. "It is more blessed to give than

We wish to be remembered by all

MISSION WORKERS.

Herald readers at the throne of grace.

THE NEGLECTED IN THE FOR-

EIGN FIELD.

BY PRE. AARON LOUCKS.

day School Conference.]

earth?" Acts 17:26.

Read before the Martinshurg Sun-

What I shall say in the few minutes

allotted to me may not mean much to

some of us, surely to none unless the

Holy Spirit be the power that will first

prepare our hearts, and then carry the

The Neglected in the Foreign Field.

1. I have never been on the ground to

see for myseif the conditions that obtain

among ail who have never heard of this

world's Redeemer. 2. What right have

you and I to make distinction between

the home and foreign fields. "Hath

of men for to dwell on all the face of the

I know not what classes are most

negiected among the many nations of

the earth, whose teeming miliions are

heard of a Christ who has died for

essage home to each of us.

Yours in the service of the Master.

heavy iaden, and I will give you rest."

in two weeks.

to receive."

here at the Sewing School reached the

highest mark in the history of the

hy a great many of the pupils.

short time. They bring words

well as the mission friends.

may yet be brought from darkness to the marveious light.

Peter Zehr,-We shall be witnesse for the Lord in all the earth, in word and deed.

Thus all the hishops, ministers and deacons responded with many encouraging words for the followers of the meek and lowly Jesus. All apparently possessed the spirit of love and forhear ance expressing a desire to adhere to the faith as taught by Christ and His aposties and hy our early Christian fathers for many centuries.

The lay members also manifested their willingness to continue in the faith as presented by the ministry.

The following are the questions and answers as they were discussed in conference.

Question 1. What can be done that scattered members in the Western District Conference may be more frequently visited by the ministers?

Answer. We should manifest greater iove and put forth more earnest efforts for the salvation of the souls of men, and likewise contribute means in the congregations according to 1 Cor. 16: 1, 2, to meet these expenses of visiting and caring for these scattered members, and so supply them with spiritual food.

Question 2. Is it edifying for us to make appointments in our congregations for persons to preach who are not chosen to that work by any church?

Answer. In accordance with Matt. 7:15. 16: Rom. 10:14, 15, and Tit. 1:5 it is not edifying.

Question 3. Is it edifying that a minister should be chosen to the office of Sunday achooi auperintendent?

Answer. Generally apeaking, if there are brethren in the congregation who have the ability and qualifications to conduct a Sunday achooi, we believe it to be more edifying to choose hrethren who are not ministers to this office. Rom 12:6.7.

Question 4, Is It edifying for a congregation to keep a minister in the work after he has tried to preach for a long time and does not possess the gift or

the abilities? Answer, We have no evidence in the word of God that a minister can he relieved from the office to which he has been called; yet we helieve that such a minister should not be required to preach, but should serve with the gift that God has given him. 1 Cor. 12:17.

Question 5. What is the mlnd of this conference with regard to the case where a member needs medical attendance and has not the means to pay for it: is the congregation under obligations to pay this deht, when they have not first been counseled in the matter?

Answer. It is the mind of this conference that the congregation is not under obligations to pay the deht, but that out of love to our church and our neighbor we should pay lt.

Question 6. Is it in accordance with the Gospel of Christ, and the teachings of the apoatles, that our members beiong to secret societies?

Answer, Jesus Christ came Into the world and founded a church separate from the world, that should not be unequally yoked with unhelievers, neither have fellowship with the unfruitful works of darkness; on the contrary, however, we shall walk in the light for Jesus Christ, whom we are to foilow. ls our hope, and the true light : hence it is not in accordance with the teaching of

the doctrine of salvation. John 3: 20, 21; 2 Cor. 6:14: Eph. 5:11, 12, 13,

Question 7. Does this conference con sider the simplicity of apparel, and the sisters' prayer head-covering, as they were observed and maintained in the churches in earlier times as in accordance with the teachings of the Gospel and are we as watchmen and ministers willing to maintain this rule or requirement 9

Answer. Inasmuch as the Scriptures teach us not to seek after high things and not to be conformed to this world, neither adorn ourseives with costly apparel, and the woman not to pray o to prophesy with her head uncovered, refore we are still agreed in this with our feilow-beijevers of oid, and we as eiders and ministers have the mind to teach and continue in the same. Ex. 33 · 1-5 · 2 Cor. 6 · 17. 18 · 1 Pet. 3 : 1-3; 1 Tlm 2 · 8 9 · 1 Cor. 11 : 3-16.

After the above questions were discussed in the spirit of Christian iove and forbearance and to the edification of the many who attended the conference, the General Conference question was dis cussed and five delegates were appointed to attend the same.

It was then decided that the next annual conference of the Western District should be held at Pekin, Ili. There were present the following

BISHOPS. Joseph Schlegel, Milford, Neb D. J. Johns, Goshen, Ind. Peter Zehr, Fisher, Ill. John Hartzier, Garden City, Mo. John Berkey, Hopedaie, Iii, Andrew Schrock, Metamora, Ill. Christian Rediger, Aurora, Neb. Sebastian Gerig, Waviand, Iowa, John Smith, Metamora, Iil.

MINISTERS.

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DEACONS. Henry Aibrecht, Tiakiiwa, Ili. Jacob Voder, Cologne, Iowa, Christian Schrock, Sheidon, Kan. Nicholas Roth, Milford, Neb. C. Z. Yoder, Weijersville, Ohlo,

IN CHRIST.

This is a remarkable expression: and the most remarkable Christlan who ever lived was fond of using it. Let us see what rich biessings will come to any of us if we are actually in Christ. The first one is that we are delivered from the curse which ain entails; for there is no condemnation to them that are in Chriat Jesus. Don't let us Imagine that

the follower of Christ never does anything that ought to be condemned either by himself or by his neighbors. Paul meant that the sentence of spiritual and endless death is removed from every one who accepts Jesus as an atoning Savlour, and His commandments as the rule of life. He is no longer under the law to be punished, but is a forgiven man. "All bridges break down," said Bunsen, "but this one"; and this carries us over from where the lightning strikes to where the sunshine sweetly fails.

As iong as we were out of Christ we were dead; but the great apostle addressed his brethren at Rome as "aiive unto God ln Christ Jesus." Not that we live of ourselves, but Christ liveth in us. If the owner of an orchard inserts the graft of a Spltzenberg into an apple tree, the graft might say that the whole tree liveth ln me, because the trunk ltself and the roots furnish me the sustaining san. The reason why so many church members are such poor, stunted barren creatures, is that they are out of vitai connection with Christ. To be tied on the Church is one thing; it is quite another to be grafted into Jesus, and to draw His divine force into the soul. "If a man abide not in me, he is cast forth as a branch and is withered."

This life thus imparted is a new creation. The dwelling ln which I re side was built out of materials at the architect's hands; but the Aimighty makes materials out of nothing. "If any man be ln Christ, he is a new crea ture." The Divine Spirit has made him over again, so that the old things have passed away and all things have become new. This word "new" signifies what is fresh and unworn, like a bright garment from its maker's hands. How important to keep the new garment clean and unspotted by the world. A Christlan is "created unto good works"; and that religion is a solemn aham that does not sweeten the home life and speak the truth and lend a hand to the overhurdened, and pay one hund

red cents to the dollara, Peace is the fourth biessing in the believer's jewel casket. The peace of God which passeth all understanding shall guard our hearts and thoughts in Christ Jesus Jesus enters the soul that receives Him saving, "My peace give I unto you"; and He speaka thia to every faculty and affection. Thenceforth the soni's desire is to desire nothing, its wili is to wish nothing, its love is to love nothing, and Ita anxiety is to care for nothing outside of Christ. That is the ideal of the thoroughly renewed Christian, and whoever comes up nearest to it has the most serene and calmly-poised life. It is not peace with ain or peace in sin, but peace of conscience, and the quiet willingness to let God have Hia own way. This is Christ's cures for worries.

The next bleasing la fuiinesa of aplrltual supply. The apostic tells his Colossian brethren, "Ye are complete in Him." This does not signify an entirely finished up Christian, with nothing to learn and no more grace to strive after. It means completeness of provision for ail our soui's necessitles. Dean Aiford got the idea exactly when he translated this verse, "Ye are filled full in Christ." It is only while we continue in Him that we are kept full; we cannot carry our empty huckets to Him on Sunday. and then go off into money-graspinga and worldly follies through the week.

As long as the soul hungers for grace and thirsts for hojiness the supply is in avhaustible

December 1.

As we look over these precious bless ings, we too may shout, "Thanks be unto God who causeth us to triumph in Christ!" Our battie cry is "I can do ali things through Christ"; and our eye is on the Captain of our salvation. Every vanquished temptation, every good deed wrought, every stroke atruck for the right, every crushing out of self and sinfui appetites, and every cross carried bravely, is a new laurel in our giorious Leader's crown. Every defeat I suffer is my defeat; every spiritual victory I win belongs to my conquering Savlour. To be in Christ is, after ail, the only solid assurance that I shall yet find a place in the mansions of giory.-The

MISSIONS.

A VOICE FROM OVER THE SEA

List, for a voice in the silence is calling; Voice of a lost one, in darkness appalling, Seeking the light from over the sea.

See how the hands are stretched out, implor

ingl Hear for a moment that heartrending plea 'Tell us the story of Him you're adoring. Tell us of Jesus who died on the tree.

Still comes the voice, most piteously pleading Hearts almost broken are turning to the Heathen are praying to you to be heeding. And send them the light from over the sea G. H. Beetnall, in Gospel in all Lands

FROM THE HOME MISSION. CHICAGO.

DEAR HERALD READERS:-Through the grace of God and the Holy Spirit, we are permitted to write mission notes again. We must say with the Psalmist of oid. "Hitherto thou hast biest us."

We are giad that He has hiest us ln many ways. Often times He reveals Himself to us in the meeting, showing sinners their position before God, and often times in the home-sometimes among the children and in many ways.

A very touching incident was witnessed by some of the workers sometime ago. An old lady 72 years of age came and pleaded for help. On visiting the home we found it, as the children of Israei, left unto desoiation. A very parrow stairway led to the home. On entering we found the wind blowing through the hroken window panes and no fire to keep it warm. The father of the home is 87 years of age, and is unahie to support the famliy. The workers aet to work at once and accured a better home, the rent for which is iess than for the one they had previously occupied Their hearts were lifted up with thanks for what we had done. The next Sunday evening they were at the meeting and sald they enjoyed it very much Surely, when the glorious gospel is preaented it will bring back sweet memorles of oid to such aged ones as these.

They had seen times of prosperity years before, while farming in one of the eastern states. Moving to the city brought them to poverty. Their son is down in the depths of sin, and does but ilttle to support the family. Our hearts yearn for the wandering boys and the aged people as well. Jesus came to rescue these just souls, and it is your duty and mine to lend a helping hand.

ance, with which he has bound them, A number of brethren have visare not these neglected? ited us lately. Many who had gone to But you say, Why rush into distant the General Conference atopped with us. We are thankful for the visits of

fields before the heathen at home are evangelized? Why not seek the heathen at home,

hefore carrying the gospel to those who ilve abroad Why not finish the task at your door

before you go to the regions beyond, where the prospects are no more inviting than in the field within your Immediate reach?

It ought to suffice to say, that at no tlme in the history of Christianity have successful Christian workers, especially evangelists, acted upon the policy here Indicated.

Barnahas and Paul set out from Antioch to go to regions beyond aithough only a handful of the people of that great city had been converted. They pressed on from city to city sowing precious seed, but never ln a single instance waiting until the task which they had seemed to take up was finished.

It will be impossible to point to a single instance in all Christian history where successful laborers, especially evangelists, have tarried in one place until all the people were converted. Such a thing never has been done and

I trust never will be done, until the gospei has been carried where its sound may fail upon ail human ears.

The very genius of Christianity entirely foreign to any such idea. Its Inspiration is that of an angel flying in mid heaven with the everiasting gospei to preach to every nation, and kindred, and tongue, and people.

Christ's command was "Go ye Into all the world and preach the gospel to every creature." Mark 16:15. Mark the words-Go preach the gospel to every creature, that is for you and I my brother, my aister, that is our part of the work; then follows the responsibility of those who have heard, "He that heijeveth and is baptized shall be saved; but he that helieveth not shall he damned." Mark 16:16. It is not a question of what the results will he, but am I obeying the clear command of my

He says, "Go teach every creature." We say, "Master, they are not all converted at home." He says that "repentance and remission of sina should be preached in his name, among ali nations, beginning at Jerusalem." We say, "The work at home takes ail our time," as though He did not know the magnitude of the work, and our inability to perform it. Notice the order which was given (Acts 1:8,) for them to foliow. After they were fitted for their work hy the Holy Ghost coming upon them, they were to begin witnessnot God made of one blood all nations ing at "Jerusaiem" (home,) then "in aii Judea," (their relation,) "Samaria," (their neighbors,) then to "the uttermost part of the earth," (everybody, none excluded, all are to have an opportunity of hearing the giad tidings of salvation). going down to their graves, never having They were only to hegin not remain at home.

The second question, "What right It la said that there are 800 million have we to distinguish between the souls on our earth to whom the name of home and foreign fields?" "Hath not Jesus Chriat is unknown, of these 35 God made of one blood all nations of million pass annually into Christiesa men?" Peter caught this idea when he graves. Have not these been neglected? visited that first Gentile home, that of Then with two-thirds of the earth's Cornelius, where he gave expression to population reeking ln ain, ahame and this truth, when he said: "Of a truth I corruption, being ruled over by the perceive that God is no respecter of prince of this world, who is now repersona; hut in every nation he that joicing in the chains of error and Ignor-

feareth hlm, and worketh righteousness ls accepted with him.'

Since God is no respecter of persons, why should we make so much effort to have some come to Christ and not give others an opportunity of at least hearing the gospel.

In the United States with a popula tion of 65 millions there are 100,000 preachers of the gospel. The unevangelized portions of the world have less than 10,000 missionaries for a population of one billion souls, one worker for every 650 people of the United States; one worker for every 100,000 in heathen iands!

Paul says, "I am debtor both to the Greeks and the Barbarians, both to the wise and the nawise." Rom. 1:14.

The church is debtor to the world to give the gospel to every creature. This is the way she does lt, "freely ye have received, freely give."

It is not so much a question with me whether the heathen who never hear the gospel will be saved, as it is whether we will be saved if we do not do all in our power to give them the gospel. With our present advantages of rapid transit, the uttermost part of the earth is within easy access, and our responsibiilty increases correspondingly.

What are we going to do in this matter? In India the number of missionarles is about one to each 200,000 of the population; this would mean about seven Christian workers for the 1,350,000 population of Philadelphia, or less than three Christian workers for the 500,000 population of the 8 countles embraced in our Southwestern district of Pennsylvania Conference.

I hiush to think of the fact that ln ail our Mennonite Church so few have gone forth to distant fields carrying the everiasting gospei to those who sit in the regions of darkness and death.

After God has so wonderfully hieased ua with the good of the iand until to day with our competency so Increased we begin to lavish ourselves with the iuxuries of nature and art, and consume upon ourseives that which has been given to us to hold and use as atewards and not owners, we are beginning already to see that "there is that withhoideth more than is meet, but it tendeth to poverty." Prov. 11:24. Our homes have been hiessed, large families have heen reared, and received good training. Where are they to-day? Some of them are valiant soldiers of the Lord Jesus, doing noble work. Many have drifted, because of the inactivity of the Mennonite Church, into other churches; and saddeat of aii is that so many are outside the pale of the church -iost. Why is this? Is there not enough work for all to do?

Did not the Master say, "Lift up your eyes, and look on the fields; for they are white already to harvest?"

Again He says, "The harvest truly is pienteous, but the laborers are few. Yes He wants us to look. So many have not been looking. We must know in order to feel. We must see before we can weep. We must look before we witi go. So Christ gave His disciples the command to look, lift up your eyes and look upon the fields. Jno. 4:35. But there must something he done; only looking at the fields avails nought if that is all.

Again the Good Shepherd looks upon the fainting, scattering multitudes and turning to His disciples says, "Pray ye

therefore the Lord of the harvest that he will send forth laborers into his harvest." Have you obeyed this command? Surely it is piain. Have you dared to violate It? Perhaps there has been a fear that ln answering this prayer, God might require you to make some great sacrifice, give up some dear one, or perhaps go yourseif. Shail we because of seifishness in our own hearts fear to obey God? Let us giadly leave ali to Him, and leave Hlm free to choose any He may think best.

Another command comes to us from God's word, "How shall they hear without a preacher? And how shail they preach except they be sent?" Rom.

Here again we find ourseives coming short. The hour has struck, doors are open ready to receive the gospei, but the Church is not ready; ahe is behind time. What a shame at this the Nineteenth century doors are open to the heathen world on every side, rapid means of travel make it possible for the missionary to reach any point on the globe in a short time, yet the church is not awake to the importance of the hour. What must be the sentence for her indifference? "Inasmuch as ye did it not," etc. Because the Church was ladifferent, the bread of life has been kept back from millions, who might have heard, and they have gone down to Christiess graves. Who is responsible? God says, "When I say unto the wicked. O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shail dle in his lniquity, but his blood will I require at thine hand." Ezek. 33:8.

Christ's final word to His disciples was "Go," "Go ye into all the world and preach the gospei to every creature." Mark 16:15. So long as hundreds of millions of the earth's population are shrouded in darkness and sin, it remains for you to give a reason why you should not go and bring them the gospel. But you say you "have not had a cali," Is lt nothing to you to know that thousands are dying, whom you might reach with the gospie? Is it nothing to you that you are a soldier in the ranks of King Immanuel, with Christ as your captain, who has given you the order to "Go"? Do you yet say you "have no special call"? It seems to me you need a special call to stay.

Is not seeing the need the ioudest cail you may expect? When you heard of the distress caused by famine a little over a year ago, what caused you to be so generous? Was it not their need? and hecause you had it in your power to help supply that need?

Christ said "Go ye"- obedlence is the test of love. "He that hath my commandments and keepeth them, he it is that joyeth Me."

If we see and feel the need of workers here in enlightened America, how much greater the need in heathen lands where superstition and idolatry are relguing

The Master says "Go" give them the gospei. Do you love Christ? Obey Him. Go forth in Ilis name and you will be rewarded by His continual pres-"Lo I am with you aiway." ence.

What we need, then, is that every Christian accept this responsibility and so live that God's purpose shall he carried out in their lives, be it "look," "pray," "send" or "Go," though it costs money, home, dear ones or life Itself

HERALD OF TRUTH.

December 1, 1898.

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GREAT MEN never make a bad use of their superiority; they see it, they fee it and are not less modest. The more they have the more they know their own deficiencies.-Sel.

IT is to be regretted that in this day the country is flooded with cheap, trashy fiction, the general tendency of which is not educating, but is positively

IN WAYS THAT WE KNOW NOT.

I sometimes think God lets our sorrows gather Till joy is hidden by pain's heavy clond. That in the darkness we may find "Our Fa-

F. Rejecting God's word. We need Him so when heart and head are

i sometimes think He lets friends fall and

faiter,
To show us earthly props are insecure; The broken hearts we lay upon Hisaltar, Of healing and of solace may be sure

semestimes think He straws our path with

And when we find that each one hides a thorn He takes us by the hand and gently shows us-That not to live for self has man been born. I sometimes think, when He seems all nn

heeding,
Turning deaf ears unto onr wild request,
In silent pily His great heart is bleeding
Because to grant us it were not the best.

I always think, in His divine compassion. Not one will perish from His loving hands; Knowing our weakness, and the strength of

passion.

He pities us -- because He understands

-- M. Hedderwick Browne, in Good Word

1898

SUNDAY SCHOOL LESSONS.

LESSON XI.-DECEMBER 11. TRYING TO DESTROY GOD'S WORD.-Jer. 36:20-32.

[Read Chapter 36. Memory Verse 32.] GOLDEN TEXT .- The word of God shall stand forever .- Isa. 40: 8. INTRODUCTION.

Time.—December, B. C. 605, about the fourth year of Jeholakim. PLACE.-Jerusalem, the palace of Je-

holakim. Kinos.-Jehoiakim was king of Ju-

dah, Nebuchadnezzar of Babylon, Pharach Necho of Egypt.

JEHOIAKIM.-This perverse son of good King Joash, now reigned over Judah as "tributary to Babylon." After Shallum's deposition he had been placed by the Egyptian monarch, Pharach-Necho, on the throne of Judah as a vassal king, and compelled to collect a great annual tribute. Later Nebuchad nezzar captured Jerusalem, "bound him in fetters to carry him to Babylon," but apparently changing his mind, restored him to his throne; so Jeholakim became a vassal to the Babylonian king. After three years he withheld the tribute, rebelled against Nebuchadnezzar, and came to a violent end .- Hurlbut.

THE PROPHET JEREMIAH.—(1) His name means "exalted of the Lord." (2) His father was Hilkiah (1:1), probably the high priest who found the book of the law for Josiah (2 Klngs 22:8, etc.) (3) His birth was about B. C. 647, at Anathoth, a priestly city close by Jerusalem, on the north. Josiah was born the same year, (4) His office was that of both priest and prophet. (5) He never married. (6) His public life continued from the thirteenth year of Josiah till some time after the destruction of Jerusalem, more than forty years. (7) His character. Jeremiah was naturally of shy and timid disposition, shrinking from public life, sensitive to a most painful degree, and desponding. The great work he had to do was contrary to his natural disposition, but it was done better on this account. At the same time, as often occurs, he was the bravest of the brave. Timid in resolve, he was unflinching in execution; fearless when he had to face the whole world .-Prof. Morehead.

DAILY READINGS.

M. (Dec. 5.) Writing the prophecy. Jer. 36:1-10.

T. Reading the word. Jer. 36:11-19. W. Trying to Destroy God's Word.

Jer. 36:20-32. T. Despising the word. Jer. 11:1-10.

Isa. 30:8-17. S. Christ's reproof of rejecters.

John 5:36-47. 5. Rejecting and receiving. Acts 17:1-11.

LESSON XII.-DECEMBER 18. THE CAPTIVITY OF JUDAIL. Jer. 52:1-11. [Read 2 Kings 25 and Jer. 8. Memory

Verses 9-11.] GOLDEN TEXT .- Ye shall seek me, and find me, when ye shall search for me with all your heart .- Jer. 29:13. INTRODUCTION.

TIME.-B. C. 586, probably July. It was midnight on the ninth day of the fourth month of the summer of that year when Jerusalem fell.

HERALD OF TRUTH

PLACE.-Jerusalem, now a city of 20,000 inhabitants, the capital of Judah. IMPRISONED KINGS.—Three kings of Judah were now in captivity, Jehoahaz in Egypt, Jehoiachin and Zedekiah ln

PROPHETS. - Jeremiah in Judah, Ezeklel on the banks of the river Chebar, Daniel in Babylon.

THREE EPOCHS IN THE CAPTIVITY OF JUDAH.-The first captivity took place in the fourth year of Jehoiakim 605-4 B. C.) by Nebnchadnezzar and his Babylonian army (Jer. 25:1-18; 2 Kings 24:1; Dan. 1:1). It was at this time that Daniel and his friends were carried captive to Babylon, and from this date is to be counted the seventy years of captivity foretold by Jeremlah (25:9-12; 29:10). The second capticity was that of Jehoiachin, B. C. 598, when the young king and the flower of the nation were carried away. The third capticity was that of Zedekiah, B. C. 587, when all that remained except the very poorest were taken away and the kingdom was extinguished.

CAUSES OF THE CAPTIVITY .- (1) It was the way of conquerors in that age to remove a whole people to a distant territory. (2) The Jews showed an intense national spirit, and never submitted to a foreign yoke until compelled to do so. (3) Babylon and Egypt were almost constantly hostile, and the Jews were ever in league with the Egyptians. The best defense of Babylon against Egypt was therefore to remove the disloyal people of Palestine. (4) But underneath all this was the divine purpose to discipline the Jewish nation.

DAILY READINGS.

M. (Dec. 12.) The Captivity of Judah. Jer. 52:1-11.

T. Complete destruction. 2 Kings 25:8-21, W. Sin and its punishment.

2 Chron. 36:11-21.

Refusing to be warned. Jer. 32 : 1 −5.

F. Prophecy of captivity. Jer. 32 : 26-35. Cry of the captive. Lam. 1:1-11. 5 Christ's warning. Luke 20:9-18.

INSPIRATION AND EXPERIENCE.

The Bible was written by inspired men, but it was also written largely out of the personal experience of those men. This is a very instructive fact, and it will require a little thought to see the full force of it. The Bible is, in a very great degree, the record of the experiences of men under the influence of the Spirit of God, and this is one central reason why it is so profitable for doctrine, and reproof, and edification. That which unites them is the intensely interesting fact that God uses them, with all their individual peculiarities, and yet with their common spiritual needs, as Ilis special messengers of warning and mercy to the human race. - Selected.

THERE are certain principles that make a man successful if followed, and the chief of these are sobriety, industry and integrity. If they are faithfully spplied by man, he will succeed. The greatest recommendation a young man can have is that of personal character. No business house will employ a young man whose character is not good and who is not honest, sober and industrious. at this place. He pressed the word

CORRESPONDENCE.

LETORT, LANCASTER Co., PA.-The congregations of this district have built a new meeting house near the spot where the old one stood at Habecker's The new building, which is a very comfortable one, was opened for the worship of God on Nov. 8. In the morning there was a short service of song. The meeting was opened by our aged brother, Benj. Lehman. Bishop Jacob N. Brubacher preached a very appropriate sermon (from 2 Chron. 29: 10 which was followed by a few remarks by Bro, Theodore Forry, of York Co. In the evening Bro. Jacob Newcomer opened the meeting. Bro. John Lefever, of Landis Valley, preached from 1 l'eter 2:5, telling plainly to saint and sinner what is necessary that we may become lively stones of the spiritual building of God., Bro. Benj. Hertzler spoke from Mark 13:34. Bro. Abram Witmer followed with a few remarks setting forth our duties as members of the church and making an appeal to sinners to come to Christ.

A new meeting house was opened on Aug. 7 at Mountville. Some friends, who are not members, having a desire to have a Mennonite Cong. at that place, kindly donated the ground. This makes three meeting houses in our district where there were only two, and we do rejoice that two precious souls have become willing to come out on the Lord's side since. We have enjoyed visits from quite a number of ministers during the summer, for all of which we are very thankful. May God bless them, and give as grace to heed their kind ad IDA KAUFFMAN. monitions.

ADAMS Co., NEB .- David Garber, of Orrville, Ohlo, made a short visit to the brethren in Adams Co., Neb. He arrived on Saturday, the 5th of November, and preached at the Roseland M. II, on Saturday evening, Sunday forenoon and evening; on Sunday afternoon he preached at Antioch school house; on Monday morning he left for Colorado. We were very glad for the visit and wish he could have staid longer.

NEW UNION CHURCH HOUSE.-The Gortner union church house at Gortner, Md., was opened for service on Oct. 16, 1898. The first service was conducted by D. Il. Bender, of Tub, Pa., from the text: "For every house is builded by some man, but he that builds all things is God." Heb. 3:1. Services were conducted in the after noon by the German Baptists and in the evening by the United Brethren. G. D. Miller, of Tub. Pa., had held service in a school house nearby the even ing previous. All the meetings were well attended and a lively interest manifesied. Our church has no minister near this place, and so depends on vislting ministers. Gortner is four miles south of Oakland, Md., on the main line of the B. & O. R. R. Any one traveling through who can arrange to stop will write Bro. P. P. Gortner, Gortner, Md. who will be glad to meet them.

Кокомо, Ind., Nov. 14, 1898.—On the 18th of October Bro. M. S. Steiner, of Pandera, Ohio, came to us and held a number of meetings in the meeting house of the Howard and Miami Co congregation, in which he very earnesily presented the word of God to the people

home to many a one. Many deep convictions were shown, but few yielded. There were two that came out to live for Christ, and another one, that had lived somewhat cold and indifferent, has found grace again, and one that belonged to the Methodist Church has united with us. Bro. Steiner left on the 30th of October for Wakarusa, Ind., to attend the General Conference. Prepa rations were made to baptize these two souls on Friday, Nov. 11th. When Friday came another one was ready to forsake sin and its follies, and was baptized with the others. Many more were almost persuaded. We hope that soon some more will be alto zether persuaded.

On Sunday (the 13th) communion services were held and 106 members partook of the emblems of the broken body and shed blood of Christ.

G. W. NORTH

LUND, KAN., Nov. 5, 1898.-On the 18th of October our bishop, Joseph Schlegel, of Hartford, Kan., accompanied by Bro. B. F. Hartzler, of East Lynne, Mo., came to us and boldly proclaimed the word of truth unto us showing us plainly our duty toward our Lord and Master and toward one an other. On the 23d we held communion services and on the 24th the brethren left us again to go to Inman, Kau,, to further proclaim the word of truth. May God's richest blessings rest upon the brethren and the work done here, is the prayer of the writer.

A. E. STOLTZFUS.

FROM UTAH.-We moved to Bear River City, Utah, In October. We are all well. We attended services, while we lived in Indiana, at the Clinton M. II. There is no Mennonite church here, but a Sunday school is conducted in a private house during the summer. A school-house, however, has been built. in which it is contemplated to have

Sunday school and preaching. DAVID J. KAUFFMAN

FROM KANSAS. - The communion services held at the Penna. meeting bouse in Harvey Co. last Sunday were very encouraging. About one hundred members were present. A number from the neighboring districts of McPherson and Marion counties were present. The bishops brethren A. Schiffler of Roseland, Neb., and S. C. Miller of Monitor, Ks. were present. Also the deacons, Reuben Yoder, Lemmon Beck, and Jacob Erb. Bro. Bauley, living ten miles east of Wichita, was also here. He usually comes to communion services once of

twice a year. In connection with the communion services the brethren Tillman Erb and Geo. R Brunk were chosen by lot to the office of bishop. May heavenly blessings ever rest upon them in their responsible and important calling.

To-day" we are at the West Liberty church, near our home, in Mcl'herson Co Ks. Bro. Chas Yoder conducted the services. Bro. Yoder (d. acon., also read a selection from the e, istles of l'e ter and spoke with deep feeling on the necessity of fathers being a worthy example to their children.

The Sunday school was nateresting. and it was made especially so by an explanation given by Bro. Noah Eby, of Harvey Co., who spoke upon Hezekiah's

*No dates being given we presume this yeans Nov. 8th.

great Passover, in commemoration of the deliverance of the children of Israel from Egyptian bondage, by which he called our attention to the feast of unleavened bread, to be eaten with sincerity and truth, in commemoration of our deliverance from sin, through our Lord and Savior Jesus Christ.

Last week Bro. J. M. R. Weaver and wife were with us and he held eve ning services a number of times. The attendance was good, and also a good interest was manifested by all. were also much encouraged by the presence and good influences of Sister Weaver. Also by Bro. Abm, Hess and wife, and Sister Leah, Sister Amos Hess of Hesston, and Sister A. Wolf of the Penna. congregation, who were with us on Saturday evening.

We were without meetings at our school house until Bro. G. R. Brunk, with the assistance of Bro. Chas. Yoder be gan to hold regular services. The meetings held by Bro. Weaver will be of great value to us to aid the good work, and we expect after Bro. Brunk's return from the East, a Sunday school may be organized, to help on our brethren and sisters in the work of life. We are seven miles away from our church home at West Liberty, the home of our dear hishop, S. C. Milier. We are but few in number here, but the earnestness and zesi of our brethren and sisters is manifest, and by the help of God we shall be able to stand for the cause of Christ and aid in promoting the interests of His kingdom.

Bro, John Zook and family of Cass Co. Mo., have moved into the West Liberty congregation.

Bro, S. C. Miller and wife expect soon to go south, to Louisiana to spend the

May God lead and guide us all so that eventually we may join the happy throng at the right hand of Him who died to save us and bring us to His own glorious home above.

In Jesus' name, R I HEATWOLE.

KERNSTOWN, VA., Nov. 20, 1898 .-Communion services were observed by our congregation at this place Oct. 16th, 1898, and all the brethren and sisters participated in the services. Bish Abraham Shank of Broadway, Va., officiated, assisted by preachers Lewis Shank and Jacob Martin. Saturday previous preparatory meeting was held at which time Bro, Christian Ebersole was ordained to the office of deacon. May the Lord bless the brother in his calling that he may be a worthy servent in this part of the Lord's vineyard We ask the brotherhood to remember him at a throne of grace that he may be an active helper in the upbuilding of our little church at this place.

Nov. 17th the brethren Ephraim Nissly and Martin Whisler came here and the same evening filled an appoint ment at Kauffman's school house and Friday the 18th preached the funeral sermon of our dear young Bro. Enos A. Bowers who died on the 15th. From here they went to Rockingham and Angusta counties. We expect them to till several appointments here on their return home. We would be glad to have more of the ministering brethren D. J. WEAVER. stop with us.

CHRIST'S "It is finished !" was but the great Commencement of our living.

FOR THE HOME AND FOREIGN RELIEF COMMISSION.

FROM NOV. 25, 1897, to NOV. 4, 1898. Total receipts for General India Orphan Fund, Total receipts for specified India Orphan Fund, 1959.00 Total receipts for Dukhobortsi Sufferers. Total receipts for Armenian 56.75 Total receipts for Specified 31.00 Missionaries. 88925,17 Grand Total. Amount forwarded to India

84502.00 from General Fund, Amount forwarded to India from Specified Fund. Amount paid for printing, 379.87 stationery, postage, etc., Total amount paid out, 86179,87

Relance in treasury. 82745.30 Gratefully acknowledged, HOME AND FOREIGN RELIES COMMISSION.

A. C. Kolu, Treasurer.

AN EXPLANATION.

Some of the readers of the HERALD may wonder why there is so much money on hand. The reason is that the Executive Committee decided to await the decision of the Annual Meeting so that if anything special should pre sent itself it might all he disposed of together. Since the meeting, however, a large remittance has been forwarded to India, so that it will be put to active use in a very short time. We wish to thank our many friends for the liberal spirit in which they have sent contributions, and must believe that the Lord alone can reward them for their kind deeds. May He ever give us grace to do our duty toward our fellow men in whatsoever condition they may be.

A. C. K.

FINANCIAL REPORT OF THE HOME AND FOREIGN RELIEF COMMISSION.

FROM OCT. 8, 1898, TO NOV. 4, 1898. Received for India Orphans' General Fund.

Chr J Rohrer.

Spring Valley Cong., Kansas,	45.00
D. B. King,	.50
A Friend, Dolton, S. Dak.,	5.00
David Goerz,	50.44
Abr. Bitschy,	4,25
S. P. Koester,	,10
Chr. Erisman,	1.00
Peter Funk,	12.00
Widow Peter Dick,	10,00
Menn. Cong., Mt. Lake, Minn.,	50.01
Silherfeld S. S., Lehigh, Kansas,	3.00
	1.00
D. M. Z.,	.15
Interest,	4.00
F. E. Penner,	17.00
Johann and Susanna Pauls,	15.00
John B. Springer,	-5,00
Total, 8	219.45

Received for Specific Purposes. Payments on agreements to support one or more orphans for five years and over. 8 15.00 Samuel C. Brunk,

TREASURER'S ANNUAL REPORT Received for the Suffering Armenians. Woman's Sewing Soc'y of Menn. 10.00 Cong., Reno City, Okia.,

1.00 8 11.00 Total.

\$6857.17 Received to Be Forwarded to Specified Persons. For Miss Jenson, Calcutta, 8 3100 India.

Grand Total Bai, Previously acknowledged, 82518.85

50.00 Paid fer sundry expenses, Balance on Hand,

Gratefully acknowledged,

HOME AND FOREIGN RELIEF A. C. KOLB, Treasurer.

MINUTES Of the Annual Meeting of the Home and Foreign Relief Commission,

Held at Elkhart, Ind., November 4 and 5, 1898. Meeting called to order at 10:15 by vice-president, Lesson read by Bro.

Absalom Snyder, of Canada, who also ied in prayer. Committee on resolutions appointed hy chair: J. F. Funk, Dr. H. A. Mumaw,

Aaron Loucks. Reading of minutes of previous three

meetings. Report of treasurer was read and, by

motion was accepted. Constitution was read and then con sidered hy sections for adoption.

Afternoon session opened at 1 o'clock by devotional exercises by Daniel Kauffman, of Missouri.

Discussion of Article IV was then taken up, and explanation as to the meaning of the words "branch" and "denomination" Discussion followed. Bro. Lambert explained his position in the work. D. Goerz, M. S. Steiner, and Daniel Kauffman emphasized the point that we should show colors and take a decided stand.

By-Laws were again read. A motion was made and seconded to adopt the Constitution and By-Laws as read, but was lost. It was moved and seconded that the chair appoint a committee of five to revise the Constitution.

Committee appointed: D. Goerz, J. Kurtz, H. H. Regier, A. C. Koib, George Lambert.

Adjourned to meet again at 8 o'clock on Saturday morning.

SATURDAY, NOVEMBER 5, 1898. Opened at 8:30 with song and prayer Revision of Constitution was consid-

ered Moved and seconded that Article IV be expunged, and Article IV and V of the revision adopted instead.

By-Laws were then considered. By motion Article III of By-Laws was expunged and the revised Section III adopted. By motion, Article V of By-Laws was

expunged, because Article V of the Constitution already provides for it. Article VII of the By-Laws was, by motion, expunged and the revised sec tion adopted instead.

A new section was drawn up and adopted by motion as section VII of

The revised Constitution and By-Laws were read and, by motion, adopted

December 1,

as a whole Then the association proceeded to election of directors.

Moved and seconded that all brethren present from congregations which have contributed shall be considered dele gates at this meeting. . Carried

ELECTION OF BOARD OF DIRECTORS. By motion, voting was done by ballot, eighteen being nominated, of which nine were elected.

The question relating to contributions for the Dukhobortsi was brought np. Bro J F. Funk gave an explanation regarding same.

Moved and seconded that the matter of Armenian needs and other charita ble objects be presented by onr religious papers and that money may be sent into the treasury, but that we do not make this a special feature of our work.

Moved and seconded that we print the revised Constitution and By-Laws, both German and English, in 3,000 pamphlets; also publish same in papers Carried.

Moved that the minutes and Constitution and By-Laws be published in Rundschau, Herald, and Bundesbote. Bro. Lambert briefly reported from

Meeting adjourned at 11 o'clock.

Meeting of Directors was then held, and, hy motion, the officers of the former meeting were retained for this

Moved and seconded to vote by accis mation.

Nominations were then received. The result of the election was as follows:

Bro. J. S. Lehman, President.

Rro D Goery Vice-President. Bro. A. C. Kolb, Secretary,

Bro. C. K. Hostetler, Treasurer, with privilege to appoint assistant,

On motion, the secretary was empow ered to employ an assistant when

On motion Bros. Regier and Goera were appointed additional members of the executive committee.

Moved and seconded that Bro, Lambert continue as representative of the Home and Foreign Relief Commission. Carried

Adjourned, on motion, at 12 M. D. F. JANTZEN, Secretary.

CONSTITUTION AND BY-LAWS

Of the Home and Foreign Relief Com mission, as Adopted at the Annual Meeting, Elkhart, Ind., November 4 and 5, 1898.

CONSTITUTION.

Article I. This association shall be known as the Home and Foreign Re iief Commission of the Mennonite peo ple of America.

Art. II. The object of this association shall be to raise and maintain funds to render relief wherever needed.

Art. III. Ali meney paid into the Home and Foreign Relief Commission, given for specified purposes, shall be applied for no other purpose. Disposition of unspecified money shall be left to the executive committee.

Art. IV. The members of this association shall consist of delegates or rep resentatives of congregations of the

nomination which have contributed to the funds of this association.

Art. V. The management of this association shall be vested in a board of nine directors elected by the delegates from the several branches of the Mei nonite Church represented at each annual meeting.

BY-LAWS.

Section 1. The officers of this asso ciation shaii be: President, Vice-President, Secretary, and Treasurer.

Sec. 2. Term of office shall be year, or until the successors are duly elected and installed.

Sec. 3. The members of the executive committee shail consist of the President, Secretary, and Treasurer, and two other directors, to be elected by the Board of Directors.

Sec. 4. The place of business of the Home and Foreign Relief Commission shail be located at Elkhart, Indiana.

Sec. 5. The annual meeting of the Home and Foreign Relief Commission shall be held at the time and place designated by the officers and Board of Directors.

Sec. 6. Every Mennonite congregation which has contributed to the funds of this association shall, for every 500 members or fraction thereof, be entitled to one delegate at all annual or special meetings.

Sec. 7. Every delegate to annual or special meetings of this association shall be entitled to as many votes as he holds proxies of absent members or

Sec. 8. All items of expense shall be considered and disposed of by the executive committee.

MINUTES OF GENERAL CONFER-ENCE.

The General Conference was held at the Holdeman M. H., Wakarusa, Ind.,

Nov. 2, 1898. Conference was opened at 9:30 A. M. The devotional exercises were conducted by Caleb Winey of Peabody, Kansas. He read 1 Cor. 3, and led in prayer. The

election of officers resulted as follows: Daniel Kauffman of Versailles, Mo., as moderator; D. J. Johns of Goshen, Ind., assistant moderator; D. H. Bender of Tub, Pa., and J. S. Hartzler of Elkhart, Ind., as secretaries; Jacob Shenk of Elkhart, Ind., as treasurer,

Minutes of the preliminary conference held Nov. 11, 1897, at the Pike meetinghouse in Alien Co., Ohio, were then read. Conference sermon was delivered by J. F. Funk of Eikhart, Ind. Text,

The following are a few of the many good thoughts that were given in this meeting. This is a consummation in part of what has been in the minds of many people for twenty-five years. It has taken all this time to bring about our first General Conference. The work of to-day is of the greatest importance, and it concerns the whole church. The idea of conference is, as the word suggests, to consult and confer together on subjects which concern the church, the whole church in the United States and Canada

Conference has existed almost since the foundation of the church. The meeting at which provisions were made to care for the neglected widows spoken which was brought the question of ment. Attendance at church is good.

several branches of the Mennonite de- circumcision, Acts 15, are examples. Other difficulties present themselves to us to-day, which need to be discussed, and ways and means decided upon to overcome them. The church has made progress in many ways, and yet there is room for improvement in the way of knowledge of God's word, and principies of the church, and growth of the nission spirit, but possibly not so much in adopting Christian piety and unity. The momentous question of to-day is, "How shall we accomplish the latter?" The purpose of the Christian church is to maintain the higher principles and doctrines of the gospel of Christ, and to promulgate and teach them also to

> The church is God's representative on earth, therefore let God be glorified in all things, and let that be the uppermost thought in our minds in this General Conference. There are still places where the sentiment is against General Conference. There are places where the idea prevails that they are getting along nicely, and they want to let weil enough alone. We believe that being assembled in conference, we can tell each other of the conditions in our several districts, receive new ideas and go back prepared to make our work more successful. The question of missions and the hringing of our people into a higher standard of Christian life are momentous questions that concern every one of us. Look back at the Waldensians, how they lahored, preaching, distributing Bibles, and even facing the dangers of persecution and death.

We live in a land of plenty, a land "flowing with milk and honey," while souls around us and in foreign lands are perishing. Our fathers did not do much in this direction, but they did the best they could under their circumstances, and while we are more favored than they, more is required of us. Let us work to help each other; let us remember those in foreign lands.

Moderator asked the conference for avoidance of two extremes: tirst, delicacy to speak; second, the idea that we must take up the time, whether we have anything to say or not. A number of testimonles followed, after which re ports from the different conference districts were given. 1st, with regard to attitude toward the General Conference; 2d, the attitude toward missions; 3d, conditions toward the church; 4th, obstacles in the way; 5th, encouraging features. These reports were intended to represent the conditions of the entire ference district.

The Kansas and Nebraska conference represented by G. R. Brunk of Canton, Kansas, reported as follows: 1st, favorable; 2d, mission spirit growing; the church is more burdened for souls; 3d, spirituality is growing; 4th, tendency to extreme in doctrine; 5th, they know their Bibles better than ever before. Forenoon session was closed with

prayer by Brother Brunk. Afternoon session was opened with exhortation and prayer by Peter Summer of Washington, Ill., after which conference reports were continued.

Illinois Conference, John Nice: 1st, favorable if properly conducted; 2d, favorable and constantly growing; 3d, unity with a decire to press on; 4th, worldly amusements and worldly organization, lack of consecrated workers; 5th, unity that has been shown heretofore. We still see room for improve-

Western Conference reported by John Smith, Metamora, Iii.: 1st, favorable; 2d, did but little yet, interest in missions is growing; 3d, good with still more room for improvement; 4th, worldly conformity; 5th, striving to learn more of the word of God, and an awakening

HERALD OF TRUTH.

of the needs of the church. Indiana (Mennonite) Conference reported by P. Y. Lehman of Goshen, Ind.: 1st, favorable; 2d, sentiment in favor of missions is growing, but it is not yet what it should be; 3d, the condition of the churches is at least fair, would prohably he better if the people were properly taught; 4th, worldly conformity, and lack of true consecration among the brotherhood; 5th, prospects are hrightening, more interest is manifested in the general workings of the church.

D. J. Johns, Goshen, Ind. (Amish Conference: 1st, favorable, seem to be no objections; 2d, not as alive to the work as they should be, no opposition; 3d, good, unity and harmony prevailing among the different churches; 4th, ministers need to be better qualified to be enabled to teach better; 5th, the unity existing among the ministers, the interest in the welfare of the church manifested by the young people as well as the older ones.

J. M. Shenk, Elida, Ohio, (Mennonite Conference): 1st, favorable in general and few exceptions; 2d, favorable, and the work is encouraged but needs still more encouragement; 3d, in a general way as good as it has been in many years with much room for improvement, should seek highest attainments in the Spirit life: 4th, worldly conformity; 5th, peace prevails, Sunday schools and Bible readings are constantly growing

more interesting. Fred Mast, Berlin, Ohio, (Ohio and l'a. Amish Conference): 1st, favorable. but thought it best not to send delegates; 2d, good and growing, still needs improvement; 3d, some of the churches growing in spirituality and membership, there are some exceptions; 4th, many, but do not know which are the greatest.

A. D. Wenger, Millersville, Pa., (Lancaster Co. Conference): 1st, generally speaking not very favorable among the ministers, however, sentiment in favor is growing and much may be expected if General Conference is properly conducted, should pray to this end; 2d, favorable; 3d, good, seven or eight thousand members, sixty congregations; 4th, formalities; 5th, the improvement that is shown in the progress of the church.

J. F. Funk, of Elkhart, Ind., spoke in behalf of the Eastern Pa. Conference; 1st, there is some sentiment in favor, but thought it best not to send delegates; 2d, growing, a good deal of indirect work done along this line; 3d, worldly conformity, steps taken at last conference to overcome this evil; 4th, difficulty to the church in order, the hope that last conference will promote the spiritual welfare as well as the outward appearance of the church,

Elias Weber, Breslau, Ontario, (reported for Ontario Conference): 1st, favorable, watching to see results; 2d, last years, room for improvement; 4th, some of the surroundings which tend to draw away from church and church interests, worldly conformity, need more of the spirit among the ministers and congregations; 5th, young people mani-

festing more interest. Before we had Sunday school conference we had four Sunday schools, now we have twenty.

D. H. Bender, Tub, Pa., reported for the Southwestern Pa. Conference: 1st, favorable; 2d, favorable; 3d, on the whole it is good; 4th, worldly conformity and need of workers; 5th, extension of the mission spirit, better knowledge of the Bible, increase of membership.

Daniel Kauffman, Versailles, Mo. (Missouri Conference): 1st, favorable; 2d, sentiment is growing, we look for better results: 3d, as a rule the churches are improving, however, not all; 4th, need of an understanding of what is meant by higher spiritual life; 5th, we are having more ministers and will be able to do more work, improvement in the churches.

The secretaries ask to be relieved of a part of their work by having a committee appointed to frame resolutions in answer to questions under discussion.

Jonathan Kurtz of Ligonier, Ind. J. S. Coffman of Elkhart, Ind., and J. S. Shoemaker of Dakota, Ill., were appointed a committee.

The first question discussed was: What name shall this conference as-

Answer, Resolved, That this conference be called "Mennonite General Con-

After singing, conference was closed with prayer by J. M. Shenk.

THURSDAY MORNING SESSION.

Thursday, Nov. 3d, conference opened at 9 A. M.: hymns 39 and 184 were sung; Scripture readings and prayer by C. B. Brenneman, Elida, Ohio.

Brother L. J. lieatwole of Dale Enterprise, Va., not being here Wednesday, was asked to report the condition of his conference district, after the same manner as other conference districts were reported: 1st, not very favorable, have no particular objections; 2d, favorable, desire to do more; 3d, the condition of the church is hopeful; 4th, other denominations which seem to be trying to make in-roads among us; 5th, deeper work of grace in the brotherhood than

ever before. The second question was then dis-

cussed. Question 2. What is the relation of the General Conference to the district

conferences? Answer, The district conference empowered by the mutual consent of the members of that district to confer upon matters that may be of general interest to the church at large, such as the doctrines and practices of the church. But their legislation is confined to these and other matters only so far as they concern that individual district. The General Conference shall not interfere with the decisions and regulations which the district conferences make and maintain. The district conferences that are in unity and lellowship shall be so continued by all the other conferences, whether they are represented in the General Conference or not. The General Conference, how ever, shall refuse admission to any con ference or congregation that is not in interest growing: 3d, good within the harmony with the principles and practices of our sixteen more or less) Men nonite or Amish conferences. The General Conference is a higher tribunal to which the district conference can appeal in case questions cannot be adjusted in the district conference. Settlements by the General Conference shall be linsl. The General Conference may also consider and direct those interests of the church which are of general concern to the whole church, and not conlined to local congregations or certain districts.

The congregation sang one stanza of "I'm Going Home."

Question 3. Should this conference take action looking to the publication of a new "llymn and Tune Book"?

Resolved. That this conference take action looking to the publication of a new Hymn and Tune Book suitable for use in the church services and other

Resolved. That a committee of three he appointed to correspond with the various congregations and district conferences, and ascertain the sentiment of the churches concerning the publication or adoption of a new Hymn Book, and that their investigation be submitted to the next Mennonite General Conference for action.

Question 4. Should the work of the Mennonite Evangelizing and Benevolent Board be made a feature of the General Conference.

Resolved. That this conference appoint a committee of three to confer with the Mennonite Evangelizing and Renevolent Board, with the object of having said Board taken under the direction of the General Conterence. and report to the next meeting of the General Conference.

After singing hymn No. 305, Bro. D. Y. Hooley of Garden City, Mo., led in prayer.

NOON

Conference opened at 1:30 P. M., by singing Nos. 3 and 389. Prayer by Bro. J. P. Smucker, of

Goshen, Ind. Question 5. What advice has this conference to give with reference to contending against worldliness?

Resolved, That it is the opinion of this conference that the sin of conforming to the world should be frequently held up in our teaching as heing unscriptural and destructive to spiritua We recommend:

(1. That our ministers set the example of leading such lives that others can see that they have severed their connections with the world, and entered into that higher spiritual life which should characterize all Christians.

(2) That the sin of worldliness, whether it be made manifest in the wearing of fashionable clothing, light. frivolous talking, attending places of worldly amusements, building fashiouable houses and furnishing them fashionably, following questionable business, should be frequently pointed out and reproved from the pulpit. That the instruction in the matter of fashionable apparel be pointed enough that there may be no misunderstanding as to what is meant by "modest apparel" worldly conformity."

(3. That the Rible be more carefully studied, and an effort made to scatter, whenever possible, literature pointing out the sin of worldly conformity.

(4. That our district conferences be irged to take such actions as in their opinion will be necessary to eradicate the encroachments of worldliness and lead our people into a better life.

Question 6. By what methods may the church be brought into a higher de gree of spirituality and godliness?

(1) Get the worldliness out of the church and it will be more holy. (2) Get more holiness into the church

and worldliness will go out. (3) The opposition to the word of God is one of the greatest hindrances to holiness in the church.

(1) What the church needs to-day to save souls and extend the border of Zion is that we have more spirituality in the church. We need the power of the Holy Ghost. Let us ask to be filled

with the Spirit. (5) What is life and fire but the haptism of the Holy Ghost. Let us learn for ourselves what this haptism is and receive it, and we will have less worldll ness and less covetousness.

(6) How many of the ministers pres ent are now willing to live according to the suggestions that have been made?

There is something expected of the Menuonite Church, We need the power from on high to accomplish the work the Lord and the world expect of

We will get it if we, like Jacob, (8) pray and then hold on, saying, "I will not let Thee go till Thou bless me.

(9) We grab on too much and do not fall down enough. I have been praying God for a breaking down among us. If God finds us down and can pick us up He can do something for us. Question 7. How should new district

conferences be organized?

Answer. When a number of individual congregations desire to be organized as a district conference, the General Conference shall appoint a committee of inquiry to see whether the congrega tions are in harmony with our faith and doctrines. If found so they may, with the consent of the conference district from which the new conference is taken, he organized as a district conference by a bishop or hishops appointed by the General Conference for this work.

The following resolutions were then adopted:

Resolved, That this conference recognize the Old People's Home, and appoint three trustees to incorporate said Home. Trustees appointed were J. M. Shenk, Elida, M. S. Steiner, Pandora, and D. C.

Amstutz, Marshallville, sll of Ohio. Resolved, That the three brethren ap pointed for the above be authorized to look after the Orphans' Home, located on the farm of S. K. Plank in Wayne

Co., Ohio. Resolved, That this conference appoint a committee to investigate all organizations that wish to he considered as church institutions, and report the result of their investigations to the next

meeting of General Conference. The brethren, Danlel Kauffman of Versailles, Mo., Daniel H. Bender of Tub I'a and Daniel J. Johns of Goshen. Ind., were appointed on this committee. Resolved, That the secretary be provided with a record in which the min-

utes of the General Conference be kept. Resalved. That a collection he taken to defray the necessary expenses of this conference.

Collection \$14.82.

Resolved. That the proceedings of the General Conference he printed in pam

Resolved. That the visiting brethren and sisters tender a vote of thanks to the people who so kindly provided for us during this conference.

hretbren and sisters from abroad for

their presence and help in the success of this conference.

Resolved, That a committee of one from each conference district be appointed to arrange the work for the next General Conference.

Decided that the next General Conference he held in 1900.

J. S. Coffman, Elkhart, Ind., G. R. Brunk, Canton, Kan., and John Blosser, New Stark, Ohlo, were appointed a committee to select time and place Bro. Brunk resigned on account of beng on another committee. Bro. D. D. Miller of Middlebury, Ind., was appointed in his stead.

The hrethren, G. R. Brunk, Jonathan Kurtz, and J. M. Shenk were appointed to confer with the Mennonite Evangeizing and Benevolent Board.

The hrethren, Noah Stauffer of Strasburg, Ont., M. S. Steiner and J. P. Smucker were appointed to investigate whether the churches desire a new "Hymn and Tune Book."

A letter from J. D. Mishler of Aurora, Oregon, was received desiring to he recognized by this conference.

Closing remarks by L. J. Heatwole, Dale Enterprise, Va.; prayer by D. J. Johns: hymn No. 442, "Hail sweetest, dearest tie that binds," Conference adjourned, all seeming to be well pleased with the work.

D. H. BENDER | Secretaries.

KEEP CLOSE TO YOUR CHILDREN.

The responsibility of training young spirits for eternity is so appalling that when our minds would compass it are we not compelled to cry out in despair: "Lord, who is worthy?" But for the changeless promise, "I will be with you," our shrinking hearts would pray that the mystic cup of fatherhood, of motherhood might "pass from us."

Then let us to whom young immor tals have been entrusted give pause from the fretting struggle for "the bread that perisheth," and ponder, for a moment the spiritual potentialities lodged in our hands. We love our children, aye, how tenderly we love them, only our own locked hearts can disclose. Every inpulse that spurs us on is inspired by a desire for their welfare: and if we strive to fill our cof fers, is it not that our children may be rescued from the power of want? But in our providence for their material welfare do we not cheat them of those liner issues bound up in our loving companionship? What do we know, what do we take time to know, of that mysterious, ever-shifting panorama of soul life which goes on in ceaseless progression within the breast of the young creatures whose destiny we must make or mar? Does your child find in you a ready sympathy with all its vague, self-tormenting dreams? and is that sympathy supplemented by wisdom that direct the scarce formed impulse into the paths of righteousness? More than half-strangers to our children, can we hope to enter the shekingh of their

inner being?
"O!" wailed a mother whose daughter had wrecked her own young life and broken her parents' hearts by a secret marriage with a man in every way unworthy of her: "O if she had ever told me that she loved, or even thought of A vote of thanks was given to the this man, I could have shown her his true character; but I never dreamed

that she cared for him until she was his wife!" Ah, mothers, beware how you let alln the golden days when your child is wholly yours, when its limpid soul les in crystal clearness before you, when it knows no thought it would not freely pour into mother's listening ear! Then, ah then! is your seed time. Then must you rivet the young life to you by hooks of steel, and this you can only do hy the depth of your sympathy, the tenderness of your love. If the little one learns that "mother is too busy" to heed its baby woes, or share its baby joys, instluctively it seeks sympathy elsewhere; and how perilously that sympathy is found, mothers who sit amid the ashes

of dead hopes too surely and sadly

attest!

Said a bright little glrl of her busy, care-burdened father: "I know my papa must be a lovely man, if we could only get acquainted with him." And that father thought he loved his children with a perfect love, and would have been appalled to learn that he was withholding from them their most precious heritage-himself. Fathers, you have not fulfilled the measure of your duty when you have given your children a costly home and supplied all their physical wants. You owe them something which your gold can never buy, something for which perhaps their hearts are hungering to-day. Let the holy name "father" mean to them something nearer, deeper than one who holds the purse strings, and is solicitous for their

material prosperity. If it is essential that we keep close to our children in their earthly plans and hopes, how much more imperative that the bond of spiritual sympathy be strong and steadfast! The child should realize that the parent holds its spiritual weal as paramount to all earthly concerns; for, after all, are not spirltual things the real things? Parents who watch the health of their children's hodies with painful anxiety are often times in absolute ignorance as to the health of their souls.

"Is Clara a Christian?" I asked of a zealous class-leader in whose young daughter I was greatly interested.

"Why, y-e-s, I suppose she ls. She joined the church a year or so ago, hut I've never talked to her of her personal experience. I wish you would speak to her about it."

And it seemed but a natural consequence when I learned that this young member of the Church" was then, and had been for months, in spiritual darkness, and had come to the conclusion that she had never really been a Christian.

Christian parents, we who talk glibly enough of religion to the children of our friends, dare we thus abandon our high prerogative of leading into "ways of truth" our own tender lambs?

A minister, a saintly man, to whom religion was as the breath of life, with sadness confessed to the writer: "It has long been the subject of deep pain and long been the sinject of uses pain and heart-searching to me that I cannot talk to my own children of their souls' sal-vation with freedom I feel with others. I long to enter closely into their relig-ious life, hut something seems ever ious life, hut something seems ever holding me hack. How many of ns is this "something" holding hack, while, perchance, our children are treading the tortuous paths of worldliness and sin? Let us awake from onr lethargy, let us gird up our loins and begin the battle of the Lord at our own hearthstones.—

Mrs. Kro. W. Malone, in Nashville (Nashville Liberaties).

THE SECRET OF VICTORY.

"And they overcame bim [that Satan] because of the blood of the Lamb, and because of the word of their estimony: and they loved not their lives unto the death." They overcame because of the Lamb. I cannot stay to prove, and I do not need to prove, that the blood of the Lamb does not mean the mere example of Christ. The lamh was the lamb of sacrifice, of whom John says: "I saw a lamb as it had been slain." The purity of the lamb was incidental; the blood of the lamb was essential. It is the crucified Savior who is here set forth as the secret of the Christian's triumph, And that for three reasons. The first of them is this The atonement of Cbrist removes the greatest obstacle to success in our conflict with evil, namely, the guilt of our past sins. The accumulated burden of past transgression must somehow be removed, or a man will never have the heart to healn a life of righteousne The justice of God, which conscience only reflects, must be satisfied. Reparation must be made to God Himself, or there can be no peace within.

But the blood of Christ is also the secret of victory, because it furnishes an all-powerful motive to effort. The attraction of sin is great, and the sluggishness of the soul is greater still. We have no moral estnestness by nature. Nothing runs itself in this world, unless it is going down hill. There are plenty of moral ideas in man's reason; but unless some superhuman motive is presented, they are not actualized in man's will. The blood of Christ furnishes that superhuman motive. When I see the crucified Savior, and realize that it was "my sins gave sharpness to the nails and pointed every thorn," then sin loses its attraction to me, and the love of Christ constrains me to love Him and serve Him in return.

The blood of the Lamb not only removes an obstacle and furnishes a motive, it also constitutes a life. By this I mean that the crucified One does not stand without-He actually enters into us and makes us a part of Himself. We are not saved simply by an eternal atonement. We ourselves receive the spirit of atonement by receiving the Spirit of Christ. And there is no metaphor about this; it is a literal fact.

The higher impulses which we feel are His Impulses within us, and, therefore, He can say: "He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me." Here is a partnership that is equal to the work of dethroning the great adversary and casting him out of the heart. The most inveterate love for sensual pleasure, the most consuming ambition, the most wilful and arhitrary hatred of the good are no har to Christ's power. He can renew the affections and change grace. the will, and turn all the forces of a man's heing into an englne for resisting and trampling under foot the evil one. And as it is Christ that overcomes Satan within, so It is Christ that achieves every conquest without .- A. H. Strong.

MARRIAGES.

ANSTUTE—BURKHOLDER.—On the 3d of November, 1888, at the home of the hride's parents, near Rittman, Wayne Co., Ohio, by Bishop D. C. Amstutz, Rro., John Y. Amstutz, and Sisteriak M. Burkholder, hoth of Wayne Co., Ohio, May God hiese this union and

ever guide them by His Spirit, and dis-pense to them His austaining grace, that they may live to His glory and the upbuilding of His church. We join the brotherhood at Crown Hill in wishing them a long and happy life.

HERALD OF TRUTH.

MELLINGER-RISSER,-On the MELLINGER—HISSER.—On the lotter of November, 1898, by Pre. John L. Landls, in East Lampeter Twp., Lancaster Co., Pa., at his residence, Bro. John C. Mellinger, of Upper Leacock, to Sister Ada Risser, of Clay Twp., both of Lancaster Co., Pa.

In purest love these souls unite,
That they, with Christian care,
May make domestic burdens light
By taking mutual share.

DEATHS. Kinig.-On the 19th of October, 1898 KING.—On the 19th of October, 1995, near Ronks, Lancaster Co., Pa., of old age, Catherine Kinig, widow, aged 91 years, 7 months and 12 days. She leaves eight children (five sons and three daughters), who are all married, Cryseven grandchildren, and 125 greatgrandchildren. One of the latter is also married. She had been a widow for harter, they area. She was buried on married. She had been a widow for thirty-three years. She was buried on the 22d inst. Funeral services were conducted by Joel Kinig and Benjamin Fisher. Text: 2 Tim. 4:7,8. HENRY FISHER.

METZLER.-On Oct. 19, 1898, John METALER.—On Oct. 19, 1898, John Metzler, aged 22 years, 11 months and 18 days. He was the youngest son of John Metzler, a minister in the Brethen Church. He was crushed to death in a wreck on the Yaudalia railroad near Logansport, Ind. He left his father's home near Wakarusa, on Tuesday morning, to go to Illinois Ile, in father's home near Wakarus, on Tues-day morning, to go to Illinois Ile, in company with two other young in the company with two other young to nearly boaled freight train. On this side of Logansport through some mean the rear of the train became detached, but it being down grade when the se-section stopped of the cars into the ditch. It is supposed that he was on top of a car on the rear section, and when it crashed into the lirts section to was thrown When found he was in to was thrown forward and the cais on top of him. When found he was in the water, under a car loaded with Stude-haker wagons. He was brought home on Thursday, Funeral services were conducted on Saturday by Amsey Puter-haugh, from Isa. 1:18, at the Olive M. H., where a large concourse of people assembled to pay their last tribute of respect to the deceased.

JACOB K, BIXLER.

YODER. On the 6th of November, 1898, in Elkhart Co., Ind., of heart trouble, Christina Caiger, wife of John trouble, Christina Caiger, when G. John J. Yoder, aged 55 years, II months and 15 days. She was born Nov. 21, 1812, married Isaac Pausman March 17, 1844. Her first husband died March 22, 1845. She married her second husband on the 2d of December, 1837, and died as above 2d of December, 1836, and med as above stated, leaving a bereaved husband, ber aged and deeply sorrowing father and mother, one brother and four sisters to mourn her death. She was a faithful member of the Brethren Church, and was trust our long in her atternal sain. It we trust our loss is her eternal gain. was the testimony of the par Christina was always a good, obedient Funeral services were co hy J. F. Funk and — Worstal of Brethren Church. May God comfort all these bereaved ones with His love and

SMETZLER.—On the 7th of October, 1888, near Wakarusa, Ind., of membranous croup. David Ray, son of Aaron and Lizzie Smetzler, aged the Vacar and Blades. Endeter, aged the Owledge of the Waland Smetzler, aged the Owledge of the Waland Smetzler, aged the Waland Smetzler, aged the Waland Smetzler, aged the Waland Smetzler, and the Waland Smetzler,

BUCKWALTER.-On Oct. 23, 1898, of BUCKWALTER.—On Oct. 23, 1838, of consumption. David M. Buckwalter, of near Reunhold Station, aged 27 years, 8 months and 9 days. Buried on the 27th at the Steinmetz cemetery nearSheneck. Funeral services by John B. Bucher,

from Psalm 8:4: "What is man?" followed by Bishop Chr. Risser. Deceased leaves a young widow and one on to mourn his early demise

FERRY,-Of cholera infantum and hrain fever combined, Edwin Charles, infant son and only child of William and Emma Ferry. Edwin was taken sick Oct. 10 and after suffering greatly Oct. 10 and after suffering greatly used on the 19th, aged 6 months and 13 days. Funeral was held on the 21st of October at the Mennonite M. H. near Sterling, Ill., where the child was huried. Function was the conducted by J. B. eral services were conducted by J. B. McColloh, of Morrison, Ill.

SMOKER.-Levi Y. Smoker was born SMOKER.—Levi 1. Smoker was born in Wayne Co., June 22, 1864, and when 9 years of age moved with his parents to Logan Co., Ohio, and lived the re-mainder of his life in Logan and Champaign counties. He united with the Amish Mennonite Church when 19 Amish Mennonite Church when by years of age, and remained a faithful Christian to the end. He was united in marriage to Sellna Kauffman, Feb. 13, 1890. To this union were born two daughters, who survive him. His sufdaughters, who survive him. His sur-fering was intense, but he bore it pa-tiently, being wholly resigned to the Lord's will, and he welcomed the time when he should he released. He died Nov. 2, 1898, aged 31 years. I months and 11 days. Funeral on the 4th; ser and II days. Tuneral on the tun, evices by David Plank at the house, and by C. K. Yoder and Jonathan Werey at the 0 ak Grove M. II. in Champaign county. Ilis remains were laid to rest in the Hooly graveyard.

A BROTHER.

NICE.-Oct. 22, 1898, Bro. Abraham NICE.—UCL 22, 1898, Bro. Abraham Search, aged 81 years, 5 months and 6 days. He leaves one son and two daughters to mourn his sudded departure from this life. But they mourn not as those that have a search as the searc ters to mourn his sudded departure rhose this life. But they mourn not as those that have no hope; what was their loss was his eternal gain. He leaves two brothers and a large circle of friends and relatives. Bro. N.ce was born in Bucks Co., Pa., in 1817. He united with the Menuonite Church 30 years ago, of the Me-monite Church 30 years ago, of which he was faithful member, always filling his place in the church whenever an opportunity presented itself. He was laid to rest in the Mennonite bury-ing ground near Neutral, Funeral ser-vices were conducted by A. B. Lichten-walter, of the Dunkard Church, from Luke 12:40. Peace to his ashes.

"Go to thy rest in peace, And soft be thy repose; Thy toils are o'er, thy troubles cease, From earthly cares, in sweet release, Thine eyelids gently close.

"Go to thy rest, and while Thy absence we deplore, One thought our sorrow shall beguile For soon with a celestial smile We'll reet to part uo more Neutral, Kan.

YODER. On the 10th of September 1 ODER. - On the 10th of September, 1898, in Cass Co., Mo. Ira Joseph, son of Joseph and Anna Yoder, aged I year, 5 months and 29 days. He suffered seven weeks with intestinal catarth. seven weeks with intestinal catarri. Funeral services by John Hartzler at the Sycamore Grove M. H.

That languishing head is at rest, llis achings and weepings are o'er; That quiet, immovable breast s heaved by affliction no more

Of evil iucapable now, Of sin and all trials set free, No longer in misery now, No louger such mortals as we.

MARTIN.-At Weaverland, Lancaster MARTIN,—At Weaverland, Lancaster Co., Pa., Lizzie Martin, infant daughter of Brother Isaac W. Martin and Sister Fianna Martin, on Oct. 10, 1888, aged 7 months and 16 days. She was sick only a few days, and the brother and sister a few days, and the obtainer and same have the sympathy of the community. The funeral was held in the meeting house at Weaverland, of which Bro. Isaac is sexton. Services were con-ducted by Brethren John Ziumerman and Samuel Witmer, assisted by Bro. John Sauder.

MARTIN. Near Wesverland, Lancas MARTIN.— Near vessveriam, Lancas ter Co., Pa., on Oct. H. 1898. Sister Mary Martin, wife of Samuel W. Martin, aged 34 years, 6 months and 2 days. She left

four children, one a babe one week old, and also a step daughter, a husband, one sister and parents (who are Isaac W. and Susanna Martin. She gave her for like it works her from the form she and Susanna Martin. She gave her family "good by" a short time before she died and spoke of the beautiful land beyond the dark river of death. She was a member of the Menuonite Church for a number of years and died with a living here of a gluting reservation. living hope of a glorious resurrection.

Her funeral was held at Weaverland Mennonite M. H. on Saturday, Oct. 15, where many people gathered. Brethren John S. Landis and John Zimmerman conducted the services. Text, Luke

Von Crypty - On Oct. 24, 1898, at 2

Von GUNDEN.—On Oct. 24, 1305, at a A. M., near Amish, Johnsou Co., Iowa, Sister Catherine, wife of Pre. John Von Gunden, at the age of 70 years, 5 months and 16 days. Her disease was heart and the proposent took tildee. Gunden, at the sige of 10 years, account and to days. The interment took place on the 26th at the church harying ground, on which occasion J. F. Schwarzendruber and C. J. Miller conducted he funeral services in the presence of a large gathering. Sister to the funeral services of the presence of a large gathering. Sister to the funeral services in the presence of a large gathering. Sister to the funeral services in the funeral services of the services of the funeral services of the funeral services of the services of the funeral services of the funeral services of the taken into the Amist action and through baptism. She remained a faithful member up to her death. During the last few years she suffered a great deal with stomach and heart trouble, the stomach and heart trouble. the last few years are suitered a great deal with stormach and heat trouble, but she bore her great pains with Christian patience and longed for her stormach and the stormach stormach and the stormach no hope. Her whole life, as far as known to the writer, was an example of Christian virtue, to approve good and come very the control of the

CLAMPR.—Valentine K, Clymer departed this life Nov. 19, 185c, aged 15 years and 29 days. Burned Nov. 18th at Line Lexington. Bro. Clymer was a faithful member of the house were challed by Uriah Weldener, a minister of the Borden Welden of the Reformed Church 1 and 185c. conducted by Unan Weidener, a minister of the Reformed Church; text, Johnson 17; and by John Walter at the meet ing house; text, Rev. 11:13. Peace l'eace to

KEIM On the 22d of October, 1898, in KEIM. On the 22d of offiner, 1983, in Somerset Co., Pa., of a lingering disease which ended in dropsy. Sister Rebecca Jane, wife of Bro. Josian Keim, aged 35 years 1 month and 23 days. She left a years, I month and 23 days. She left sorrowing husband and other friends: sorrowing husband and other friends to mourn for her, but they need not sorrow as those that have no hope. She was buried on the 24th at the Blough M. H.; funeral services by S. G. Shetler, Sumon Layman and L. A. Blough.

IS IT ANY WONDER?

Is it any wonder so many young girls are drifting from the paths of virtue, when so many who should hold the standard in the home, and in the church and nation, are drifting so far from God's standard? Little girls from infancy are decked with rings and ot er jewelry, bright and gay clothing, and are often teased by parents and others about the opposite sex, while yet almost in their babyhood.

At the age of twelve or fourteen they are allowed to read novels and love stories, and sometimes to keep company with and write notes at school to the opposite sex. A little later she begins to keep company with no object but to win someone's affections. In the trail of this follow buggy rides, keeping late hours, and then-a broken heart and a tarnished name. And mother and father, with aching hearts, almost charge God foolishly. Mother has done all the hard work to let her daughters have a good time (?). They have borne but little responsibility.

How different from God's standard! In I Peter 3:2-4 we find the standard for Christian women in dress and manner of life, and in Eph. 6:4 fathers are commanded to bring their children up in the nurture and admonition of the Lord. Can parents dress or teach their children contrary to God's standard? In Isaiah 3:17-26 we read of the curse pronounced upon the daughters of Zion for their pride; and their manner of dress is described. Can we expect any thing but God's displeasure when the dress of many professed Christian women is little less modest in color and fashion than that of their poor fallen sister whom they only look upon with scorn ?- Sent of God.

HOW HE ANSWERED INFIDELITY.

into Jerusalem, was the high tide of An instance of a blind man's famil-His greatness only in the eyes of the iarity with the Bible, which ought to bring the blush to some cheeks that enclose eyes flashing with light, was once related by Robert E. Speer.

Last year we had a meeting with some Corean Christians who had known the gospel but a few years. I said to them: "Now, you know that not everybody in America believes in this gospel. The majority of the people in our country are not followers of Jesus, and as to this Bible, there are a great many who do not believe in it; and some day they will come here and tell you these things. Is your faith in Christ and this Bible dependent on your belief that a great nation, mightier and wiser than you, helieves in Christ and the Bible? Or does it rest on other grounds? What will you say when men come and question your faith in Christ and His word?"

There was a young man sitting down on the floor, who had been blind from early childhood, with the marks of the disease which had made him blind all over his face. He raised his head and

"I will tell you what I would say. I would answer him in the words of the nineteenth and twentieth verses of the fourth chapter of Acts: 'Whether it be right in the sight of God to hearken unto you more than unto God, judge ve. For we cannot but speak the things which we have seen and heard."

I said, "Po you know all you Bible as well as that?" He could not read,

and they have no raised-letter Bibles in

"Well," said the blind man, "I know my Bible pretty well," I asked, "Can you tell me what is in the fifteenth chapter of the gospel of

Luke? "Certainly," he said; "that's the chapter that has the parable of the lost sheep the lost coin, and the prodigal son."

"Do you know in what chapter of Matthew is the feeding of the five thousand?"

"Certainly," he answered; "it's in the fourteenth."

I thought it was the twelfth, but I turned to the fourteenth and found that the blind man had located it correctly. He had learned all he knew ahout

Christ's life from his friends, who sat on the floor of the little room in which he lived, and read to him, translating out of an old Chinese Bible the whole life of Christ. I asked hlm what he liked best of all,

"Oh, he replied," "I like the ninth chapter of the Gospel of John, that tells the story of the hlind man to whom Christ restored sight,"

from Corea, but I shall wait at the gate

until Christ comes and takes my hand,

and leads me up to His Father and

I don't know when I was so rebuked

as to my own knowledge of the Bible

as hy that poor, hlind Corean, who had

heen less than three years a disciple of

TRIUMPH IN HUMILIATION. - Out

deepest humiliation may be our great-

est triumph. What is usually spoken of

as the "triumphal entry" of our Lord

unthinking people. His real triumph

Our supposed humiliations become

our real triumphs, when we resolve to

bear them in the spirit of Him who

said, "Whosoever would be first among

you shall be servant of all"-every one

that exalteth himself shall be abased;

and he that humbleth himself shall he

"God resisteth the proud, but giveth

"Before destruction the heart of man

is haughty, and before honor is humil-

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grace unto the humble."

Sel. L. M. J.

was His humiliating exit to the cross.

Christ.

exalted.

I asked him what he looked forward to most "Well," he said, "I look forward most

For full information and tickets, call on agents "Big Four Route," or address the undersigned, to Christ's meeting me at the gates of that Beulah Land. I wouldn't dare go up to see the Father alone, a blind man

CINCINNATI, OHIO.

GOOD WINTER READING.

For farmers in the Eastern States is now being distributed by the Chicago, Milwaukee & St. Paul R'y, free of charge to those who will send their address to H. F. Hunter, Immigration Agent for South Dakota, Room 565, Old Colony Bldg., Chicago, Ill.

The finely illustrated pamphlet "The Sunshine State," and other publications of interest to all seeking New Homes in the most fertile section of the West will serve to entertain and instruct every farmer during the long evenings of the winter months. Remember, there is no charge-address as ahove,

To Havana.

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		**-		No.	No.	No.	
No.	No.	No.		105.	101.	27.	
28.	104.	102.		am	pm	pm	
am	pm	pm				5.30	
8.50	2.10	6.45	Benton Harbor	7.10	1.10		
8.02	1.22	5.45	Nites	8.02	1.57	6.57	
7.38	12.57	5.25	Granger	8.24	2.22	7.29	
7.20	12.89	5.07	Elkhart	8.46	2.44	8.10	
7.20	12.17	4.47	Goshen	9.09	3.06		
		3.37	Gostos				
	A. M.,		Milford Jet.	9.31	8.27		
	11.58	4.24		10.02	3,56		
	11.27	3.56		11.33	5.15		
	10.05	2.45	Wabash		0,10		
				P. M.	5.58		
	9.18	1.54	Marion	12.21			
	8.00	12.40	Anderson	1.40	7.15		
	0.00	A. M.					
	6.85	11.15	Indianapolis	8.10	8.45		
	4.00	11.02		8.26			
		10.25		4.20			
		9.35		5,20			
		9.80		6.15			

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HERALDOFT RUTH.

Organ of 16 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ." ELKHART, IND., DECEMBER 15, 1898.

Semi-Monthly.

ABRAM B. KOLB, Editor

Entered at the Post Office at Eikhart, as

Contents of this number.

Editorial Noies The Minister's Wife. Thanksgiving Day. Let us follow the Foolsteps of Jesus. Vhat are you doing for Christ? rching the Scriptures. A Suggestion.
Is God in everything? Christmas. estimonies against Secret Societies. My Friend. He Careth. Wanted for the King Concerning Missions A few Facts Christmas Humn The New Colony at Austell, Ga. Sunday School Lessons Christmas. Correspondence Sunday School Item Financial Report of M. E. & B. B. To our Ministers.

EDITORIAL NOTES.

darriages and Deaths.

A HAPPY CHRISTMAS TO ALL

Jesus la born anew in every that accepts Him.

A year's subscription for the HERALD OF TRUTH makes an excellent Christmas gift for your friend or neighbor who is not getting it now or who may feel too poor to pay for it.

Missionary Sermon.-Our ministers will hear in mind that the Mennonite Evangelizing and Benevolent Board requests every minister, on the first Sunday in January 1899 to preach an evangelizing sermon, wherever it may be his lot to preach on that day. This will also he an opportune time to take a collection for evangelizing purposes. We hope that such a service will be observed in all the churches. With so many other charitable and benevolent objects before us we have to some extent overlooked the demands of the Evangelizing Board, and we hope that this home missionary work may again receive its deserved degree of attention and support.

engaged in work of this kind. These ing for Bro, Ressler and Bro, and Sister which may be good to consider. suggestions are good and timely. Page has not yet been definitely decided. Among other things she suggests warm, comfortable beds, that they may have everywhere will remember our mission spend the time in bilarity and carous proper and refreshing rest for the duties of the coming day. We would suggest gospel to the benighted heathen, in further: Do not keep a man up talking until way after midnight, and do not and bear them up before God in earnkeep him talking all day; give him some time for rest and meditation. Some have an idea that to entertain people you must talk with them all the time; but preachers are often hetter entertained when you give them an

At the Annual Banquet of the Lord Mayor of London, Eng., on Nov. 10. Lord Salishury, the Premier of England, in that part of his speech relating to the recent Spanish-American war

"What has been impressed upon us is rihly prevalent on all sides. We see nations decaying whose government is so bad that they can neither maintain the power of self-defence, nor retain the affection of its subjects; and when this occurs there are always neighbors impelled by some motive to contest as to who shall be heir to the falling nation: and that is the cause of war."

The apostle Paul declares that lust lles at the hottom of warlike inclinations. Lust of conquest has been the inspiration to many of the wholesale murders that blot and blacken the page of history. "Thou shalt not covet" is a law that is most effectually lost sight of.

Our Missionaries to the Foreign Fleid.-Bro. Ressler and Bro. Page, who have given themselves up to Foreign Missionary work, are making active preparations for their early departure to India They are now visiting some of the congregations in Ohio and later will visit some in Pennsylvania, etc. Bro. A. D. Wenger has made arrangements to spend some time abroad, and will join them in India, and render such assistance as he is able to give, in ory of the hirth of Christ, comes this ready in the very start incur an ex-Take care of the Preachers. - A does not purpose, at the present time, claim that this is not the proper date. Sister writes, giving suggestions as to to devote himself especially to that Without entering into a discussion of how ministers who go out visiting the work. Bro. Wenger expects to sail the reasons given why it may not he aid. We present these few items to churches, and doing evangelizing work from San Francisco, Cal. on the 7th of the anniversary of the birth of our bring before the minds of our people should be taken care of and provided January for Japan and China, by way Savior, let us notice a few things in the fact that in order to make this

We hope the brethren and sisters portant as the way it is kept. Some ary workers who go forth to bear the ing, in dancing, drinking, gambling,cessful and redound to the glory of

We hope they will also remember material aid will be needed to cover the

Canada la again to become an asylum

for a religious people who seek relief from the persecutions of the Russian government. The Dukhobortsi of Russia are an intelligent, sober, agricultural that the subject matter of war is ter. people who, like our Mennonite brethren that settled in the North-west over a quarter of a century ago, would not enter the army nor consent to any Russianizing influence that had for its ultimate object the merging of these pious people into the State church. They have been hard pressed by the government, but arrangements have been made by which a number of them will be enabled to come to Canada, where they can worship God according to the dictates of their conscience. A nation who opens her doors to such a class as these Dukhohortsi evidently are, will have no reason to regret the deed. These people, as has several times been intimated in the HERALD, are in need of financial aid, for they have been driven about in their native country until they are in destitute circumstances. Any contributions which our readers feel to give for the aid of these worthy people may be sent to the Home and Foreign Relief Commission, Elkhart, Ind., from whence the money will he forwarded to the proper place.

Christmas, or the day kept in memopening the work there, though he year on Sunday (December 25). Many

VOL. XXXV. No. 24. with the necessary comforts of life while of the Pacific route. The time of sail-connection with the keeping of the day

The day that is kept is not so imall of which are wrong at any time.

their petitions to the throne of grace, The custom of giving presents at this time no doubt owes its origin to a est prayer, that their work may be suc- realization on the part of some person or persons of the fact that Christ was God and the salvation of many souls. a gift to the world from His Father-God. This custom is not a had one prothat to carry on a work of this kind vided the gifts are good ones and the motives which prompt the giving are expense of the journey, and the cost of pure. While we need not wait until living and conducting their work there. Christmas comes to give to the poor, vet it cannot be wrong to give alms at that time. "It is more blessed to give than to receive" was said, however, with reference to good gifts. There is no blessedness connected with the giv ing of intoxicating drinks, whether on Christmas or on any other day. As Christ is the greatest gift ever given to man, so the greatest gift that man can give to Christ is himself.

With the advent of Christ into the world came innumerable blessings. He came not to condemn, but to save. He came to seek and to save the lost. He came to bring life and immortality to light. He came that we might have life, and have it more abundantly. But His being born in the manger at Bethlehem will not be of lasting benefit to those who refuse to have Him born in their hearts. Although there was no room for llim in the inn, let us not re fuse Him room in our hearts.

Foreign Mission Work. - Many of our neonle who have manifested a marked interest in foreign missions, and who have urged this important feature of our Christian work, may never have thought seriously of the magnitude of the work they have helped to call into being. The expense of transporting one missionary to India will full not much short of \$300.00. To send three workers, then, would alpense of over \$1000,00. The establishing of the mission there, and maintain ing it, will require constant support and

For the Heraid of Truth.

LET US BOLLOW THE FOOT.

STEPS OF JESUS.

BY SADIE PRIENBERGER.

generous contributions to this cause.

missionary work, we must not forget and spiritual welfare." the home evangelizing work, the "Orphans' Home," the "Old People's Home," encouragement, and we hope the wishes and some other benevolent objects, that all demand our attention.

we need to guard against undue en- tions. We hope our correspondents thusiasm in one direction while other and contributors everywhere will conlines of benevolence are neglected. Let tinue to send us interesting and edifyus use wisdom and prudence, and give ing matter for the columns of the to each of these benevolent causes such HERALD, and that the tribe may greatly a support as will enable all of them to prosper and fulfill the mission for which each is designed.

us, we here call attention to this, and fits and advantages of a good church tinues the same as heretofore, \$1.00 per year, for either English or German address \$1.50.

New Subscribers for 1899 .- We are glad to see that there is a growing interest among our people in the church and the church work. There are interests developing in different directions, and through the medium of a church paper we learn what progress is being made, and how the work is carried on. A church paper is therefore of great value to all who are interested in the church work and for this reason we ask all our readers to use their influence to induce members of the church, who do not get the paper, and some of whom may not know anything about the paper, to subscribe for It. Sample copies will be sent free to any address. Names sent to us for that purpose will

Anold subscriber says, "I have taken the HERALD now for 35 years and have "take the greatest interest in the work, naid for it. It is one of the very best investments I have ever made. For thirty five dollars. I have been enabled to keep in close touch with our beloved rest years ago, frequently made it a church through all these years. I am now old, my physical powers are failing and read the HERALD. Old Bro. J. M. rapidly, but the HERALD is becoming dearer than ever for I spend many happy hours in reading its contents which are food for the soul. I could only wish that there were more correspondents for TRUTH," and to-day we have many on the rough roadway of life is passed the paper, so that we could hear a word from all our congregations in every ministry who could do a great deal to another:

work successful there will be needed issue; it would draw us so much closer help the circulation of the paper and together, and make us feel so mnch aid in making it more useful by a "good Then with the support of our foreign more interest in each other's material word fitty spoken," and we kindly ask

We feel grateful for these words of of our aged brother may be realized in this that both he and many others may In dealing out our church charities hear more news from our congrega-

A New Bo k on B ptism .- Immersion proved to be "Not a Scriptural Renew Subscriptions.-With the Mode of Baptism, but a Romish Invenpresent number of the HERALD OF tion," by Rev. W. A. Mackay, B. A., D. TRUTH many of the subscriptions to D. This work needs only to be read to the paper expire, and as we are anxious he appreciated. It is written in a forto have all our patrons continue with cible, logical style, and his arguments, some of which are altogether new, unhope all our dear readers, many of whom deniable and convincing. The work have been with us for many years, will shows that the author has not only promptly renew, and so seenre for studied his subject thoroughly, but that themselves and their families the bene- he is a scholar and possesses a wide scope of general knowledge. Scripture, paper. The subscription price con- history, and the Greek and Hebrew usages of the words used to signify the modes of baptism, are used to show the edition. English and German to one true signification of the word, but the word of God remains the chief source from which his assertions are proved, and he does prove beyond a question that aspersion is the true scriptural mode of baptism. The work is published in a neat pamphlet of 84 pages and will be sent to any address for the very low price of 10 cents per copy. A reasonable discount to agents. Special rates to churches desiring to put it into the hands of their members. Address, Mennonite Publishing Co., Elkhart, Ind.

can do much to aid in circulating our church papers and books, and we herewith kindly ask all of them in their respective churches, to encourage their members to read and support their church papers. Ministers can in this have sample copies sent to them. We way awaken in their members a warmer ask our friends to help us circulate the interest for their own congregation and also for the work of the church in general; and our best and most useful members in the church are those who progress and development of the church to which they belong. Our faithful old brother, Henry Nice, who went to his point to encourage his people to support Brenneman, who was also a co worker with us when the paper was first established, put forth every effort to increase the circulation of the "HERALD of

To our flinisters.-Our ministers

onr ministering brethren to do this, not alone for our sakes, but for the sake of the good cause. We ask this not only of our ministering brethren; we ask the hrotherhood in general to speak a good word for the paper and put forth an effort to ohtain new subscribers whenever they can. We feel that a little encouragement in this way would do us good, after we have spent the strength of our years in the effort to build up Zion, against many discouragements and much opposition, both by preaching and writing.

This issue completes Volume XXXV

of the HERALD. For thirty-five years

the HERALD has been going forth on

its mission of peace and good will.

Many changes have come in all these

years, God's goodness and mercy alone

have remained the same, to Him be praise forever. Young men have grown old and the older generation of thirtyfive years ago has passed from earth. Within the past year many dear ones have passed away from our midst. Many hright hopes have been blasted, many homes have been made desolate, yet God has been merciful to us all hevond our comprehension. He chooses those changes which are best for us, and in His wise providences lie blessings unnumbered, and oftened not real ized by us at the time, and therefore received without any expression of gratitude from us, nay perchance received with inward resentment. That God still blesses us under such circumstances is a peculiar mark of His divine love and compassion for us. May we, in days to come, be more mindful of God's "blessings in disguise," and through a realization of His love in thus sending us what is for our good, love Him more and serve Him better. May the year to come see in us all more victory over sin more earnestness in our service to God, more cheerful submission to His will, more prayerful, more watchful, more like Jesus. And we would ask an interest in the prayers of all our readers, that God would grant unto us strength of body and mind, and spiritual grace and discernment to so lahor that God may be glorified and every reader be edified, and that hy the hlessing of God the bond of brotherhood may through the medium of the HERALD he strengthened and that we may all become better qualified for the work whereunto the Lord calls His children.

Close of the year.-Another year has come to its close; another volume of our paper completed; another milestone able and lufluential brethren in the and we feel to say in the language of

"Days and weeks and months returning, Bear us gently down life's way; Still their lessons we are learning, Let us not forget their meaning

Days like these forever wear; One more field has had its gleaming, One more sheaf our arms , bould bear," How swiftly pass our years; they are

like the dew of the morning; like a

dream of the night. Everything around ns, everything we touch seems to bear upon it the solemn declaration, "Passing away! l'assing away!" It seems only a few months since we wrote "January 1698," and now we already stand on the threshhold of 1899. Since that time flowers have bloomed and withered; hirds have come and gone; fruits and harvest have ripened and been gathered, and snow and frosts again encircle the earth, while thousands of our fellow travellers have passed over the river of death to return no more forever, yet we are still here: we are still the spared monuments of God's mercy, and have been left to learn still more of His goodness, still more of His righteous dealings; to be come more and more refined by the fires of affliction, by the conflicts of life, by the strivings of the Spirit against the flesh, hy the continual warfare of onr spiritual natures against the carnal devices of the natural man, that we may thus he made good soldiers of the cross and valiant for the fight of faith, and at last obtain the crown.

Let us therefore give heed unto all these things and learn a lesson from the passing years, knowing that we too are subject to continual change and passing

We all have lessons to learn, we have work to do, crosses to bear, a crown to win. Let us do our work manfully, bear our crosses and our burdens patiently, fight the good fight valiantly, learn the lessons well, and gather in the sheaves of the harvest of life, and surely we shall wear the crown when at last we come bearing our sheaves with us.

> For the Herald of Truth. THE MINISTER'S WIFE.

BY D. H. BENDER.

Ordinarily considered, the minister's wife differs very little from any other wife. She is supposed to have charge of the domestic affairs of the family and home-cook, wash, sew and look after the children. In relation to her hushand, she is expected to occupy the ordinary position of yielding a reasonable and righteous obedience to her 'head," reverence and honor him, and perform the part of a "helpmeet" gen-

But when she is considered as the minister's wife, there is more significance attached to her position than is usually accorded or considered by either the wife or the public in general. First, there is sometimes more expected of her by others than she would be able to demonstrate as a human being. She is expected to be a perfect model in dress, in conversation, in temper, in

HERALD OF TRUTH. 1848

things." If these conditions were possible, it would assuredly be a source of much satisfaction to her husband and others, hut it should be remembered that even the minister's wife is a fallible human being but in the face of all this she usually succeeds in having the criticisms, wise and otherwise, of the wives of other men in the community liherally measured out to her which may after all, if properly received, be a means of help to her, annoying though

Second, there is more required of her. by virtue of her position as a direct helper in the great work of the gospel, than she is usually(?) willing to admit

or perform. It is sad, but nevertheless true, that not all ministers are the happy possesors of model wives. There is occasion ally to be found a minister's wife who feels herself called upon to dictate to her husband his manner, place, time and frequency of preaching; to critcise his motions, manners and life in the presence of the family and others, and nore or less frequently give him a general lecture when she has him "alone." All these helps (?) of course can he used, hut most generally they are ahused and have a tendency to emhit-

ter the life and work of God's servant. There are a few instances on record where a minister's wife found it necessary to go to the extremity of plunging a part of her husband's apparel into the wash tub in order to have him not "go and preach the gospel" in opposition to her command and will, thus openly violating God's command to him, Mark 16: 15, and also to her, Eph. 5:22, 23,

But these are rather the exception than the rule. Usually, the minister's wife endures privations, makes sacrifices, and submits to conditions that the average wife or other persons do not take into consideration and indeed cannot realize.

gelistic minister's wife. She undergoes the pain of parting from her husband many times during a year's work love unbidden start as he fondly says "Good-hye" and turns his face and steps away from home and loved ones; she spends hours, days and nights, weeks and even months of loneliness and anxiety waiting for him whom she loves, even more sincerely now in his absence. She takes upon herself the cares of the family and home alone. And as a true "helpmeet" she prays earnestly for the safety of her compan on and for the blessings of God and heaven to attend his efforts in leading lost ones to Jesus, the Saviour of the world. She also sends him, frequently, messages of love and cheer, and while they usually contain drippings of her loneliness and longings, yet they overflow with showers of "God hless you's!" and wishes and prayers for his safety and the success of his work, and the humble and sometimes discouraged servant of God blesses the Lord for his wife, takes new heart and courage and goes into his work with more confidence and enthusiasm as he remembers that the tender prayers of a loving though absent companion are constantly hold ing him up to a throne of grace and his work is more successful. He realizes

more fully the truth of the wise man's

a good thing, and obtaineth favor of the

Thus she not only is a constant help and joy to her hushand, but she proves a blessing to the church and the cause at large. These facts are too generally overlooked, but the Lord is not so unmindful, for the good book says, and says truly, that they that remain at home and take care of the "stuff" shall he rewarded equally with those that go out to hattle. May God ever sustain and bless the minister's wife,

A minister's wife's hushand. Tub. Pa.

for the Herald of Truth

THANKSGIVING DAY.

BY A. A. LANDIS. This morning we did not go church, owing to the inclemency of the weather, and as we were looking from our window, we beheld the heautiful snow falling from the clouds which exhibited a beautiful picture and led our minds to think of the greatness of God. Our thoughts also drifted back to school days when I read in one of our school readers of a Thanksgiving dinner; hefore that dinner the father asked every member of the family to tell what they were thankful for and they all responded. Some were thankful for worldly pleasures; hut one little girl said. "I am thankful that—(a neigh hor's little girl's) mama ls not my mama." I fear that child or those children

"Thanksgiving Day" implies, and I am confident that to-day thousands upon thousands of men, women and children are celebrating Thanksgiving Day with eating, drinking, and merry making, and never once stop to thank God to whom they owe their very existence and all the temporal blessings they enjoy. What a pity that men will observe certain holidays and never think of the purpose in view in observing these

didnot clearly understand what the term

Especially is this true of the evan-

special days. In the first place should we not feel very thankful to God that we are permitted to live in a Bible land with Biand the tears of mingled sorrow and ble privileges, and that we are per mitted to worship God according to the dictates of our conscience unmolested and unhindered, and above all that we have such a Christian government that they not only allow us such privileges, but that they urge us to render thank to Almighty God for all the blessings both temporal and spiritual which we have received during the year that is past. How favorably we are circumstanced compared to many others who ere not favored with these blessed priv-We are not only allowed to make this a

day of special prayer and thanksgiving, but our chief magistrates expect us to do this; a proclamation relative to this s issued by our l'resident and we should be subject to principalities and powers and obey magistrates and be ready to every good work. Titus 3:1.

Paul tells Titus to instruct the people,-to "put them in mind" of these things; tell them to be ready to every good work. Now, dear reader, is not this a good work to praise God for His goodness and mercy in allowing us to live in a land where we can worship Him according to the dictates of our conscience? Paul says we shall obey and be subject to our magistrates and

is, beyond a doubt, a good work, and we should keep this day sacred to God, and if we do not we transgress the laws of our land and thereby transgress Christ's law.

Let us meditate upon this deeply and sincerely, dear reader, and ask God to give us grace and wisdom to live more devoted to Him who has made it possi ble that "Whosoever will may come." Let us try to understand more fully what the term "Thanksgiving Day" means.

Let us next consider how this day is kept. We will refrain from mentioning the amount of harm that is done upon this day hy ungodly and worldly people; hut let us for a moment look at the way it is kept by Christian people. This day is set apart as a special day of prayer, praise and thanksgiving. Prayer and thanksgiving are quite the reverse of the feasting and merry-making too often indulged in; I believe God will be surely displeased with us if we do not keep this day to His honor and

Let us next consider the "Thanksgiving dinner" and the "Thanksgiving turkey." Are these things necessary, and are they expedient? Read Luke 14:12-14; here Christ says. "Call the poor, the maimed, the lame, the blind," and make the feast for that purpose, for we have no reward for hidding those who are able to make a feast and bid us again. The Savior also says that we shall not ask those who are able to recompense us; are we not then transgressors if we do these things?

Now let us consider the enormous sums of money expended to make Thanksgiving dinners. Thousands of dollars are expended for this which should be cast into the treasury of the Lord and might be used in making a home for our poor brothers and sisters or homes for poor children, and some might he used in teaching the neglected in the cities that Christ also died for them, and in hringing the Gospel of Jesus Christ to thousands of benighted souls who are groping on in darkness and know nothing of a crucified Savior who is willing and able to save, and that to the uttermost.

Dear brethren and sisters, let us meditate deeply upon these things, and consider, the way for spreading the gospel is opened and needs our support; Christ has said the least thing we do for these poor souls will not pass by unnoticed.

Let us then from this day be more oncerned about these things, "I'rove all things; and hold fast that which i good." Let us search the Scriptures and ask God to lead us in the way of all

truth. I am glad to know that two of our hrethren (J. A. Ressler and W. B. Page) have made arrangements and given themselves into the hands of God to bring the Gospel to India's heathens. Bro. Ressler is a native of this county and Bro. W. B. Page a schoolmate of mine) is a native of Juniata county; and I take these means of hidding them God speed and assure them that my prayers will accompany them to their foreign field of labor. May God crown their labor with ahundant success Enhrata, Pa.

THE good luck of their friends wor ries some people more than anything

family rearing, in fact an "angel in all saying, "Whose findeth a wife findeth our laws, in every good work; now this

As I have been reading so many hlessed truths in the HERALD OF TRUTH, my mind and soul have been so refreshed that I feel myself worthy to write a few lines for it. I have often taken great pains to write for some worldly paper for the purpose of honoring my own name

This was a detriment to my soul. Rut I thank God that He has led me in such a way that I have lost my former interest in worldly papers.

We read in Matthew's gospel, "And he (Christ) saith, Follow me, and I wil make you fishers of men." My dear brethren and sisters, are we true followers of Christ? Have we taken ur the cross and do we follow Him daily or are we still trying to carry two crosses that make life a hurden for us?

O' we see so many professing Chris tians that go to worldly amusements then on Sunday they pretend to be folowers of Christ. I tell you, my deal brother and sister, if you are loving the world more than Christ, you are not a true follower of Him. If you were a true follower I am sure Christ would not lead you to any worldly societies.

But you are taking step after step out in the world, and your steps are go ing to leave a print.

There may be some one following you, whom your steps will lead in the same way that you are going. In one of ii. W. Longfellow's poems are the

"Lives of great men all remind us, We can make our lives sublime; And departing leave behind us.

Foot-prints on the sands of time." This is true; all departed souls have

left foot-prints. When Christopher Columbus thought the earth to be round, and that by sail ing west he would reach the East Indies, how the people mocked and laughed at him. Now a days there are some so-called Christians who will deny a truth rather than be laughed at and mocked by the world. They do not even want the world to regard them as

Christ's followers. But let us ever follow the foot-steps of leans and the will bring us home to that heavenly mansion in His Father's

> For the Heraid of Truth WHAT ARE YOU DOING FOR

> > BY A. R. DIENER.

Dear Priends and Fellow-travellers to the bar of God:-Christ says, Matt. 5:16), "Let your light so shine before men that they may see your good works and glorify your Pather which is in heaven." Christ gives us this command to show us that we are to do something. in order that men may be able to see that we truly believe that there is virtue in religion and that religion is worth liv ing for.

Jesus also says: "Ye are the light of the world." If we have received the light from Christ, we will be in the world like a light in a dark night set out in the public highway, so that all can see where we stand, and we should be very careful in our walk and conduct. for our actions will prove what we really are

We cannot take up God's Commandments and remain inactive. When we are first converted we are like a lamp that has just been cleaned and supplied with a new wick, and filled with oil, and lighted by the Spirit of God. Such a lamp will be seen like a city that is set on a hill. If such a lamp is set down and left without being cared for, trimming and refilling, it will soon burn out; the wick will become hard, the globe cloudy and dark, and the whole lamp become useless.

When a man is converted and then sits down to do nothing, he becomes like one of these lamps, as the apostle James says: (Jas. 2:26), "For as the body without the spirit is dead, so faith without works is dead also." Every man who loves the Lord Jesus Christ must wake up to the fact that he has a mission in this world in the way of saving the lost. A man may talk and even preach while he is asleep, but there is one thing that we must remember, that is, that a man cannot work in his sleep.

It seems however that there are many professors and man yministers even that are spiritually fast asleep. In order to do anything in awakening a proper interest in the church or Sunday school, one thing is self-evident-that is, we must be awake ourselves. When God promises a reward, He first requires obedience. We read: "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" Jas. 2:21. See, then, how faith wrought with his works, and by works was faith made perfect. In Gen. 7:5, we read, "Noah did according to all that the Lord commanded him." So we see that Noah was saved by doing his part of this work, and not by sitting down and doing nothing. Remember, no work, no promise; no promise, no reward.

Christ tells us (Matt. 25:14), "The kingdom of heaven is as a man travelling into a far country, who called his own servants and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one, to every man according to his several ability, and straightway took his journey." Here we notice that each one received all he was able to take care of at that time. We read further that he that had received the five talents went and traded with the same. And likewise he that received the two, and each by faithful work doubled what he had received, and both received the same reward as good and faithful servants, and were commanded to enter into the joy of their lord, and had more entrusted unto them. Now that is just what we can expect if we work faithfully with what we bave. Please notice, he that had received one talent went and digged in the earth and hid his lord's money. He simply did nothing. If he had traded with the one talent he would have received the same reward, but when his lord came he began to make excuses, and his lord answered and said unto him: "Thou wicked and slothful servant, thou oughtest therefore to have put my money to the exchangers and then at my coming I should have received mine own with usury;" and it was commanded to take that one talent from him and give it to the one that would work with it.

By this we see that we may be condemned not only by what we do, but by what we leave undone. Therefore it is you cannot do, but we must be sure to in younger days. Therefore it is neces-

necessary to be careful to keep our light work for Christ and for the salvation of shining. But by grace, through faith, are we saved, and not by our works; although we cannot be saved without being obedient to God's word. Notice how Moses, through the mighty arm and power of God and his obedience, delivered his people from bondage. God gave him a staff and he was to make use of it. If he had laid the staff on a shelf he could not have led the Israelites out of Egypt, and the sea would not have opened a way of escape. Then times thirty, or 10,950 kind acts, or their enemies would likely have captured and destroyed them. So it is if we lay the staff (God's holy word), which Christ brought from heaven, on the shelf and do not make proper use of it, it will avail us nothing. The enemy will overtake and destroy us, and we will have to take our part with the ungodly. Therefore let us have our lamps always well trimmed and filled with the oil of love. We read, (Matt. 7:19) "Every tree

that bringeth not forth good fruit is hewn down and cast into the fire; wherefore by their fruits ye shall know them." When we look upon that low tree, and behold its plain attire, we know that it is an apple tree, and we find the fruit thereon good. We look and see that high and lofty tree, and by its scalloped attire we know what kind of an oak it is, and we find the fruit thereon bitter. So we can see without much danger of a mistake on the outside what is in the heart of man.

But you may ask, what shall I do? I would refer you to Luke 10:3, where after righteousness, we can always find we read, "But a certain Samaritan, as he journeyed, came where he was, and when he saw him, he had compassion on him," Observe when this Samaritan came to where the one in distress was, he did not lecture him for lying in the ditch, but he had compassion and began to minister to his wants. Notice, there are twelve acts of kindness mentioned in the parable that the Samaritan did. 1. He came to him. 2. He saw him; he did not pass by on the other side without notice, like the priest and the Levite did. 3. He had compassion on him, and if you wish to win souls you must sympathize with those who are in sorrow and trouble, or in distress, in order to gain their confidence and do them good. 4. He went to him; the Levite only saw him, but like the priest did him no good. 5. He bound up his wounds. 6. He poured in oil and gave some wine to the fainting man. 7. He set him on his own beast, while he himself walked by his side to the place of comfort. 8. He brought him to the inn. 9. He took care of him. 10. When he departed the next day he asked the landford to take care of him, 11. He gave him some money to pay the bill, 12. He said, "Whatever thou spendest more when I come again I will re-

This parable brings out the teachings of the gosple so well that all can understand what to do, and when Jesus had spoken this parable He said to the lawyer who had tempted him. "Go and do thou likewise." You may think you can not do as much as the Samaritan did, but my friend, remember if there is no work then there will be no reward, and bear in mind you can do something; you have at least one talent, and you must give an account of that. God does not require of you that which

pay thee."

souls. If all would do what they could to the honor and glory of God, without any selfish end in view, I believe it would not be long till the whole world would be converted to God. Just think, if you would each day speak one word or do one kind act, and thus cheer up some poor, fallen or distressed person, how much good you could do in a short life time, say thirty years, which would make three bundred and sixty-five words of cheer, and it should surely not be a hard task to do one good act each day. But be not satisfied until your light shines as brightly as possible, for no one will have done too much when he is called to give an account of hls stewardship. If you know how to do good and you will not do it, it is sin to you, and you will be held accountable for that sin, before God, just the same as for any other sin. Goodville, Pa.

For the Herald of Truth. SEARCHING THE SCRIPTURES. SUSAN A. SHENK.

We are commanded in God's word to search the Scriptures for in them we shall find eternal life. O, how necessary it is then for us all to spend more time in reading our Bibles. And, although we may be so busy with the cares of our families that we think we have no time to read, yet if we only have a desire to read and a hungering and thirsting some time through the week to read at least some in the Bihle. It will help us to bear up more patiently under the cares and discouragements of life; for in the Scriptures we learn that we are to have trials and troubles. But we may be thankful for the privilege which we have of casting all our cares upon God with the blessed assurance that He will care for us. We can read many such sweet and precious promises in the Scriptures. I helieve that if all church members would study the Scriptures more with a sincere desire to do the will of God, there would be much less trouble in the church and more love and sympathy among the brethren and

sisters. Over a year ago when our dear Bro. J. M. Shenk was here with us and we took him from place to place, I noticed that every where he admonished people, together with many other admonitions, to read their Bibles. It made an impression on my mind that I should try harder than ever to read more in the word of God. I think ministers, as they go from place to place, cannot point the people to anything that is more necessary than the studying of the Holy Scriptures, for in them we shall find eternal life.

Only a few weeks after our brother left us. I went to visit a dear friend of mine to whom he had given the admonition to read the Bible.

She told me that she commenced to read her Testament and found things that she never knew were there. And it was not very long until she and her husband united with our church and seem to be enjoying their Christian

But middle age and old age is not the best time to begin reading our Biblea, for we cannot remember as well then as

sary that we also teach the little ones to read and learn from the Bible; and we will not lose our reward.

Oronogo, Mo.

For the Herald of Truth.

A SUGGESTION.

BY J. HORSCH.

Noticing that in a recent number of the HERALD OF TRUTH, I am made to use the word laymember, I take this occasion to say without wishing to be fault-finding in any way that the use of this word in speaking of one of the brotherhood does not appear to me to be appropriate.

Webster gives the following definitions: "lay, of or pertaining to the laity as distinct from the clergy;" "laity, the people as distinguished from the clergy." The word chrgy is derived from the Latin word for priest, clericus, and means priesthood. It is in use only in the Roman Catholic Church, and the church most closely related to it, viz., the Episcopalian, Laity for brother hood presupposes the use of clergy, or priesthood for the ministry. Both words helong together and if there is no clergy, we can not consistently speak of a lasty. If it is right to use the one term the other can be used with equal

right. Laity is derived from a Greek word which often has the meaning of unlearned or ignorant, and even in English the word is used in that sense. The reason wby this word has in the Roman Church been substituted for the New Testament term brotberhood, or congregation, is obvious. Ignorance in things divine was one of the require ments of church-membership, knowledge of the Bihle by the congregation was the thing dreaded most by the priests. They alone claimed the right to be learned in spiritual things, alone claimed to have the wisdom to understand the Holy Scriptures and the authority to be administrators of divine grace. They desired to fix a great gulf between themselves and the congrega-

It is, as a matter of fact, evident that when this term has been used among us as Mennonites, it was not by any means with the intention to convey such ideas. The thought, however, surgests itself that it would be well to avoid words, which in their true sense convey wrong meanings.

Speaking of this it may not be out of place to call attention to another matter which has previously been brought up in the HERALD. The prefixing of the term Saint to the names of the apostles and evangelists is a remnant of Roman Catholic saint cult. It would be more consistent to prefix this word to the names of all saints, but it would not be according to scriptural precept. The apostle Peter in speaking of Paul speaks of him as "our dear brother Paul." Although every true Christian is, in New Testament language, a saint, yet to use this term as a title is not scriptural. The reason why we never hear anybody speak of Saint Cornelius or Saint Lydia, or Saint Menno Simons, is not that these persons were not saints, but that they were never declared to be such by the Romish pope. Although even in the English Bible the term saint is used in the headings when the names of the apostlic writers are mentioned this is by no means the case in the original Greek. Our forefathers were very careful not to make themselves guilty of this sort of inconsisten-

Madison, Wis.

1898

IS GOD IN EVERYTHING?

One of the greatest obstacles to living unwaveringly this life of entire surrender is the difficulty of seeing God in everything. People say, "I can easily suhmit to things which come from God; but I cannot submit to man, and most of my trials and crosses come through human instrumentality."

Or they say, "It is well enough to talk of trusting; but when I commit a matter to God, man is sure to come in and disarrange it all, and while I have no difficulty in trusting God, I do see serious difficulties in the way of trusting men."

This is no imaginary trouble, but it is of vital importance, and if it cannot be met, does really make the life an Impossible and visionary theory.

For nearly everything in life comes to us through human instrumentalities. and most of our trials are the result of somebody's failure or ignorance, or carelessness or sin.

We know God cannot be the author of these things, and yet unless He is the agent in the matter, how can we say to Him about it, "Thy will be done?".

Besides, what good is there in trusting our affairs to God, if, after all, man is to be allowed to come in and disar range them; and how is it possible to live by faith if human agencies in whom it would be wrong and foolish to trust are to have a predominant influence in moulding our lives?

Moreover, things in which we can see God's hand, always have a sweetness in them which consoles, while it wounds, but the trials inflicted by man are full of bitterness. What is needed, then, is to see God in everything, and to receive everything directly from His hand with ne intervention of second causes. It is to this that we must be brought before we can know an abiding experience of entire and perfect

The question here confronts us at once, But is God in everything? Have we any warrant from the Scripture for receiving everything as from His hand without regarding the second causes which may have been instrumental in bringing it about?

To the children of God, everything comes directly from their Father's hand-no matter who, or what may have been the apparent agents. The whole teaching of the Scripture asserts and implies this.

"Not a sparrow falls to the ground without our Father." "The very hairs of our head are all numbered." We are not to be careful about anything, because our Father cares for us. We are not to avenge ourselves because our Father has charged Himself with our defence. We are not to fear, for the Lord is on our side. No one can be against us because He is for us.

We shall not want for He is our Shepherd; when we pass through the rivers, they shall not overflow us, and when we walk through the fire we

eth and rescueth." A man's heart is in His hand and "as the rivers of water, He turneth it whithersoever He will." He "bringeth the counsel of the heathen to nought; He maketh the devices of the people of none effect." "Whatsoever the Lord pleaseth, that does He in heaven, and in earth, in the seas,

and all deep places." Lo, these are a part of His ways, bnt how little a portion is heard of Him? the thunder of His power, who can understand? There is no searching of His understanding. And this God is our refuge and strength, a very present help in trouble, and we have the as surance that all things shall work together for our good if we love God and are the called according to his purpose so then we may say, "Who shall separate us from the love of Christ?" Sanctified sorrow and trial are but blessings in disquise, if by His grace we can say, "Thy will be done."-Sel. L. M. J.

CHRISTMAS

Who can express the full meaning of this word? Who can measure the length and breadth and height of the story which it presents to our field of vision? A period of holy longing and expectation, extending through 4.000 years, finds its termination at the moment indicated by this word, and an eternity full of life, peace and bliss finds its beginning. Christmas! The simplicity of the expectant child shouts at the sound, while the wisdom of the thoughtful man bows his head in deep meditation, and is overwhelmed with reverential awe. Yes, here is the transparent brook in which the lamb may wade, and the bottomless sea, at the same time, in which the elephant can and must swim. The human race, left for awhile to

itself, had exhausted the whole force of its reason, imagination and will in striving after the idea and in seeking the object of its destiny; but it had not reached the conception of true holiness on the sphere of morality; it had not secured itself freedom from the powers of earth in that of art, and only some few of its greatest spirits had attained a presentiment of a personal God in that of the intellect. The secular wisdom of the heathen, even with its most distinguished masters, stood a helpless orphan knocking at the closed door of eternity. Art poised its wings to discover the ideal world hevond the region of earthly beauty, whose shimmering rays hreak in upon the latter, but its efforts ended simply in the deification of that which was sensual. The religion of the heathen, even its purest manifestations, was only a half-conscious effort to restore that communion with Ged that had been destroyed by sin-emphatically, a futile effort. The earth had been deserted by truth and holiness, and that child of heaven-peace; and along with peace, love to God and pleasure in that which was pleasing to God. Fear reigned in place of hope. But this unconquerable dread of an unknown enthroned power, and a mysterious future spread out before them, which existed in the hearts of the people, was the means of education in the hands of a day, in which no unsolved problem, no God desiring to save them, through spirit of insubordination, no cloud of which He restrained the outbreaking of shall not be burned because He will be their perverted will, and prepared their in which shall only be heard that unwith us. He sbuts the mouth of litts, souls for the reception of the salvation ceasing song, never more to be inter-

that they cannot hurt us. "He deliver- that His mercy had conceived and prepared for them from the beginning. The fulness of time had been attained. The expectation of the faithful of Israel

had reached the highest degree of ten-

HERALD OF TRUTH.

sion. The mysterious brightness that radiated from the brow of a Simeon and others announced, like the glow on Alpine peaks, the approaching dawn. The eathen, especially those of Greece and Rome, were divided between the most absolute despair and the most frivolous epicureanism. From millions of lips was uttered Pilate's anxious question. "What is truth?" while other and more profound minds in their despair rushed into the arms of Judaism, only to find by experience that even here-under the yoke of the law-no peace bloomed for them. Moreover the predictions of the prophets had reached their chronological termination, and now, for the honor of God and His word, demanded their ultimate fulfillment. Then struck the great hour of salvation, the hour of a new birth for the race lost in sin and sensual pleasure. the hour of the world's salvation and renovation. The salvation is made manifest. It was not a mere ideal. Mankind needed something more than illumination. It was not a mere law. Law destroys, but cannot make alive again. It was not a mere sign post bearing the inscription, "This is the road." What help could such be to one lame, or bound hands and feet? The need and want of a curse-hound world was a personality, a man who was Himself the way and the life, and made unto us wisdom, and righteousuess, and sanctification, and redemption. And lo! Christmas brought Ilim! () world, in joy bend your knees, under the echoes of angelic songs, hefore the manger in Bethlehem. This lowly bed, you fortunate world, contains your Prince of Peace, your Savior!

The heavenly heings, who sang His cradle soug, knew who lle was. Those Israelites versed in Revelation, such as Simeon, Hannah, and the shepherds, when they saw llim, exclaimed with joy, "Land ho!" and spread the sails of their longing. He was before lle came, "In the beginning was the Word, and the Word was with God, and the Word was

As though uttered by angelic voices, a sorrow-laden world, assuring an eternal end to all earthly struggles, a most blessed solution of all earthly discords. It comes as the sound of the bells of peace, mighty to subdue every grief, and to silence every sorrow in the human breast. The fearful problems which sin has originated in the relation of the world to the divine government have been solved by Christmas; it has abolished whatever interfered with the primal intention of eternal love as regards the destiny and object of development of humanity created in the like ness of Divinity. From Christmas irradiates a bright light out into the world, which illuminates with hope's roseate tints every tearful corner, and casts a heavenly glow even over the night of the grave; assuring us at the same time, of the dawn of an eternal sorrow shall oppress the human brow;

runted by discord, sung by the "count less multitude" who have attained the transfiguration that the great "High Priest" prayed for in the days of His flesh when He said: "Father, glorify Me with Thine ownself with the glory which I had with Thee before the world was "

O. miracle of Christmas! Focus in which all the rays of everlasting love are concentrated! Thou ultimate ground of all peace for the soul, perennial source of all life! We hall thee with joyful songs, we adore thee in the dust! Thou hast planted a new earth, wherein dwelleth righteousness; hast founded s new heaven, the Paradise of redeemed sinners! O, miracle of Christmas! most lovingly set forth in the Apostle's words as "the kindness and love of God our Savior toward man," penetrate with thy heavenly splendor the darkness of our lives; replenish our poverty from thy riches-those inexhaustible riches which are disclosed for us in thee; become for us what thou wast for the great A postle, the mighty lightning-stroke rending the clouds of grief and sorrow, and teach us with him to reason thus: "He that spared not Ilis own Son, but delivered Him up for us all, bow shall He not with Him also freely give us all things?" Recome a Nebo's height for us, from which, joyous in hope, we can look over into the promised land, and say, in the words of the ancient seer: "Lord, now lettest Thou Thy servant depart in peace." Yes, often as the question Whither shall we go, and what shall we do?" arises in our minds amid the perplexities and sins of the world, do you, sweet sounds of Christmas, bear to us the tidings that there was conceived and fixedly ordained, even in the very glorious beginning of God's dealings with man, through the sending of His only Son, an incomparably more glor ious end .- Translated from the German of Fred W. Krummacher.

TESTIMONIES AGAINST SECRET SOCIETIES.

John Hancock: "I am opposed to all secret associations."

Samuel Adams: "I am decidedly opposed to all secret societies what-

Wendell Phillips: "Every good citizen should make war on all secret societies, and give himself no rest until the word "Christmas" resounds through they are forbidden by law and rooted

out of existence." Edward Everett: "A secret society so widely diffused and connected as this puts a vast power, capable of the most dangerous ahuse, into hands irre

suonsible to the public." General II S Grant: "All secret oath bound political parties are danger ous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together.'

Chief Justice John Marshall: "The institution of Masonry ought to be abandoned as one capable of much evil. and incapable of producing any good which might not be effected by safe and open means."

President Millard Fillmore John C. Spencer and others: "The Masonic raternity tramples upon our rights, defeats the administration of justice. and blds detiance to every government which it cannot control."

John Quincy Adams: "1 am pre pared to complete the demonstration by any possibility be reconciled to the laws of morality, of Christianity, or of the land."

Disraeli Lord Beaconsfield: "In conducting the governments of the world there is not only sovereigns and ministers but secret orders to be considered, which have agents everywhere reckless agents, who countenance assassination, and, if necessary, can produce a mas-

Charles Sumner: "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions and tend to centralization and anarchy-Freemasonry and slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."

Gerrit Smith in an address, 1870: "Masonry murdered Morgan, If it could not conceal his murderers, it nevertheless protected them. It overrode the laws of the land and ruled the courts and bailot boxes. Moreover, it is capable of repeating the crimes. Why then should we not dread secret societies, and do what we can to bring them to an

Dwight L. Moody: "I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbellevers. They say they can have more influence for good, but I say they can have more influence for good by staying out of them, and then reproving their evti deeds. Abraham had more influence for good in Sodom than Lot had. If twenty five Christians go iuto a secret iodge with fifty who are not Christians, the fifty can vote anything they ptease, and the twenty five will be partakers of their sins. They are unequally yoked with unbelievers. 'But, Mr. Moody,' some say, 'if you talk that way you will drive all the members of secret societies out of your meetings and out of your churches.' But what if I do? Better men will take their piaces. Give them the truth anyway, and if they would rather leave their churches than their iodges the sooner they get out of the churches the better. I would rather have teu members who were separated from the world than a thousand such members, Come out from the lodge. Better one with God than a thousand without Iiim. We must walk with God, and If only

one or two go with us it is all right." L. W. Manhall: "I belonged to two secret societies, have bumped against nearly all of them, and I know what I am talking about. Their sociability and benevolence may be all well enough, but they belong to the world. In one to which I belonged it was voted to hold a banquet with champagne and dance. I protested, but was overruled by the majority, and therefore came out from among them. Another got up a theatrical performance, and I left it. A man came to get me to go back. I told him why Hert, and that I belonged to the church and would not have fellowship with such ungodly performances. He said, 'Don't you know bad people who do wicked things in the church?" I said, 'Yes, but when the church votes to approve their wickedness, I will get out of the church as quickly as I left the iodge.' When a mau belongs to two meetings, he hasn't got any time to go won me back. He has been patient grace, and find merey and grace to help that a man lay down his life for his

oaths, obligations and penalties cannot very little money to give to the cause of

George F. Pentecost: "God's Word prohibits the believer from forming alliances with the ungodly in society. Whenever the Christian surrenders himself to the society of the unbelieving world, his heart will be led away from God. This is especially true of thousands of Christian men who have deliberately yoked themselves up with unbelievers in all manner of secret societies. This course of false alliance is doing more mischief to individual Christian men by turning their hearts away from God and His service and to the church by depieting and robbing her of her male membership, than any other one enemy of Christ. There never was a time when the cry, 'Come out from among them and be ye separate, saith the Lord,' was more needed than now.

Ex-President Chas. G. Finney: "We have, then, the implied testimony of Free asons themselves, that the Christian church ought to have no fellowship with Freemasonry as thus revealed, and that those who adhere intelligently and determinedly to such an institution have no right to be in the Christian church. God demands, and the world has a right to expect, that the church will take due action and bear a truthful testimony in respect to this institution. She cannot now innocently hold her peace. The light has come. Fidelity to God and to the souls of men require that the church, which is the light of the world, should speak out, and should take such action as will plainly reveal her views of the compatibility or incompatibility of Freemasonry with the Christiau religion."

MY FRIEND.

I have several friends - very dear friends - I would like to introduce them to your acquaintance. They are so kind and generous and loving, that I think it would give you pleasure to know them. But yet, like myseif, most of them have their fauits, and their failings, and their frailties.-But 1 have one friend that claims my especial regard. I wish you knew His worth, you would love Him, I trust, even more than I do.

difficult and perplexing scenes, where no other friend was able to sustain me. He has preserved me in many circum stances of especial peril and danger, when no other hand could perserve. He has consoled me in very many sore afflictions when I had no other consolations. He has been true to me when other friends have turned coldiy away. He has proved His friendship by deeds, as well as by words. He has taken great pains in my behalf, and put Himself to great inconvenience to do me good. He has been present when other friends were far away. He has sympathized in griefs which I could reveal to no other friend. He has been a constant and changeless friend, though I have often been lickie as the shifting winds of heaven. He has been true in His affection, though I have often dishonored His name, and neglected to return llis iove. He has sought me when my heart was ailured by the false friend-

forgiven my ungratefuiness when I could not forgive myself. He has pitled me, when I could only hate and loathe myseif. When, for shame, I had not one single word to say or excuse to offer for all my foolishness, He has kindly passed it by, and made me feei that He loved me freely as before. Every time I have abused Him, He has only shown the greater love. He never flattered me. He never would justify me in wrong. He has told me of faults that others dare not mention; and yet He has done it so kindly, so quietiy, so privately, that I could only love Him for it. He has come to me when my heart was heavy beneath a mountain weight, and He has lifted it ail away. He has come when my eyes were dim with weeping, and has wiped away every tear. He has given consolation that has made my weary heart leap as if a new

life inspired it.

Aii this and more has been done by my friend. Do you wonder that I love Him? Do you wonder that I seek to introduce Him to you? Think of Him. He is a wealthy friend. He has the means to do all He wishes to do for His friends. He is an impartial friend. He makes no distinction. The poor fare as weii as the rich. The young and oidthe black and white-the bond and free -ali have an equal share in His bounty. He is so tender hearted that your greatest commendation is your utter need and heiplessness. Then He does not wait to remember all your past negiects and fauits-when you seek His aid, it is ready no matter if you have often abused Him before. O, never was there such a friend as this friend ! Much as this friend has done, lie has promised to do more. His life has been spent in devising plans for my welfare, to God and the Lamb. You may dwell and now and henceforth His energies are devoted to their execution. He promises much, and He performs ail that He ever promises. Not one of His words ever falled. They are very sure. There is no inconstancy in Him-no variabieness nor shadow of turning. It we doubt or disbelieve His sayings, yet He abides ever faithful. He has promised to be constant in His love. He Jesus will be there, you may see their has said that He wili never leave nor

forsake His friends. Would you like to know this friend? His name is called Saviour, because He He has carried me through many very saves those who trust in Him. He is your friend, as really as He is mine. He has pitled you in your ionely and iost condition. While you and I were ene order to obtain His friendship? Are you mies, He died "to redeem us from the curse of the law" which we had broken, "heing made a curse for us." He suffered the just for the unjust, that He might bring us to God. And then He rose again from the grave that He might show His friends the way of life from the dead. 'Then He ascended to heaven as our great High Priest-our Advocate in the courts of glory,-pleading our cause in the abodes of heaveniy bliss and purity, where our guilty feet would never dare to tread. There He waits to do for us aii that a friend can do. He receives our feebie requests and iays them with infinite grace before the throne of the Majesty on high. He sends down His Spirit into our hearts as a warm tie, by which we are linked to the infinite, the eternal God. Into His ear we may pour our sad complaints, we may come boldly to the throne of

before God and man, that the Masonic to the prayer meeting, and generally with me aimost beyond belief. He has in time of need. We may lay our griefs holy sympathy that gushes from His brother-heart. Here, then, this friend, walts to day. He stands within the holy courts of heaven, and looking down on you and me He says, "Come!" Ye weary come, ye poor come, ye hungry come, ye burdened come, ye lost come, ye thirsty come, ye wanderers come, ye loneiy ye desolate come, ve afflicted come, who soever will, let him come, and take of the water of life freely! Here is rest for the weary, joy for the sorrowing, pardon for the guilty, peace for the troubied, sympathy for the friendless, giadness for the desoiate, hoiiness for the vile, saivation and life for the dead. And all this is the free gift of my friend, to those who wiii seek His face and accept His mercy.

December 15,

More than this: He has gone to pre pare a place for His friends. In His Father's house there are many mansions. He has garnished them with everlasting beauties. There the streets are of transparent gold, the gates of pearis, and the whole is filled with glory. And when the preparation is accomplished, and all the mansions are prepared, this friend is coming back again in all the glory of a God, to take His friends to Himseif Then He will raise us from the grave if we sieep in Jesus, then He will clothe us with angelic beauty and incorruptible spiendor-or if we are living in His fear He will change us in the twinkling of an eye, and raise us to dwell in His biessed

Now I wish you to share all these blessings. You may have them. There is room in Paradise for you! You may have a home, a song, a robe, a crown You may stand stainless as an angel before the throne of God. You may chant the everiasting anthems of praise within the jasper walls. You may wander by the crystal waters. You may walk in the shadow of life's fair tree. You may escape the tumuits, the torments and the woes of life. You may be "Far from a world of grief and sin, with God eternally shut in." You may meet ali the saints of God, ne'er to part any more. Your friends who sleep in glory and partake of it, and be ever with the Lord !

O will you not have Jesus for you friend? Will you not give yourself to Him? Wili you not cast all your cares upon His mighty arm? Will you not forsake all other friends if need be in not ready to make Him your only hope and refuge? Other friends will fail you In the hour of death, while they can only weep, He goes with you down the dark valley; He comforts you by His rod and stall, and when your feet chill with the rushing waters of the gloomy river, He reaches forth His mighty hand to hold you amid the swelling of the waves. And in the great day of wrath, when no other friend can assist you, when the gay, the proud, the rich, and the mighty of this world are helpless in utter despair, this friend will be present to deliver and redeem you from all the terrors of the scene. O, wiii you not love my friend? Will you not seek His face? One condition you must comply with-you must obey Him. Remember the words of the Lord Jesus, how He said.-

"Greater love hath no man than this,

friends. Ye are my friends if ye do chatsoever I command you. Hence forth I call you not servants, for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you. Jno. 15:13-15.-H. L. Hastings.

A CRY FOR HELP.

For some time past our papers, and especially those of the Mennonite Publishing Co., have referred to the perse cution of the "Dukhobortsi" (translated: those who strive in the Spirit), of Russia. These people are driven from their homes, flogged, imprisoned and exiled, because they refuse to take up arms in mliitary service.

It behooves us, who profess the gospei of love, to extend a helping hand to these lowly disciples of our Lord, and especially those of us who came here under very similar circumstances from South Russia a quarter of a century ago should be willing and giad for this opportunity to help our suffering breth-

The "Society of Friends" (Quakers) of England, have taken this matter in hand and it seems probable that at least a share of these people will come to the United States and Manitoba.

The Home and Foreign Relief Com mission of Elkhart, Ind., wili giadly receive donations for the above purpose and will receipt for them.

Let us give freely and willingly ac cording to the means the Lord has given us, and remember the word "The Lord joyeth a cheerful giver."

PETER JANSEN, Formeriy from Russia, Jansen, Neb., Dec. 4, 1898.

HE CARETH.

What can it mean? Is it anght to Him? That the nights are long, and the days are

dim? Can He be tonched by the griefs I bear, Which sadden the heart and whilen the hair? Around His throme ar; eternal calms And strong glad music of hairpy psaims, And bliss unruffled by any strife, How can He care for my little life?

And yet! I want Him to care for me, While I live in this world where the shadows

be, When the lights die down from the path 1

take,
When the strength is rechie and friends forsake,
When love and music, that once did bless, Have left me to silence and lonelin-ss, And my He song changes to sobblug prayers, Then my heart cries out for a God who cares.

When shadows hang o'er me the whole day long, And my spirit is howed with shame and

wrong, When I am lu fault, and the deeper shade Of conscious sin makes my heart afraid, And the busy world has too much to d stay in its course to help me through. and I long for a Saviour—can it be that the God of the universe cares for me?

Oa, wonderful story of dearthless love! Each child is dear to the heart ab He fights for me when I cannot figh He fights for me when I cannot ugar.
He comforts use in the gloom of night;
He lilts the hurdens for He is strong;
He stills the sigh and awakes the song;
The sorrow that bowed me down He hears;
And loves and pardons, because He cares.
—Set. I. M. J.

MANY, indeed, think of being happy

with God in heaven; but the being happy with God on earth never enters into our thoughts

MISSIONS.

WANTED FOR THE KING. "For the service of the King Wanted!" Let the summons ling! Wanted over Afric's strand, O'er the burning desert land! Wanted out on ludia's plain, Way in China and Japan, In the market, on the river, Wanted now, and wanted ever

Let again the echo ring, "Wanted, wanted for the King!"

Wanted men of faith and fire, Men whose zeal will never tire, Men whose hearts are all aglow, To the world the Christ lo show Christ uplifted, souls to save Christ uplifted, souls to save From the gloom of death's dark wave; Men who dare leave father, mother, Business, pleasure, sister, brother, Louder let the summons ring, "Wanted, wanted for the King."

Wanted, women, tender, true; Wanted, worner, tender, truc, Women's worn none else can do. Women sit in darkness yonder, While we hesitate and wonder; Women cursed with bands that tighter Bands of caste which naught can lighter Sisters! give a helping haud;
Take God's peace to sin-cursed land.
Hear ye not the ecbo ring?
"Women wanted for the King!"

Am I wanted blessed Lord? Am I wanted, blessed Livie word?
I, who am so weak and poor.
Naught can bring of earthly slore;
Emply vessel though 1 be,
Cansl Thou make me meet for Thee? Use me as Chou wilt, my Savior; in Thy presence grant me favor. Help me now my life to bring "For the service of the King!"

CONCERNING MISSIONS.

The whole world can be evangelized in the present generation. "Let us go up at once and possess it; for we are abie to overcome it." The Earl of Shaftsbury says: "During the latter part of these (eighteen) centuries it has been in the power of those who hold the truth, having mesns enough, having knowledge enough, and having opportunity enough, to evangelize the globe tifty times over." Listen to the dying words of the veteran missionary, Simeon II. Caihoun: "It is my deep conviction, and I say it again and again, that if the church of Christ were what she ought to be, twenty years would not pass away till the story of the cross would be uttered in the ears of every living man." But mark more recent testimony. It is given by one hundred and twenty missionaries in China, representatives of twenty-one Protestant societies. They say: "We want China emancipated from the thraildom of sin in this generation. It is possible. Our Lord has said, 'According to your faith be it unto you.' The church of God can do it If she be only faithful to her great commission." This statement comes from missionaries who are acquainted with the discouragements, who know the dillicuities.

Money is wanted for this work. There is need for the millions and for the mites. All cannot go, but all can give. Eighty five people each contributing twenty five cents a week will pay the saiary of a missionary and his wife. Thousands of churches, Sunday schools, and other organizations, could support one or more missionaries apiece -if they will. Single individuals can each hold a representative abroad. Cannot you yourself afford to support one misfor the missionary disciple and another cause it was sick and would not stop its telligencer.

HERALD OF TRUTH

Is it not a time for close economy, for handling our substance as stewards of God? Out of every dollar given to the Lord's work we spend ninety eight cents at home. "The heathen are dying at the rate of a hundred thousand a day, and Christians are giving to save them at the rate of one tenth of a cent a day." Every tick of the watch sounds the death kneil of a heathen soul. Every breath we draw, four souls perish, never having heard of Christ

You may heip us also by prayer. "Helping together by prayer."-Missionary Review.

There are millions of heathen in the United States who worship idois as truly as the Pagans of Asia and Africa, These slaves of superstition and error need the Gospel, and need to be born again as much as foreign heathen. We must Christianize them or they wiil heathenize our nation. Who wili go forth to save them.

Professed Christians, can you not deny yourself of those ornaments, amusements, unhoiy appetites, etc., etc., and in a multitude of ways save and give for the salvation of the heathen? One of the best ways to help missions and save the jost is to procure, read and distribute the tracts issued by the Men nonite Publishing Co., Elkhart, Ind.

THE CONVERT'S REPLY.

There was a missionary in India whose mental powers were so feeble that he could not learn the language of the people. After several years of futile elfort, he asked to be recalled, frankly saying that he had not sufficient intellect for the missionary service

A dozen missionaries petitioned the home board not to grant his request, because the man's goodness was so broad and deep that he had more per sonal influence over the heathen than any other missionary at the station.

When a converted pagan was asked, on his examination for baptism, "What is it to be a Christian?" he replied, promptly:

"It is to he like Mr. ___," naming

the good missionary. The board kept the missionary in India, though he never preached a sermon, and could speak only a few words of the native tongue. When he died, hundreds of heathens, as well as scores of Christians, said, "A good man has departed," and sincerely mourned his death. Selected.

CHINESE IMMORALITY AND CRU-ELTY.

We were told when we came to China that the Chinese do not seem so iicentlous as the Japanese. On deeper investigation, we find that they are equally licentious; and if possible, a hundred-foid more cruel. But there licentiousness is not so open as it is in Japan. We dined at the home of a missionary who had rescued a living baby from a coffin in a graveyard. They bury the dead so shallow that the top of the coffin is not under the ground. We dined with another missionary, a few rods from whose door a man had buried his mother alive. A boat captain says a Chinaman threw his slonary? Is there one iaw of self-denial girl baby to the sharks in the river be-

for the disciple who "stays by the stuff"? crying. In the army when a soldier Is it a time for Christians to hoard gets sick they turn him out to die, because it is cheaper to get new men than it is to cure the sick. The seiling of women is aimost as common as the selling of cattie. And yet it is hard to find an unconverted foreigner in the far East who does not oppose Christian missions. Again and again, in all the hotels and in steamships, they criticise missions and missionaries. We were toid by a sea captain that we could do no good, and that we might as weii go back where we came from. Not a few times have people sneered at our work. This opposition from these foreigners who are not Christians comes because of their own morai lives, and because their own moral and financial filth is in some degree hindered by missions.-Christian Missionary.

For the Herald of Truth. A FEW FACTS.

1.500,000,000 human beings are now jiving on the earth, and are going down to the grave at the rate of more than one every second.

Death three times every century, is sweeping a number of people equal to the entire population of the earth into eternity, to make room for a new generation.

Nearly sixty generations have lived and dled since Christ was born, most of whose countless millions never heard

son occurry of human beings after nineteen centuries, have not so much as heard whether there be a Christ o

The exact number of missionaries at present is stated at 5,994 or one missignary on the average to 166,000 un evangelized.

There are 75.000 ministers in the United States, or one to about every SO persons; while only one is aliotted to half a million in heathen lands.

There are 1.500 counties in China without a single missionary.

250 (80) of women depend for the gos pel upon the women of the l'rotestant Churches of America.

Let us remember, "The light that shines farthest, shines brightest at

WITHIN the memory of people vet living the larger portion of the world was closed against Christianity. The burden of the Church's prayer was that the rates of the benighted and besotted nations and empires might be opened that the light of the Gospel might enter and scatter the prevailing darkness. That prayer has been wonderfully answered, so that there is now little need that it be offered. Were any man in this day to emphasize this old petition, once so appropriate, but now well-nigh obsolete because of its fulfillment, he would awaken pity for his ignorance. The spot can scarcely be named in either humlenhere of the globe where the Gospei canuot now be carried, be heard from the lips of the living mis sionary and be received- Christian In

GEORGIA.

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To Those in Arrears.-Our dear hrethren and sisters who have not been able to pay for the paper for last year, and some who are in arrears for several years, will confer a great favor if they will send us the amount of their indebtedness very soon. We need it to meet our obligations, and those interested will kindly excuse us for presenting the matter so urgently.

Nave's Topical Bible, a Digest of the Holy Scriptures, more than 20,000 topics and sub-topics, and 100,000 references to the Scriptures, embracing ail the doctrines of Bibical Religion, and all phases of ancient Society, History. Law, Politics, and other secular subjects, Archaeology, the Arts, Sciences, i'hilosophy, Ethics, and Economics; Principles of Government, Equity, and right personal Conduct, Biography, personai Incidents, and iliustrative facts; Geography, the History of Nations, States, and Cities and a muititude of common subjects, iliustrative of ancient religions, governments, manners, fashions, customs, ideas, etc., by Orville J. Nave, A. M., D. D., LL.D. Published by the International Bible Agency, New

York. We have examined the foregoing work, and take pieasure in recommending it to all Bible Students. Its utility and convenience will be appreclated only after one has used it. It contains 1615 pages, octavo size, bound in haif eather with cloth sides and corners. marble edges, and the print is large and ciear. The book will be sent to any adiress for five dollars prepaid. In studying the Ribie by topics or in preparing articles on any given subject this book is invaluable. Send to Mennonite Publishing Co. Elkhart, Ind.

NEW AND TIMELY TRAGTS

Every earnest Christian worker likes to use good, soul-stirring tracts. We have just issued a new line, which we will send free to any one asking for them. If patrons will send money or sufficient stamps to pay postage, we shail certainly appreciate it, though the tracts will cost you nothing. All donations sent to us to encourage the publication and distribution of tracts will be used for that purpose only. The foilowing is a list of our new line just published although others will follow regmariv

No. 1. No. 2. No. 3. No. 4. No. 5. No. 6. Modest Apparei. A Solemn Appeal.
Unscriptural Marriage.
Concerning Missions. Against Secretism. The House of Darkness (Against secret societies.)

Dying Without Hope.
A "Name to Live" Rebuked. Repentance. Which Heaven Do You Prefer?
No. 11. Which Route?
No. 12. "U. S." or "S. S.

No. 12. "U. S." or "S. S." No. 13. The Scuiptor's Perplexity,

December 15.

No. 14. The Gold Neckiace. No. 15. A Worker's Dream. No. 16. The Minimum Christian.

Address aii orders to MENNONITE PUBLISHING CO. Elkhart, Ind.

RIBLE CONFERENCE NOTICE.

"Restrictions."

miles from Austell, and two mlles from the noted Bowden Lithia Springs. Edwin Frost, wife and two daughters, The Third Annual Bible Conference from Elkhart, Indiana, also have settled will be held at Tub, Somerset Co., Pa. there, and occupy a house with fifteen December 27, 1898 to January 6, 1899. rooms, owned by the "Georgia Coloniza The object of the conference is to meet tion and Improvement Company," the wants of those ministers who fee which has been especially fitted up, the need of a systematic study of the by the company, for the purpose of Word. Also superintendents, teachers, accommodating home seekers and workers who desire to be better their arrival there. This home has been equipped for their work and their du designated "THE WELCOME INN," and ties in the Church. The subjects the Frost family will entertain hometreated will be the seekers, and others coming there, in a "Doctrine of the Trinky. homelike way, and at very reasonable

"Doctrinal Teaching of Paul." "Doctrine of Man." Ail husiness correspondence relative "Teaching from I John." to coionizing should be addressed to "Ordinances"

J. S. Lehman, Elkhart, Ind. For information in regard to the "The Church," etc. Sweet Water Valley, address the local The instructors on the program are: agent, Mr. J. B. Humphries, Austeil, Ga., and for full information concern-I S Coffman Eikhart, Ind. Dan'i Kauffman, Versailles, Mo. ing the general conditions of the coun-M. S. Steiner, Pandora, Ohio. try, fruit raising and agricultural A. D. Wenger, Millersville, Pa. products of the State, apply to Ex. Gov. D. H. Bender, Tub. Pa. W. J. Northen, Atlanta, Ga.

In this connection we wish to cail at-J. A. Ressier, Scottdale, Pa. As two brethren who are on the pro tention to the benefits derived from the gram expect to be in India in a few use of the Bowden Lithia Spring months, we aim to devote some special Water time relative to foreign mission work. This spring, as stated above, is within a mile (at the nearest point), of the

be incated.

The water from this spring has be-

come noted for its excellent medicinal

qualities, as the analysis and the fol-

The analysis has been made by Prof.

Bellevne Hospital Medical College, of

Analysis Bowden Lithia Water.

BY PROF. R. OGDEN DOREMUS, M. D., LL. D.

Sp. gravity at 15.5° C., 1001.8; contains per

New York, August 13, 1890.

4.447

1.226

Traces

5.749

178 718

171.925

9.911

I81.836

llege of the Clay of New York.

Bellevue Hospital Medical College.

New York, and the testimonials

lowing testimonials will show.

of Atlanta and other places.

Calcinm Ricarbonate

Ferrous Bicarbonate.

Sodlum Chloride.

Silicic Acid.....

Manganese... Phosphoric Acid.... Boracic Acid....

Magnesium Blearbonate... LITHIUM BICARBONATE

POTASSIUM SULPHATE..

Rubidium-Traces by Spectro

Total Solld Residue by Calcu-

Tolal Solids dried at 1300

Carbonie Acid in Blear-

Respectfully submitted, R. OGDEN DOREMUS, M. D., LL. D.,

Jurisprudence, Believue Hospital Medi-cal College, and Prof. Chemistry and

Prof. Chemistry, Toxicology, and Medical

scopic Analysis.

Aleminum Sulphate.....STRONTIUM SULPHATE....

There will be a praise service each day aside from the regular work, also a workers' meeting each evening and a singing class conducted by Ed. Milier-Preaching service every evening.

We extend to all a general invitation to attend, and to pray that God may bless the work.

Persons desiring to come to the conference should correspond with C. H. King, J. H. Bender or E. M. Milier, Tub, Pa.

Programs can be obtained by addressing either of the following committee: JOHN N. DURR, Martinsburg, Pa.

J. A. RESSLER AARON LOUCKS Scottdale, Pa.

HOW TO GET TO THE BIBLE CON-FERENCE AT TUB, PA. Take the B. & O. R. R. to Myersdaie, Pa.; if no one meets you there then come by hack to Salisbury or local train on Sallsbury Branch to West Salisbury. Persons attending the Bible Conference are requested to write to one of the committee

C. H. KING, J. H. BENDER, Tub, Pa. E. M. MILLER,

A CHRISTMAS HYMN

When Jesus left His Father's throne, He chose an humble birth; and, all nahonored and naknowa,

Like Him, may we be found below in wisdom's path of peace; Like Him, in grace and knowledge grow, As years and strength increase

Sweet were His words, and kind His look, When mothers 'round Him pressed; Their infants in His arms He took, And on His bosom blessed.

Safe from the world's alinring charms oth His watchful eye: Thus in the circle of His arms

THE NEW COLONY AT AUSTELL, powers of its waters in a wider range of human diseases than that of any other known mineral spring in this or During the present menth Bro. Joseph any other country, surpassing in effi-Lichty and family, and his son, Peter ciency the famous waters of Europe. and wife, comprising ten persons, have Coming as it does from the blue granite moved to the new settlement, in the of the North Georgia mountains, the Sweet Water Valley, one and a half

water could be nothing but perfectly The surrounding country is elevated and broken, interspersed with pine, oak, and maple, and watered by haw and holly skirted streams.

This remarkable water, containing as it does a combination of minerals and salts strikingly similar to the composition of human blood, such as iron, salt, magnesia, soda, potash, phosphates, etc., etc., which are all necessary i building up nerve, bone, and muscular tissue, establishes its tonic claims beyond a doubt. This is the true solution of its wonderful action in troubles of uric acid diathesis, embracing rheumatism, gravei, gout, eczema, catarrh of the hladder, nervous dyspepsla, and that most terrible of all genito urlnal maladies, Bright's disease. In all of these diseases the waters have effected won-

derfui resuits. In order to preserve the natural qualities of Bowden Lithia Water the springs are entirely covered with plate glass, thus protecting them from any foreign substance, and is carefully filled into glass packages, and goes to the consumer just as it comes from nature.

What Physicians Say About Bowden Lithia Water.

CATARRH OF BLADDER AND KIDNEYS. iands on which we expect the colony to Office of Dr. J. G. Earnest, 44 Houston St., Atlanta, Ga., July 23, 18

Atianta, Ga., July 23, 1895.

Dear Sirs: 1 have used the Bowden Lithia Springs Water for several years in cases of in-fiammation of the biadder and catarrhal condition of the kidneys, and bave derived such signal benefit from its use that I now pres nearly all cases of that kind. I have a seen decided benefit from it in well-established R. Ogden Doremus, M. D., LL. D., ef

cases of Bright's Disease.

Very truly, Jno. G. Earnest, M. D., Very truly, Jno. G. Earnest, M. I Professor of Gynecology, Gynecologis from some of the most noted physicians Grady Hospital. URIC ACID ELIMINATOR.

In catarrhal conditions of the intestinal tract and in the indescribation cause of parieties who present themselves "generally run down," as they express it, I invariably prescribe Bowden Lithia Water, and plenty of it. I at first thought I was using it in some of these cases to an excess, but time and a larger experience sonly verified that the results are definit and certain if the use of the water is persisted

I consider it one of the best adjuncts we have in all catarrhal conditions as mentioned

As a uric acid eliminator I have had per-As a uric acid eliminator i nave intu personal and clinical experience enough to state emphatically that I have seen results from its nee that I have never been able to secure from any other Lithia Water that I have ever used. Truly, George Brown, M. D., Eye, Ear, Nose and Thost Specialist,

BRIGHT'S DISEASE,

Atlanta, Ga.

Atlanta, Ga., July 23, 1895 My Dear Sir: Will say that I have pre-scribed "Bowden Lithia Water" for years, and for a particularly interesting patient (to Brighl's disease, and with perfectly sal tory effects. I am a warm advocate of it solely

npon its medical properties.

Very trnly, F. Bartow McRae, M. D. URIC ACID DIATHESIS.

To A. L. Clarkson, Esq., Gen. Mgr. Bowden Lithia Springs Co. Atlanta, Ga., July 22, 1885. Gentlemen: I have had a large and long ex

rience of your waters (Bowden Lithia). can say nuhesitallugiy that it is the best min-eral water on the market for luftammation of the primary organs, and that it is a good remedy in acid conditions, such as rheuma-This group of springs has attained a reputation for the curative

tism, essema, gont, etc., ali of which have their origin in fanity digestion, and a conse-quent excess of Acid in the system. Drinking of Lithis Water in large quantities is the best remedy for this condition (the acid diathesis) and "Bowden" is the best Lithia Water. I have tried them all.

Respectfully, W. H. Whilehead, M. D.

Dr. D. H. Howeii, Edilor Southern Medical Record, Atlanta, Ga., says of this water,

among other things:
"I have carefully tesled the Bowden Lithia Water in my own case, and find it the best ; Water in my own case, and and it lie oest have ever nued. I have also prescribed it in my practice for the past year, and seenred the best of results. In fact the water accomplishes all that is claimed for it, and I feel that I can write and recommend it without any doub existing in my mind, and shall prepare an article for publication upon it."

DYSPEPSIA, KIDNEYS AND BLADDER. Atlania, Ga., Oct. 5, 1887. I have used Bowden Lithla Water in cases I have need Bowden Lithia water in cases of dyspepsia, kidney and bladder affections with good results. The ingredients, as shown by the analysis, suggested to me its use in this class of cases. Where there is sufficient quantity of medical elements found in minueral waters they seem to be more efficient as ided by nature than where formulated by who visit these springs.

Thos. S. Powell, M. D.

TIVER AND KIDNEYS.

Atlanta, Ga., July 10, 1895. Gentlemen: The Bowden Lithia Water is, in my judgment, entitled to a high rank as a valuable water in the treatment of cases o valuable water in the treatment of the liver and kidneys, and in irritability of the bladder. In all these cases and in rheumnlic aches it should be taken freely. It will help to correct poor nutrition and carry off the effet matter from the system. Of course the proper attention must be given to sultable diet in each particular case. In the use of this, as in all other mineral waters, the advice of a phy-sician should be followed as to when to begin

and when to stop. Prof Practice of Medicine, Southern Medical

> CHRONIC RHEUMATISM AND RHEU-MATIC GOUT.

Minneapolis, Minn., May 27, 1897 I cannot speak too highly of Lithia Springs, Ga., as a resort for invalids, or of the Bowden Lithia Water as a remedy in chronic rheumatism and rheumatic gout. I began to driv the water and take the baths in March last the water and take the baths in March last, after having suffered eighteen months from a severe and painful chronic rheumatism. In a few days the action of the water on the kidfew days the action of the water on the stu-neys was very marked, and I began lolm-prove. This improvement was steady up to the present time, and I can walk with perfect fort a luxury I have not known for more

than a year.

That the Lithia acts as a solvent of the excess of uric acid in these painful affections am now firmly convinced. Lithia Springs (la ls one of the most restful places I have ever visited, and I can thoroughly recommend It to all who are in need of rest. I W Mactionald, M. D.,

Prof. of Surgery Hamilne University, Minn

No single act of a man's life has for him and his dependents such far reaching results involved as the choice of a profession. How a calling in life is to be chosen is one of those things which cannot he answered in a word, but it is fair to say that aptitude, education, capital and circumstances should all be carefully considered. Competition has become so keen, and the flight of time relatively so much more swift than ever before, that no mistakes can be made, and few men are ever given the opportunity to choose a profession twice. So much time Is lost and so many limitations created after one de cision that it usually remains a decision for life.

MISERS and people with bad memories are always forgetting.

SUNDAY SCHOOL LESSONS

LESSON XIII.-DECEMBER 25. CHRISTMAS LESSON,-Heb. 1:1-9.

[Read Luke 2:1-20. Memory Verses 1, 2,1

GOLDEN TEXT For unto you is born this day in the city of David Saylour, which is Christ the Lord. Luke 2:11.

I. CHRIST IN CREATION, Vs. 1, 2, 1t pleased God to send Christ, the Eterna One, into the world in the form of a little babe. The event of Ilis hirth we hold sacred by this hallowed day Christmas. But this was not His he ginning, for He was with the Father 'hefore the world was," and was active in the work of creation

il. Christ in Redemption. V. 3. Christ was with the Father In the crea tive work: lie came to man to do His redemptive work. He did the worl that removed the harriers to man's favor with God; through Him the way is open, and redemption becomes ef fective as sinners accept it by faith His work is done; man receives the henefits as he accepts the finished work.

111. CHRIST'S EXULTATION. Vs. 4-6. Christ is the "Son of God" in a sense far exalted above that in which angels are called "sons of God" (Job 1:6: 38:7). The fullness of the glory of the neculiar name "the Son of God" is un attainable by human speech or thought. All appellations are but fragments of llis glory-beams united in it as in a central sun (Rev. 19:12) a name that no man know but himself .- J., F. d. B. He came down to earth to he one among men, yet ile was exalted above the angels, and sits at the Father's

right hand. IV. CHRIST ENTHRONED, Vs. 7-9. The Father gave to Christ a work on earth that was far above the power of men and angels. When the medlatorial work was finished He was called up on high to sit upon the throne. When ile comes to earth again, ile will come as a king. In Christ the three highest offices were combined l'rophet, i'riest and King. None but Himself can be a King over the universe, a l'rophet to all in telligent beings, and a l'riest to the whole human race.

DAILY READINGS

M. (Dec. 19) A Christmas Lesson.

Heb 1:1-5 T. A Saviour given. Isa. 9 : 1 - 7 1 John 4:9-15 W sent of God. T. Head over all. The guiding star. Matt 2:1-11 The angel's message. Luke 2:1-14

5. Seeing and rejoicing. Luke 2:15-20 LESSON L. JANUARY L.

STUDIES IN THE GOSPEL ACCORDING TO JOHN.

CHRIST THE TRUE LIGHT .- John 1:1-11.

Memory Verses 9-12.

GOLDEN TEXT.-In him was life; and the life was the light of men.

INTRODUCTION.

TIME. -it is generally believed that John's Gospel was written long after the other three, somewhere about A. D. 80 or A. D. 90, when John was over Sc years old.

TO WHOM JOHN'S GOSPEL WAS WRITTEN .-- At the late date at which it was written a new type of man had been developed by the Gospel, not Jew, nor Roman, nor Greek, but blending in one the noblest traits of all. To this new spiritual man, trained under Christianity, and able to comprehend divine truth, John wrote the deeper revelation of Christ.-Hurthut. It was written in Greek, which was the language then known all over the civilized world. There is now a general agreement among the best scholars that it was written by the Apostle John.

COMPARED WITH THE OTHER GOS PELS.-The other Evangelists - Matthew, Mark and Luke-leave us to collect the Deity of Christ from His miracles and doctrine, and from the various declarations and displays of His glory and perfections, which they record, but John's gospel glows from beginning to end with the Divinity of Christ. He does not begin with genealogy, or ministry, or humanity, but with eternity. The Divine transcends the human, everywhere. This gospel is the record of the story of Jesus, as preached by John for many years.

DAILY READINGS

M. (Dec. 26.) Christ the True Light. John 1:1-14 T. John as a witness. John 1:15-24

W. The Word was God. Eph, 1:1-14 Life in the Word. 1 John 5:1-12 F. Light in the Word. John 3:11-21

S. The Word made flesh, Matt. 1:18-25 The Word reveals God. 2 Cor. 3:7-18

CHRISTMAS

1N Bechiehem of Judea, That woudrons night of old,
The people slept, nor heard the tale The chair of angels told. In Bethlebem of Judea They did not see the flame That made the miduight sky so bright The hour that Jesus came.

The shepherds heard the singing; The sages saw the star; The simple folks were near at hand, The wise men came from far

Weut to and fro, apace,
Nor dreamed that Christ had come
to make
Our earth His dwelling place.

Silli when the Christmas music Thrills on our sordid air. Great throngs there are who do not hear. Great throngs who do not care

They miss the core of sweetness.

Not hashing to the tryst

With Him who comes to bless the world, With Him who comes, the Christ,

in Bethichem of Judea In our own native country Aud lu our later day, There is no least excuse for us

If deaf and blind as they. For He hath often told us By lip of hard and seer, By angel voice and token, By His own drawing near

That in the Christmas dawning, And in the winter wild Once more the earth is summoned To bow before the Child.

The Child | the son of Mary | The Son of God Most High Come down to wear our nature For us to live and die.
And still the simplest find Him,
And still the sages bring
Their gold and myrrn and incense To offer to the King. - Margaret E. Sangster

CORRESPONDENCE.

HERALD OF TRUTH

ROCKTON, PA., Nov. 26, 1898 .- Another season of refreshing showers has been enjoyed. On the 12th of this month Bro. Abram Metzler came to us and held a number of meetings, in all of which he used the sword of the Spirit with power to the tearing down of the strongholds of Satan and to the encouragement of this little band on their heavenly journey. Two souls were made willing to confess Christ. Sister Lina Zook stopped with us on her way home from Lancaster county. stayed over "Thanksgiving," and gave us a few nice talks on the work in the Chicago Mission, which were appreciated very much. Our people learned of the need of obeying the commission in Matt.

GARDEN CITY, Mo., DEC. 5, 1898 .--On the 23d of Nov. Bro. L. J. Heatwole of Rockingham Co., Va., came to us and held a number of meetings in the Bethel M. H. On sunday evening, the 4th, at Sycamore M. H., he proclaimed the word of truth to us, show ing us plainly our duty toward our Lord and Master and toward one another. On the 5th of Dec. he lett for Versailles, Morgan Co., Mo., expecting to get home on the 15th of Dec. May God's richest blessings rest upon the brother and the work done here. N. Shepp

COVINA, CAL., Nov. 28, 1898.—I left Orrville, Ohio, on Nov. 21st for a trip to California. It was my intention to stop at Elkhart, Ind., and visit our Publishing House there, and also at the Mennonite 11ome Mission in Chicago; but on account of delay of trains I went through, without stopping, to Los-Angeles. The trip was a very interesting one, and without an accident, for which I was very thankful. There are ne organized Mennonite congregations here, but quite a number of Dunkards. The country is very dry, but it is now the time of the rainy season, and rain is expected. The last rainy season the rainfall was very small.

BENJ. S. WENGER.

MUDDY CREEK, LANCASTER CO., PA. -On the 5th of Nov., Bishop Christian Risser came to the Bowmansville meeting house, where a large congregation gathered in the afternoon, when nine precious souls were received into the church by baptism. Eight of these were pupils of the Sunday school. We were made to feel glad to see so many join in with us to serve the Lord. May they and all of us be shining lights, and may we cleave unto Christ and Hls word. The following day we assembled again and observed communion, at which time the house was again filled. The ordinance of feet washing was also observed. Surely, this was a feast COR. of rejoicing.

LANCASTER Co., PA.—Thirteen persons were received into the church at the Byerland meeting house on Saturday. Oct. 29, and on Sunday communion service was held. Services were conducted by Bishop Isaac Eby.

SALUNGA, LANCASTER CO., PA., NOV. 24, 1898.—On Sunday, Nov. 20, Bro. J. S. Coffman, of Elkhart, came very unexpectedly into our midst and preached Millersville in the forenoon, and at

Mountville in the afternoon. The discourse at the latter place was attentively listened to by a well filled house. In the evening of the same day Bro. Abraham Witmer, of Masonville, preached for us at Landlsville to an attentive andience. This meeting was not so well attended on account of services at Petersburg, a few miles away. The writer met nine ministers that day, and heard six of them preach seven sermons. We also have Bible reading every Saturday evening, so there is no lack of preaching and services in this immediate neighborhood. May God add His blessing. COR.

DUBLIN, BUCKS Co., PA., Nov. 18, 1898.—The brethren H. B. Rosenberger, D. Gehman and Peter Loux who, as intimated in a previous issue of the HERALD, visited the congregations in York and Adam counties, this state, returned on the 14th inst. They bad in tended to remain a few days in Lancaster Co., but the letter announcing their coming was delayed, and therefore, as no appointments bad been made for meetings, they came on home One more was added to our congregation by baptism a week ago. There are still many young people here who have reached the years of accountability, but have not yet given themselves to God. May they early turn to Him, before the fear of approaching death drives them to it. Many who delay their soul's salvation have not even this blessed opportunity. Bro. C. Allebach of Montgomery Co., attended services at the Blooming Glen M. 11. on the 7th inst. and preached an impressive sermon. His earnest exposition of gospel truth was received with marked attention by the large congregation present. It is well for our ministering brethren thus to exchange visits, for thereby the bond brotherhood is strengthened. The Lord bless every effort for the upbuild Con. ing of His kingdom.

KOKOMO, HOWARD Co., IND .-- On Sunday morning, Nov. 27, 1898, the brotherhood were much surprised by the ministering brethren John R. Zook of Lawrence Co., Pa., and Fred Mast of Holmes Co., Ohio. They reached Kokomo at 4 o'clock on Sunday morning. and came by carriage to the M. II, a distance of twelve miles to attend the meeting. They preached the funeral discourse for the departed child of Bro. and Sister Menno Frey. That evening they filled an appointment, also one on Monday evening, and on Tuesday morning at 2 o'clock they left Converse, Bro Zook for Logan and Champaign Cos., Ohio and Bro. Mast for his home. May God bless the dear brethren in their

FROM WEST LIBERTY, MCPHERSON Co., Kansas, - Brother Yost C. Miller of Indiana held meetings last week at the above church house several times. Two persons were received into full fellowship with the brotherhood here,-one by water baptism. On Sunday communion services were held here and a goodly number of people were present at the Sunday school and the church service. It was very encouraging to see so many of our Amish brethren and sisters also there. From the Spring Vailey congregation, preachers M. Cooprider and wife, C. Miller and wife, and Deacon Geo. B.

Landis and wife were also present Several brethren and sisters from the Milan Valley cburch, in the "strip," were also present and Bro. John Hersh berger and wife who have recently safely returned from their visit to Indlana and Ohio. May the rich blessings of God be abundantly bestowed upon all that were present on this occasion as well as on all the meetings held here by brother Y. C. Mill-r during the previous week and on Sunday evening

JACKSON, MINN., NOV. 28 .- On the

18th of Nov. our esteemed brother J. F. Funk came into our midst and labored with us a few days, in which time he earnestly and faithfully set forth Gospel truth. We were much encouraged by the admonitions given, also in being once more permitted to commemorate the death and sufferings of our dear Lord and Master. Thanks be to our Savior for instituting this divine service, as it renews the scenes of "Calvary," and causes our hearts to throb with gratitude and love to Him who has made it possible for us to become the sons of God. We also rejoice and trust that many will rejoice with us at hearing that our Bro. P. B Snyder, who has for some time been inactive in his ministerial duties, has again taken up his work, and declares it his intention to teach the truth of G d's word regardless of man. May God bless such resolutions everywhere and give grace to execute them. We ask all who know the power of prayer to unite at the "Throne of Grace" in behalf of our brother, that through his earnest efforts and the blessing; of the Holy Spirit God's Zion may grow strong and the strongholds of the enemy be overthrown. We have reason to thank the Lord that He is still striving by His Holy Spirit in the hearts of the unsaved. There are some dear young people here who are almost persuaded to give their hearts to Jesus, but the evil influences of a sinful world are ever beckoning to them: "This way! This way! Wait till to morrow!" Oh, how sad the wail of those who shall realize the reality of the fact that to-morrow may be forever too late. I appeal unto you, dear follower of Christ, to unite with me at the mercy seat in deep concern and agouy of soul for the unsaved everywhere, who day by day are nearing the brink of that awful abyss of eternal darkness, remembering that "They that turn many to righteousness shall shine as the stars, forever and ever."

Yours for the Master,

FROM CUMBERLAND Co., PA.-On Nov. 20, 1898, the Diller congregation held their communion services. Un Saturday morning Bro. A. D. Wenger, of Millersville, Lancaster Co., arrived in our midst, and spoke at the preparatory services, heartily admonishing the brethren and sisters to prepare for the coming morrow to partake of the emblems of Christ's broken body and shed blood. In the evening Bishop Zimmerman arrived, and on Sunday the communion of the suffering and death of our Savior was observed. In the discourse the audience was pointed to a crucified Redeemer, teaching them how Christ suffered and died that we may live, teaching the brethren and sisters how they should do this in remembrance

HERALD OF TRUTH.

of Him who suffered and dled on the cross. In the evening the brethren were with us again, at which time the subject of repentance was presented, pointing the sinner to the Lamb of God that taketh away the sins of the world. On Tuesday night we were again favored with a visit from Bishop J. N. Durr, of Martinshurg, Pa., but, owing to the inclemency of the weather, the audlence was small. Nevertbeless, the dear brother did not spare in discharge ing faithfully his duty. Well could the brethren and sisters of the Diller congregation say it was a season of rejoicing. May the impression these brethren made be lasting, and may the good seed sown bave fallen on well prepared ground and bring forth much fruit to the honor and glory of God. May the good Lord bless those dear brethren in the large field of labor in which they are engaged. May they be instrumental

1898

in winning many souls to Christ. COR.

REID, MD., Nov. 28, 1898.—Dear brethren and sisters, we again have great reasons to be encouraged on our pllgrimage Zionward, in this that several ministering brethren sacrificed time and means to come into our midst, showing their love in our behalf by declaring again unto us the words of eternal truth. On Oct. 26th Bro. Abraham Shank, of Rockingham Co., Va., was with us at the Paradise meeting house; and on Oct. 31st at the Miller meeting house. On Nov. 13th, in the forenoon, the brethren, Jacob Martin, of Augusta Co., Va., and Louis Shank, of Rockingham Co., Va., preached at the Maugansville Union meeting house, and in the afternoon at the Paradise meeting house, and in the evening at Paradise school house, Pa. On the same day Bro. Gabriel Heatwole, also of Rockingham Co., Va., preached at the Miller meeting house in the forenoon, and in the afternoon and evening at the Stauffer meeting house. On Nov. 15th he was with us at the Paradise meeting house, and on Sunday, the 26th, at the Relff meeting house. We truly feel thankful to God and the brethren for m nifesting their love in coming and declaring unto us the glad tidings of the kingdom. Luke 8:1. Oh, should it not make our hearts rejoice when God sends His laborers out into the world to preach the words of eternal truth. Though we have services every Sunday near enough that we can attend them, yet it makes us realize anew the love that exists between God's people all over the world. Then we say, breth ren, come again, and let us commune together more frequently while in this world, so that when we bid adieu here below we can commune more sweetly in the courts above. May the Lord BENJ. B. WEBER. bless us all.

BIG SPRING, MD., Nov. 28, 1898 .-Bishop Abraham Shank, of Broadway, Va., visited us and preached two impressive sermons on Oct. 29 and 30. The first was a Baptismal sermon Upon this occasion one more precious soul was haptized and received into the Clearspring congregation. On Sunday communion was held, at which Bro. Shank officiated. Let us pray for our heloved sister, that she may hold out faithful, and that at the end of her course she can say what Paul says in 2 Tim. 4:7. On the 27th of Nov. Bro.

Stelner, of Ohio, was with us. spoke from Matt. 6 and John 6:9. The congregation was small, but where two or three are gathered together in His name He will be in their midst. I beseech you, brethren and sisters, to remember our small congregation in your prayers, and may you all be blessed in the name of Jesus Christ, our second Adam. Amen.

EXIZABETH MARTIN.

SUNDAY SCHOOL ITEMS.

NEW DANVILLE, PA.-The Sunday school at the Stone meeting house, held during the summer, was closed on Sunday, Nov. 6, for this season. We hope and trust, if spared, and the Lord willing, to reorganize the school in the spring, as there was good attendance, and we hope the seed sown fell on good ground and that it will spring up and bring forth good fruit to the honor and glory of God.

PLUMSTEADVILLE, PA., Nov. 15, 1898 -The Sunday school at the Union Brick school house in charge of Supts. John F. Landis and Samuel W. Gross, closed for the year on the 6th of November with appropriate exercises The school has been well attended, and would be continued throughout the year, but for the serious lnconveniences caused by bad roads and the distance many have to go. Our Lesson Helps are used and give good satisfaction. At the close of the exercises Supt. J. F. Landis gave the school some excellent advice, which if followed will aid greatly in making the work of the Sunday school a blessing.

BLOOMING GLEN, PA., DEC. 5TH, Rent. 1898.—Our beloved superintendent, Dr. Stove fixtures. D. M. Landis, who, as the readers of the HERALD are aware, spent a number of months in various parts of the Old World, returned to his home in Clothing, Domestic Perkasie, Pa., in company with his Drayage, wife on Thanksgiving morning. During his prolonged absence Bro. Will'ostage, liam Rosenberger, our assistant super-Sundries. intendent, faithfully discharged the duties of his office. Bro. Landis was heartily welcomed by our school, and by the community of which he is a Evangelizing, most estimable and useful member.

FINANCIAL REPORT OF THE MENNONITE EVANGELIZING AND BENEVOLENT BOARD

FOR THE MONTH OF NOV. 1898. RECEIPTS.

Evangelizing. A Brother, Reid, Md. 19.00 Morrison Cong., Ills., Louisa Snavely Maple Grove Cong., Ind., Union Cong., Iowa, Rowne Cong., Mich., Zion Cong., Morgan Co., Mo., 4,00 881.02 Total Chicago Mission. Barbara Hershey, Jacob Burkhard Pleasant View S. S., Neb 20.00 2.00 5.20 late Hill S. S. Meeting, Pa. Lancaster Co., Pa., Rockton Pa. S. S., Bro. H., Rockton, Pa.,

Wideman's S. S., Ont., Wayne Co. Ohio S. S. Conf.

Belleville Pa. Bible Class,

Friends, Lancaster Co., Pa. Penna Cong., Kansas, J. S. Shoemaker, D. F. Driver, R. Horning 895.45 Total

Personal for Workers. A. M. Sunday school, Mattawana,

Pa., 35 "Hymns & Tunes" from Mennonite Publishing Co.

Orphans' Home

1.00

1.80

810.00

8117.05

A young Sister, Topeka, Ind., Mrs. J. Lenhart, 81.00 Mrs. J. Speicher, Mrs. G. A. Karcher, Total Foreign Missions.

Wm Trover.

CORA K. HARNISH.

Wm. Troyer, Goodland Ind. Cong., A Sister, Fanny Tachantz, A young Sister, Topeka, Ind., Jacob Burkhard, Cedar Grove Ont. Cong., 2.25 843.84 Total Orphan Work in India.

Susan Hershey.

DISBURSEMENTS. Evangelizing. I. J. Heatwole work in Mo.

P. Y. Lehman, Clay and Owen Co. Ind., Henry Weldy to Teegarden, Ind., 1.20 Daniel Burkhard for workers in 25.00 15.00 6.00

Neb., J. S. Coffman for work in Va., Noah Metzler, work in Chicago, 6.00 Daniel Shenk for workers in Ohlo, 25.00 Postage and stationery, 6.00

Chleago Mission. Dispensary (Oct. and Nov.), 3.00 9.00 1.43 Total, \$80.51

TOTAL RECEIPTS

\$81.02 Chicago Mission. Orphans' Home, Foreign Missions, Orphan Work in India, 43.84 10.00 8234.31 Total TOTAL DISBURSEMENTS.

9117.05 Evangelizing, Chicago Mission. Total Gratefully acknowledged, G. L. BENDER, Treas.

TO OUR MINISTERS. How to Obtain Clergy Courtesies for

1899. Those of our bishops and ministers who have not yet applied for annual permits for 1899 will be interested in the information given below.

It will be noticed that the Western territory has been divided, and a Southwestern Passenger Bureau has heen opened with headquarters at St. Louis, Rlanks for ministers to Illl out can be obtained through your local ticket

agents, or by addressing Menuonite Epangelizing and Benevolent Board, 1,00 ,50 ,50 Elkhart, Ind.

Do not send your application to the above Board, but to the addresses given below in the outline of the territory covered by the different Passenger

Associations.

Among the requirements we notice the following:

CLERGY RULES FOR 1899.

CLERGY RULES FOR 1899.

Annual or timelergy credentials will only be issued to those engaged exclusively in religious work during the entire year, devoting the control of the control of

\$4.00

The above is only an extract from the rules for 1839, and is the same in the different associations.

The following territory is covered by the

The following territory is covered by the Lentral Passenger Association.

A mail ciergy certificates will only be issued to toose common within the requirement set followed to the constant of the control of the contr

CEXCEPTION: Bl-tiops and such other (EXCEPTION: Bl-tiops and such other come existing the control of the contro

The following Territory is covered by the

The following Territory is covered by the Western Pasenger Association, and Annual Clergy Credentials will only be based 1. the secondary distillation of the State of the Sta

Houisiana, Mantioba, Methigan, Minnesula Minne Abbama.

(F.X'ELTION: Bishops and such other reneral or national church officers as other cos-none within these rules. Int whose residence is utilide of the territory named above, will unt-be debarred, on account of residence, from re-civing annuals, provided their jurisdiction requires them to travel over these lines.)

The lines named on the application blanks mbrace the combined territories of the West-The lines named on the application blanks erri. Passenger Association and the Southern Passenger Bureau. In order to further the necessity of a sking application for two credentials, it has been arranged to issue one the necessity of a sking application for two credentials, it has been arranged to issue one the necessity of a sking application for the necessity of the application free have, therefore, been combined and will be \$1.00, remittener to be combined and will be \$1.00, remittener to be combined and passing standard for the personal significant in lak and forwarded direct by application of the combined and the standard combine

Further information can be obtained from the Application Blanks, which can be obtained from your local ticket agent, or by addressing

MENNONITE EVANGELIZING AND BENEVOLENT BOARD C. K. HOSTETLER, Sec'y.

1898

THE CHRISTIAN'S "INDIAN SUM-MER.

Quite too often is old age represented under the dreary similitude of Winter, with its hitter, biting winds whistling through leafless boughs, and its frozen clods ringing like iron beneath our feet. In our American climate there is a more genial season that bears the picturesque name of Indian Summer, when nature puts on a sweet smile before the wintry frosts set in, and the lingering foliage is clad in crimson and gold. A Christian life has its bright Indian Summer, also The harvest of good deeds-from good seed sown in early youth -is being garnered. Graces adorn the veteran believer and beautify him like the scarlet glories of an Autumn forest. Like shocks of corn ripened in sunshine and shower are those servants and handmaids of the Lord who still "bring forth fruit in old age" that is savory to the taste. Whatsoever may be said of the longevity of the mental powers, some of the most beautiful Christians I know of are in the genial Indian Summer of threescore and ten. They are always ahounding in the work of their Master. T. L. Cauler.

IN MEMORIAM

In loving remembrance of Pre. John K. Brubaker, who died Aug. 22, 1898, in the fifty fifth year of his age.

A light from our church is gone, voice we loved is stilled: A chair is vacant in our room Which will be hard to bli;

A gentle heart that throbbed in life With tenderness and love, Has hushed its weary throbbings here To throu in bligs above.

to the home where angels are His trusting soul has fled; And yet we bend above his tomb With tears, and call him dead. We call him dead, but ah! we know e dwells where living waters flow.

We miss thee from our church, dear one, We miss thee from thy place;

Oh! life will be so dark without
The sunshine of thy face;
We wait for thee, at eve's sweet hour, When yonder sun is setting, We linger at our church room door

To jook for thy return:

But vainly for thy return;
But vainly for thy coming step
We list through all the hours—
We only hear the wind's low voice
That murmurs through the flowers, And the dark streamlet's solemn hymn Sweeping among the woodlands dim.

I do not see thee now. dear one I do not see thee now; But even when the morning breeze Steals o'er my lifted brow. I hear thy words of tenderness That I have heard so oft; And on my wounded spirit falls
A blessing from above
That whispers, though thy life is o'er

We have not lost thy love; Ah, no! thy heart, in death grown cold, loves us with a love untold

No need of fame's proud voice for thee, No need of earthly fame; Thou art enshrined in our fond hearts, And that is all the same: And that is an the same,
Ah' full of faith, and trust and hope
We tread life's troubled sea,
Till the last throbbing wave of time
Shall bear our souls to thee—
To thee, oh! it will be so sweet, full of faith, and trust and hope, With all our sins forgiven,
To mingle with our loved and lost,
In our sweet h me in heaven;
To spend with all the blest above,

BY M. B. H.

An endless life of perfect love

Lancaster, Pa.

DILLER—BRENNEMN.—On the 25th of October, at the residence of C. B. Brenneman, near Elida, Allen Co., Ohio, by C. B. Brenneman, Bro. Andrew Diller and Sister Nancy Brenneman, hoth of Allen Co., Ohio, were united in marriage. Jay God's blessings richly reat upon these young people to sustain them in their new relation.

C. R. BRENNEMAN.

MILLER-GARNER. On the 24th of MILLER—GARIER—On the 21th of November, 1888, at the home of the groom's parents, near Barker street meeting house, St. Joseph Co., Mich, by Pre. Harvey Friesner, Bro. Geo. M. Miller, of the shove named place, and Sister Annie Garber, of Bristol, Ind. This union took place on the bride's 22nd birthday. It being also que being giving Day L. May God richly bless per an expectation of the price and the con-traction of the control of the price and thanksgiving to Him who is the giver of every good and perfect gift.

HURSH-KAUFFMAN.-On the 27th November, 1838, near Tilden, Pa., by

C. B. BRENNEMAN.

Theodore B. Forry, assisted by Jacob N. Brubacher, Abraham Hursh and Emma Kauffman. The bridal party went to Philadelphia. ANDERS-HACKMAN.-On November 18th, 1898, at the bride's home in Hat-field, Pa., hy Allen M. Fretz, Joseph B. Anders and Kate R. Hackman.

HERALD OF TRUTH.

MARRIAGES.

GROSS-HUNSBERGER .- On Nov. 24th

GROSS—HUNSBERGER.—OR NOV. 24th 1825, at the home of the bride's parents near Duolin, Pa., by Allen M. Fretz, Abraham C. Gross of Norristown to Miss Mary Ann Hunsberger. The couple will make their future home in

MARTIN - MUSSER,-On October 9

MARTIN - MUSSER.—On October 9, 1898, at the residence of the bride's parents near Beckersville, Berks Co., Pa., by Pre. John Kurtz, Jonas W. Martin, son of Jonas H. Martin, of Goodville, Lancaster Co., to Lovina H.

Musser, daughter of Samuel Musser.

ZIMMERMAN - WEAVER, - On No-

ember 15, 1838, at the residence of the

vember 13, 1835, at the residence of birde's parents, near Churchtown, Lancaster Co., Pa., by Jonas H. Martin, Wayne Zimmerman of Hinkletown, Lancaster Co., to Katie S. Weaver.

WISMER - MYERS, - On November

WISNER — MYERS.—ON TAVIONAL 25th, 1898, at the residence of the officiating preacher, Abrm. O. Histand, near Dojfestown, Pa. Bro. Harvey M. Wismer to Sister Amanda Myers, both of Bedminster Twp. Bucks Co., Pa. May the Lord ever bless them in their

FRANKENFIELD-ALLABAUGH.-On

FRANKENFIELD ALLABACINE OF November 26th, 1878, at the residence of the officiating preacher, Abrm. O. Histand near Doylestown, Pa., Bro. Daniel P. Frankenfield to Sister Ida D.

Allahangh, both of Derstine, Bucks Co.

Pa. May the Lord ever bless them in their new life.

WEBER-GOOD.-October 2nd, 1898,

WEERR-GOOD.—October 2nd, 1888, Bro. Henry M. Weber, of Adamstown, Lancaster Co., Pa., to Sister Annie L. Good of Spring Grows, Lancaster Co., Pa. Good of Spring Grows, Good of Christ, Ison Henry G. Good. May God in Christ, Jesus bless them with many years of health and happiness, and may they remain true followers of Christ, is the writer's prayer

DETWEILER - HOCKMAN. - On the

26th of November, 1898, at the residence

of the bride's parents, near Levin, Bucks Co., Pa, hy Bish. H. B. Rosenberger, Bro. David A. Detweiler, of Blooming Glen, Pa., to Sister Ida Hockman.

BENNER- MYERS .- On the 20th of

BENNER- MYELS.—Of the both of September, 1889, at the residence of the bride's parents, Cor. 6th. and Race Sts., Perkasie, Pa., by Pre. J. H. Waidelich, Samuel W. Benner to Flora M. Myers.

MUSSELMAN - GEHMAN. - On the

MUSSELMAN GERMAN. On the lith of October 1895, at the residence of the officiating bishop, H. B. Rosenberger, of Hilltown Twp., Bucks Co., Pa., Bro. Jacob Musselman, of Dublin, Pa., to Sister Diana Gehman of Bloom:

DILLER-BRENNEMAN.-On the 25th

hiladelphia.

We join to pray with wishes kind,
A hlessing, Lord, from Thee,
To those who now the bands have turned

Which ne'er may broken be.

DEATHS.

REIFF.—Sister Susie Reiff died of pneumonia on Nov. 16, aged 21 years, 7 months and 24 days. See died at the home of her parents, David and Mary Reiff, who live near the Pennsylvania meeting house, Harvey Co., Kansas. A meeting nouse, Harroy Co., Kainses. Re an early age she learned to love Jesus, laboring in His cause in the Mennonite Church nntil her death. Her last hours on earth were her happiest ones, the only burden of her soul being the condition of the lost ones, especially those of her associates and near rela-tives, in whose behalf she pleadingly labored before her departure. Express-ing herself to be "sweetly resting," she of the lost ones, especially ing herself to be "sweetly festing, and passed away, forever to live and reign with her triumphant Redeemer. Funeral services were conducted by Pre. J. M. R. Weavel and David Zook. Text: "He weakened my strength the way; He shortened my days." Psa. 102:23.

Ween not for me, my parents dear, Since I must go and leave you here; With Jesus I shall happy be, O, parents do not weep for me.

My brothers, do not mourn for me, In heaven I hope you all to see, Where parting words are heard no more By those who dwell on Cana n's shore.

Dear sisters, do not grieve for me While I am in eteruity, Bn; be content, and trust in God, And you'll receive a great reward.

Selected by her SISTER.

FREY.-On Oct. 21, 1898, in Miami FREY.—On Oct. 1, 1535, in arising Co., Ind., of scarlet fever, Willis, son of Menno and Fannie Frey, aged 3 years, 8 months and 13 days. He was buried on the 22d. On account of the raging disthe 22d. On account of the raging dis-ease no funeral was preached until Nov. 27th, when funeral services were con-ducted in the A. M. meeting house by John R. Zook, of Lawrence Co., 12a, in German: text, 2 Kings 4: 25, and Frea Mast, of Holmes Co., O., in English, from Mark 10: 13-1-3, la English, reaved parents rejoice that they have a precious jewel in that yonder home

awaiting their coming. BOWERS.—Enos A., son of Jacob S. and Susan Bowers, of near Winchester, Va , died of a complicated disease Nov. Va , died of a complicated disease Nov. 15, 1898, aged 22 years, 4 months and 18 days. The brethren, Ephraim Niesley, of Carcaster Students, 1898, and 1899, forting words from John 3:25 to 8 large assembly. His sufferings were intense at times, and when he saw his condition he said he could not die happy without obeying the commands of our Savior: Repent, believe, and be bap his best of the saved. He was even die best to saved. He was even needed as im.

saved." He was accordingly baptized, but regreeted having neglected so important a step until such a late hour. He was a good and dutiful son and never known to indulge in any vile or sinful pleasures, but loved rather to go where he could learn something true and nseful. He leaves, besides father and mother, two brothers, five sisters, and many friends to mourn their loss, which is his eternal gain.

Rest in peace, thou gentle spirit, Throned above; Souls like thine with God inherit

Life and love.

King —On the 20th of October, 1898, near Ronks, Pa., Catharine King, widow of Christian King, aged 94 years, 7 months and 12 days, after a lingering illness of dropsy, together with the in-

firmities of old age. She was a widow for 33 years. She was a faithful mem-ber of the Amish Church and was highly esteemed by all who knew her. Her husband two daughters, ten grandchi dren, and nineteen great grandchildren, three brothers and two sisters have gone before. Nine children, fifty-two grandbefore. Nine children, fifty-two grand-children, ninety great grandchildren, and three sisters are left to mourn her and three sisters are left to mourn her loss. The fineral was attended by a large concourse of relatives and friends. Funeral services were conducted by Joel King, of near New Holland, and Benjamin Fisher, of near Ronks. Let not your heart be troubled.

December 15

Farewell, mother dear, farewell, Farewell to thee, adjeu And you my children, all, Farewell, farewell to you

Our mother's gone and we are left The loss of her to mourn, But we hope to meet with her With Christ before God's throne.

MILLER.—On the 16th of October, 1898, near Mascot, Lancaster Co. Pa. Lydia Miller, wife of Christian Miller, died after an illness of five days of cholers morbus. She leaves a sorrowing husband, four children, fifteen grandchildren three brothers and three sis children, three brothers, and three sis-ters to mourn her loss. Her parents, one sister, and seven childre have gone before Her age was 64 years, 10 months and 8 days. She was a faithful mem-ber of the Amish Church, and was highly esteemed by all who knew her. She was kind to all, old and young, rich and poor. Funeral services were conducted by John Zook, of near Browns town, and Benjamin Stolizfus, of Morgantown. The funeral was attended by a large concourse of people. She is not dead, but sleepeth.

Our mother, dear, has gone before To seek a home above; She's gone to dwell with angels pure, Where all is peace and love.

Farewell, husband, farewell, dear, Farewell, dear children, too; I've gone to seek a world of peace, Where still is room for yon.

Farewell, sisters, farewell, brothers, Farewell, sisters, farewell, brothers,
Till we shall meet ahove,
Where joy and peace are always pure,
And where there's endless love.
Selected by a Neighbor.

GINGRICH.-On the 22d of Novembe in Woolwich Twp., Waterloo Co., Ontario, after a long illness of cancer, Sister Susanna Bruhacher, wife of Moses Gingrich, entered peacefully into She was buried at North rest. She was buried at North Worl-wich meeting house, near Elmira. Ser-vices by Paul Martin and Joseph Ging-rich. Text, John 5:29 and Psalm 39:4-11. A very large number of friends and relatives assembled to show friends and relatives assembled to show their respects for the departed sister and to sympathize with the bereft hus-band and family. She leaves a husband and four children, two sons and two daughters to mourn the loss. She dear one, but off with mother, a shin-ing light in the Church. She bore her suffering with Christian patience and was fully reigned to the will of God and desired to go home and he at rest.

and desired to go home and he at rest.

BRUBAKER.—On the 16th of Oct., at Millway, Lancaster Co., Pa., Bro. Levi Millway, Lancaster Co., Pa., Bro. Levi Millway, Lancaster Co., Pa., Bro. Levi Millouder, The deceased was born and raised two miles north-west of Littiz; married to Elizabeth Sheafer in 1845; farmed at his birthplace for about hirty years; then moved the highest control of the contr

WEBER.—On the 1st of September, 1898, James, son of Jacob and Hettie Ann Weber, died of sumer complaint,

buried on the 4th; service at the house by Abraham Gehman, and at the meet-ing house by Henry G. Good and Benj. Horning. This is the second called out of the family, and the loss is deeply fell These lovely buds, so young and fair, Called hence by early doom, nst came to show how sweet a flower In Paradise would bloom.

Fre sin could barm or sorrow fade. Death came with friendly care, The opening hads to heaven conveyed, And bade them blossom there.

BEILER.-On the 20th of September, 1898, near Morgantown, Lydia Beiler, daughter of Levi and Sarah Beiler, left this world and went to dwell this world and went to dwell above, after a three weeks 'liness of cholera infantum. Her age was I'i months and 24 days. Services were held by Samuel Stoltzfoos and Christian Glick, at the home of her parents. It was hard to part with the dear little girl, hat God's

Lydia, though a little flower, Lies in her narrow bed; She has gone to dwell with angels

To wear a crown upon her head.

If she could speak, I think she'd say, "Come, sister, come to me; I have reached a home so pure and bright, Come, come, I say to thee.

Oh, parents, do not weep for me,

I've gone to heaven above; And it you serve the Lord in life, You'll soon live there in love.

A COUSIN.

DILLER.—On the 22d day of Nov., 1SS, of bowel trouble, Sister Elizabeth, wire of Bro. Samuel Diller, aged 63 years, 4 months and 17 days. She suf-fored untold pain for a few days, but Death soon laid his iey hand upon her, as if to say, "Come, I have better things for you; come up higher, where pain and sorrow cannot reach you, nor disturb your peace, and enter into the joys of thy Lord."

BLOUGH .- On the 26th of Nov. 1898, in Somerset Co., Pa., of diphtheria. Elsie Viola, daughter of Samuel Y., Blough, aged S years, 10 months and 15 days. She was buried on the 28th at the Blough Mennonite meeting house. Funeral services were conducted by Shetler and Samuel Gindlesperger. G. Shetler and Samuel Gindresperger. Text, Mark 5:19, "Go home to thy friends." Elsie was a bright, intelligent little girl, and appeared to have a fore-taste of the hliss of heaven, as she said to her father during her sickness; "What a beautiful home mother and Sister Katie have." Her Sister Katie died shout 8 years ago and her mother died about 2 years ago. It was hard for the family to give her np, hut we believe she went as the text said, home to her

This lovely had so young and fair. Called hence by early doom,
Just came to show how sweet a flower
In Paradise would bloom.

Ere sin could harm or sorrow fade, Death came with friendly care, The opening hud to heaven conveyed, And hade it blossom there Selected by the FRIENDS.

SCHALLER -On Nov. 28, 1898 SCHALER. -On NO. 2, 1884, the Marshallville, O do, infant child of Bro, and Slster Schaller, aged 8 days. Burial on the lat of December at Crown Hill cemetery. Funeral services were conducted at the parents home by D. C. Anstutz, from James 4:13, 14 and 15. May God comfort Bro. and Schaller and the remaining children, is onr prayer.

FORDENWALT .- On the 7th of Nov. FORDENWALIT—On the 7th of Nov. 1898, in Warne Ca, Ohio, of lingering disease, Lydia Fordemwalt, aged 53 years, 7 months and 23 dars. She was a const-tent member of the Mennonite Church. Her remains were laid to rest in the Oak Grove centreers. Services by Jasoh Gerig and David Hosteller. Text, Phil. 1:23. Peace to her ashes.

RAMSEIER.—On the 16th of Nov., 1898, near Orrville, Ohio, David Ram-seier, son of Bro. and Sister Ramseier, aged 9 years, I month and 13 days. Burial on the 18th at Crown Hill meethigh house, where funeral services were held, conducted by D. C. Amstutz from Psalm 16:5, 6, "The Lord is the portion of mine inheritance and of my cup; thou maintainest my lot. The lines are thou maintainest my lot. The lines are failen unto me in pleasant places; yes, I have a goodly heritage. If have a goodly heritage are lines and the lines are lines and the lines are lines he fore he got out of his room where he had been sleeping. One of the adjoining rooms was set on fire in an unknown way while the father was out doing his morning work and the mother on miking. After the doubt of the corn of his room, dead, How under the lower of his room, dead, How under the lines are lines are lines and the corn of his room, dead, How under the corn of his room, dead, How under the lines are lin the door of his room, dead. How un-certain is life. Let us watch and pray, that we may be ready when the Lord

cometh.

HERALD OF TRUTH.

BRENNEMAN.—On the 21st of Nov., 1939, in St. Joseph Co., Ind., Cornelius S. Brenneman, son of Jacob and— Brenneman, aged 25 years, 3 months and 5 days. He came to ins death by a guishol. He and his cousin were out nutting the control of the country of the relation of the country of the country of the relation of the country of the country of the relation of the country of the country of the country of the property of the country of the c mutied, he set the butt end on a stump emptied, he set the buttend on a study to reload it. While thus engaged, the gun slipped off and fell on the hammer, immediately discarging the load into his abdomen, indicting a fatal wound. His companion left him and went for His companion left, him and went for help. He was gone an hour, and during, that time, while waiting allowing the thin for mercy and pard prayed to Him for mercy and pard prayed to Him for the coust in the control of the carding the Lord's day, and other sins, and when his cousin returned with help, he said: "This is a warning for you. It is too late for me; my life is allowed, the country of the country of the country of the gone. They be midred about twenty hours and died. During this time he hours and died. During this time gave his companions, brothers, and sis-ters many tender instructions, advising them not to live as he had lived, but to give themselves to the Savior and live for God. When asked what he had for God. When asked what he had done, he said that disobedience to his parents had brought this upon the said, however, Leans. His last words were "Lord, take me home." His sad death should prove a loud warning to all who descrate the Lord's day and live m sinful enjoyments. Oh, may the said the said of the said was the said of saved souls turn unto the Lord in the day of grace and be saved. Funeral services were conducted on the 23d at the Olive meeting house by Jacob Horning, of Ohio, and John Hygenn from Eccl. 9:10. A large method for relatives and friends and repect to the last tribute on the leaves faither than the contract of the last of the leaves faither than the leaves faither t the departed one. He leaves far her two brothers and five sisters to mourn his untimely death.

Good—On the 17th of Nov., 1995, Sister Lydia Good died of the infirmities of oil age, her age being 75 years, 1 month and 7 days. She was never married. She was a member of the Married Church. The condition of the Married Church. The she was a member of the Married Church. The she was a member of the Married Church. The she was a member of the Married Church. The she was a married that the she was a married to the she by H. G. Good and Benjamin Horning.

BURKHART.-On the 19th of Nov-1893, Bro. Isaac Burkhart died of the infirmities of old age, aged 79 years and 3 months. He was a member of the 3 months. He was a member of the Mennonite Church. Funeral on the 23d Mennonite Church. Funcial of the Sol. Service at the Bowmansville meeting house by John Zimmerman, Benjamin Horning and H. G. Good.

REED -On the 10th of October, 1898, REED — On the inth of October, ISSS, Catacine Reed died of catarrh of the stomach, and was buried O-t. Ith at the home graveyard in the presence of many friends and relatives. Her age was 77 years and 4 days. Six daughters and two sons are left to mount loss. She was the mother children, and daughter and three sons. She died with the home of meeting her sons and the state of the sons are agreed to the sons and the state of the sons are agreed to the state of the state of the sons are agreed to the state of She died with the none of meeting for children in heaven. She was an earnest worker for God for about 58 years. About three weeks before her death she united with the Mennosite Church. She said she had not felt herself safe

for some time, but she had told it to no one. She died happy; after cailing her daughters to her bedside, and, taking them by the hand, she asked them to meet her in heaven. Two of them not being workers for tod, she told them to kneel down by her bedside and let her hear them pray hefore she died, for her sake and for the saving of their souls.

Mother, thou hast left us lonely, Sorrow fill our hearts to-day; But beyond this vale of sorrow Tears will all he wiped away. Onego, W. Va.

PAGE.—Anna Maude, daughter of Dr. W. B. and Alice Page, died of typhoid and brain fever at their home typhoid and brain Iever at their folius in Middlebury, Iud., on the 27th of Oct., 1898. She was sick about six weeks, and during that time suffered very severely. She was hursed at the Forks A. M. meeting house. D. D. Miller reach the 91st P-sim and conducted a Short service. A little son came to the 98st P-sim and conducted a Short service. A little son came to the 98th. service. A little son came to the home of the sorrowing parents on the 20th, and on the next day the little daughter, at the tender age of 2 years, 5 months and 17 days, was taken away. May God comfort the hearts of the sorrowing parents, and especially so, inasmuch as they have given themselves up to the missionary work in India. We feel sure that they will bear with them the sympathies and prayers of the brother-hood as they go to their new field of lahor. The following appropriate lines, under the title of "Maude's Mission," were sent them by a freed as expressive of the feelings and motives which led our brother and sister to thus conse themselves to the work of the

My thoughts shall he this night of one Whose life was very brief; Who bloomed awhile—a flower hright—And faded with the leaf.

Twas she whom God in goodness gave To hless a home of love; But now her little soul has gone To live with Christ above

You wonder, as you see her form Lie cold, embraced in death,
And ask, "Why did the reaper come
To take this flower's breath?"

Why did he snare the aged and worn. Whose lives are burdens grown, And take this hest and brightest gen From out this little home

The answer to your questions you May from her papa hear; For he will her earthly mission tell, If you'll but lend your ear.

When I my Savior did accept, And vowed to live for Him Who came from heav'n to earth and died To rescue all from sin,

"A voice within me seemed to say 'Arise in haste and go
To foreign mission fields, for there
The good seed thou shalt sow.'

"But I, poor m irtal, did allow The cares of earth to come 'Twixt me and duty to my Lord, And so set up a home. "My home God blessed with a dear

child,
A treasure for our care;
lut soon our dear one He did take
Back to His home so fair.

"And I am sure my little girl Has come and gone away o emphasize my Master's call— That call I'll now obey."

OBERHOLTZER.—On the 5th of November, in Waterloo Township, Waterloo Co, Ont., of brain disease, Sylvia, infant daughter + I Josiah and Hamy Oberholtzer, aged 8 months and 19 days. She was forried on Sun-day 6th, at Hagey's meeting bases. Ser-vices by Jacob B. Ging ich. Text, I Peter 1:24, 25

Our moments fly apace Our feeble powers decay; Swift as a flood our hasty days Are sweeping us away. MILLER.—On the 2nd of October, 1898, in the horough of Ephrata, Lancaster Co., Pa., of the infirmities of old age, Bro Elias Miller, aged 77 years, 9 months and 2 days. The deceased was born and raised near the borough of Little. After his marriage he lived on the old homestead where his lirst Barhara (Stoner) Miller, died in Feb. 1881. In 1892 he married, as his second wife, Eliza Miller, of Elphrata, Pa., she being the widow of his deceased but of the being the widow of his deceased but Elphrata where he died leaving the widow and two sons (children of his first wife) to mourn his departure. On the 5th of Oct. his remains were taken six miles west to the Hess cemetery, where they were buried beside those of his find a sighboar of the second of the Barbara (Stoner: Miller, died in Feb. 1881 great number of friends and neighbors were assembled to pay their last tribute of respect. Pre. Seibensberger, J. fl. Hess and John Lefever officiated.

BERGEY.—Bro. Jacob Bergey, of Dauboro, Bucks Co., Pa., was born on, the 31st of August 1818. In 1812 he was married to Susan Leatherman, who died in Dec. 1855. In 1859 he matried Magdalena Nice, who died in June 1897. He nutted with the church of his enoice abortly atter his church of his choice shortly after me, first marriage, and was ever a consistent member of the church, generous and kind, and a wise connsellor. His cuil-dren, three daughters, by his first wife, survive, also five grandchildren. He had been confined to his bed about a had been conuned to mis beta about a year from a complication of diseases, and at times, especially in his last days, he suffered severely, but hravely, and patiently, and calmly resigned himself to God's will, cheerfully and confidently io God's will, cheerfully and considently waiting for release from earthly pain, for the eternal joys awaiting the faithful, and at last on the 20th of Oct., the final summons came, and hesank peacefully to rest. Like the ripened shock of corn, which was being garnered in the listen ground him, so our dear the listen grantentiam. Interied on the 23rd in the 100 period of the 100 period o and friends. Funeral service by John Gross and Ahram O. Histand at the house and by Christian Allebach and David Gehman at the meeting house. Text. Psalm 23:4.

HENDRICKS. On the 10th of Nov. 1898, in Bucks Co., Pa., after a short illness, Bro. Beignain D. Hendricks. He was born in Bedminster Twp., this county, Feb. 8th, 1818. He was a member of the Blooming Glen congregation for many years, and was estermed for his many excellent, publics of mind and heart. His funeral took plare on the 21st. From dence of his brother Jaseph, of Union-ville. He leaves oue son, one brother and two sisters.

MOVER 10 the 7th of November, 1888, in II drown Twp, near Blooming Glein, Bucks to, Pa, of a complexition of diseases resulting from grippe, and ending in consumption, Hoo, Isaac Moyes, but to the control of the second to the people from far and near. I interacter-vices at the house were corducted by Pre. C. Allebach, at the grave by Pre. Leatherman, and in the meeting house by Ahram F. Mover, from Phil 1:23, assisted by Pre. Michael R. Moyer.

Mex of tender heart and loving sym pathy and gentle touch are wanted to give comfort to the world's sorrow, to help other tempted men in their battles, to rescue the pe ishing out of their bondage. - J. R. Miller.

Examine yourselves Evils of socials Eud of four grest conquerors General Articles. A pica Are the children home A counday at the Home Mission Acoundance and penury meet A scene
a sad and unexpected death
A few proverbs
A wicked fashion
A saddening sight
A second A sermou Au explanation desired Family government Finding a lost son Forgiving an euemy Faith, hope and love than
A few do you knows
A Bible study on missions
An inside view of some of the
doings of the primitive
church Faith, nope and love
From Oregon
Fourteen great mistakes
Fruit hearing
Forgiv-ness of sins through
the blood of Jesus church a scientist on Christ a new life a saloou-keeper's prayer for Feet-washing Fellowship with Christ Feeding on ashes A sandu-seeper's prayer
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A good name
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A postrophe to ruiu
A note of warning Give thanks unto the Lord too's gtory in the creation and in His saving grace God's fashion plates tood in mass (God or pretection Good far evil God our protection Good far evil Give attendance to reading God with the belief God out to the Helm God out protection Good far evil Give attendance to reading God at the helm God with His people A postropar to trus
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A life that told
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A cuid's first lesson in faissino
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A thing to eninsisonary
A word of commendation
As aggretion
A suggestion
A suggestion
A suggestion death

A scientist on Christ

A young man's man 218 416 231 How to build up country enurches I am, mother "
Here's I am, mother "
Here's I am, mother "
Helps to tibbe study
Helps to tibbe study
He needed a long atring
How to interest the little ones
How can we best care for our
dependent agent
How habits formed in youth
affect the Christian life
afterwards
Hints to werkers A gem
A tew thouguts about dress
A happy home
A tener from India
A few words about play parties
A few words about play parties
A hawfur death
A word to the unconverted graud rennion teller from the Red Cross to dress to deal with reports to keep the Christian's A Hindu girl looking for Jesus 334
A letter of thanks 336
A letter of thanks 336
A letter of thanks 336 How to keep the Christian's pledge Honoring father and mother Heart thoughts How a church trial ended How to sweeten sife's trials How the sore spot heals He is the only Savior Hypocrisy "Hypocrisy Helpful influences Holy conversation Hypocrisys" Bear ye one another's burdens teer and the aluneys. Buried with Pagan riles Bible conference Beautiful in defension. Bible conference Beautiful in deformily Be faithful Bible societies and their col-Hypocrisy Haif-Christian funerals His money bag Hope How he answered infidelity | India, Calcutta | India, Cal Charity Christmas gifts Consecrated to His service Consecrated to His service Chius Chius in languages Consecration Coutentment City mission work Couference announcements 133, 152, 186, 248, 264, 289, 138, 152, 188, 248, 256, 286, 286, 286 Completion of the Bible Christians, go to work Civilization and war Chitdren healed in answer to Intemperance In thrisi Inspiration and experience Jesus of Nazareth Knock Keep close to your children

prayer Cross and crown Close communion
Co-operation of the teachers
and superlutendent
156
Communion
Conversion of Angustine
Comfort one another
Care of Jesus
Conversion of Mohammedans
Chrislian union
Consecuce Life Letter from an Armenian Letter from China Letter from China
Loyalty to one's own church
Lecture on secret societies
Limiting God
Laboring in prayer
Little sins
Letters from Europe
Letters from Europe
Little gins
Litt Christian science, "falsely so called"

called " 307
Colouy located al Lithia
Rprings, Ga. 314, 377
Christiau courtesy " 345
" Come uuto me " 354 Decadence of religion Leaths 13, 29, 45, 80, 77, 93, 141, 156, 173, 189, 205, 221, 209, 285, 301, 3.8, 383, 349, Don't take offense Divine union

Danger of delay Did the Apostles compose the

reed possible of the state of t

D layed answers not centain belivering fectures instead of preaching the gospel Don'ts for the preacher Doubiful a musement Discouragements in S. S. work

Memorial
Mathers where are you leading
Modern discovery and the Old
Testament
Man's inhumanity to man 355 Mau Meddlesome neighbors My vacation Minute of the London yearly meeting of the Society of Friends

Man overhoard 302
Mathing but leaves 102
Native converts in India
Notes by the way 147, 164, 177
Not far from the kingdom 170
178 202 Not far from the kingdom 170 Nou-resistance 178, 302 Negleci of privileges and duties 179 No ilme for foolishnes 244 No unceriain souud 283

Facts about Africa
Facts from thinking Christians
Fining for souls
Fruit bearing
Fasilions and vanities of the
world vs religion
From the Orphaus' Home
Family government Ol inlerest to our ministers Observations on observers of times Our duty towards God Our influence Our duty towards the church Our duty towards the cour our duty towards the govern-ment Our duty to wards the govern-duty to keep out of war Obsellence Obsellence

Obedience On living beyond one's means

Pride
Planning for the future
Planning for the bome in
heaven
Pearse
Planty of excuses
Planty of excuses
Points for reflection dePoints for principal de
points for prin 51, 85, 146, 206

| Precious pronuse-| Prayer | 17| | Private prayer | 17| | Prayer peace, but there is no | 186 | Prayer peace, but there is no | 186 | Promp and vain glory | 270 | Purply essential | 262 | Pressing toward the mark | 380 | Preparation for Ubristian work | 388 | Deba. | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 | 388 |

Religious interest for the children Ready to die Result of unfaithfuiness Rescued from Niagara Repentance Random reading Reading the Bible in India

Sunday school lessons 8, 24, 40, 56, 72, 88, 101, 120 136, 153, 168, 184, 200, 2.6, 282, 248, 264, 281, 296, 312, 328, 344, 361, 877

250

Separation 12
Separation 12
Sinday the downfall of Irane 13
Sinday the downfall of Irane 14
Sinday the Irane 14
Sinday

Self denial
Strength in rest
Strange Bible facts
Sermon for fauthers
Sustained Strange Strange

Secret prayer Secret prayer Some things the Christian "ought" to do

The Southland The gospei of Christ The prayer head-covering To redeem Africa The Mormons in Utah The prayer was a trica Tre Mornsons in Utah Teiling truths The covering The annusement question The Jew in prophecy The Lord's prayer The Amstutz Old People's Home

Home The two covenants and their

The birth of chirist.

The laterothery of the Holy to the laterothery of the Holy to the Holy Section of t

Conference Reports

Sonthwestern Pa. (S S) York'Co, Dist., Ont. Iilinois (S S) Indiana (Amish) Humana (Amish)
Ohio and Pa. (Amish)
Ohio
Cauda
(SS)
Ontario 18 Si
Ind. and Mich. (SS)
Jonnstown Dist. (SS)
Láncaster Dist.
Kans and Nch. (SS)
Uhio (SS)
Mis-ouri
Lowa (SS)
Misouri
Lowa (SS)
Misouri
Lowa (SS)
Misouri (SS) Missonri (S S)
S. W. Dist. Pa.
Ind. and Mich.
Martinsburg, Pa.
Kans., Neb., and Okla.
York Co., Ont., Dist.,
Western Dist.
General Conference

The truth before the prize
The unrighteeus shammon
The Christian was of area
The decay of politicutes
The involve person
The involve person
The formation of habits
The formation
The formation
The formation
The formation
The formation
The selection

Christ The science of war The old paths The Sunday school and the

The Sunday school and the teacher teacher that he sensations. The Welsin Mountain Industrial Mission
The Christian life
The model Sunday school
The good Sunday school
The joy of doing good
The number seven
Timidity of children
Three sucreed things of ChrisThree sucreed things of Chris-

Pani
The question settled
The riches of grace

Reports (Financial, etc.)

Sunday school mission meet-ing 10, 74, 292, 285, 283 M. E. and B. B. 27, 78, 90, 123, 135, 185, 218, 250, 282, 313, 323, 345, 346,

Poetry

rimusity of enitoren
the control of The Bible among Roman Catholies
The Christian's duty in times
of war and to Spain
The missionary as a translator
The making of a version of the
Bible a long process 238 Chastening In memory of dear departed friends The making of a version of the resistance of the profile. The Lord not in the fire The place tide of gives me the profile. The Lord not in the fire The place tide of gives me the version of the world in this generalion world in this generalion of the world in this generalion of the world in this generalion. The true value of life to the district conferences. The true value of life to the district conference The true value of life. The column of peace the conference of the con Time
Thoughts on infant baptism
The evils of inlemperance
The minister's wife
Thankagiving day
The excellency of the Holy
Scrintures The possibilities of faith DukBoritotters
The possibilities of faith Dukhobortal
The barren fig tree
The possibilities of faith
The barren fig tree
The possibilities of faith
The barren fig tree
The discontinuation of the control
The inseasories of the control
The messar vices for the control
The possibilities are upon thee
The prejected in the foreign
The greated in the foreign
The prejected in the foreign
The secret of victory

Prayer Hear the angels sing The church supper Notas I will but as Thon wilt Not as I win use.
In disguise
A voice from over the sea
In memoriam He died and lives
Thon and I
Easter hope
To live in hearts we leave behind us is not to die
My cross
A nome in heaven Forgive and forget If 1 were you A song of trust Be charitable The hilss of heaven Hetrospection Would Jesus enter there To Thee, O, Lord, I look In perfect peace In perfect peace
My name
Hold on, hold in, hold out
God's best
A prayer for peace
in memorian
In memorian
Ungranted
A call for volunteers
The place of prayer
Casting all your care npon
Home
In memorian
In memorian

The secret of victory Uniformily in Christian attire 88 Unwarrantable griefs 170 Vaine of time Vengeance and violence Vengeance and violence What will old of this year? What will old of this year? What dense in America worker and the house of the worker and the house of the worker and the house of the work of the w Midshinder
Be still
Pray for peace
Aspiration
A thought
Over and over again
Aftermath
Your own
Prayer Your own
A woman's prayer
A woman's prayer
Going to church
No cross, no crown
A prayer for peace
Disconleat
To tired mothers
My mother
Family prayers
Party
Our work of love
The true service
And the fellowsk
anfering War and peace Wasled words What came of one woman's

Our work of love
The true service
And the fellowship of His
Christis al!
Be pallent
Consecration
Exercised
Exercised
What Longfellow wrote about
work
work
A woman's prayer
A What way you doing for Christ
What way you doing for Christ
What way was the singer?
What is self?
What is self?
What is the next station?
What is the power is lost
Where the power is lost
What you owe
What way you doing for Christ
What way you doing for Christ
What way you doing for Christ
What way you doing for Christ war
A woman's prayer
His care
The God of all comfort
The divine purpose
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Vision of Justic Inches GENESIS, 2 v. 20as these which was of the daughters we asse 13 And, behold, the Lorre stood

CHAPTER 28.

ND Type called Ja'cob, and blessed thin, and charged him. and said unto him. Thou shalt not take a wile of the daughters of Ca-

2 Arise, go to Pa'dan-a'ram, to the bouse of Beth-yet thy mother's tather; and take thee a wife from thence of the daughters of Laban thy mother's brother.

3 And "God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multi-

tude of people; 4 And give thee the blessing of

Abra-ham, to thee, and to thy seed with thee, that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abră-hâm. 5 And I same sent away Ja cob; and he went to Pa dan-a ram unto Laban, son of Běth-y'el the Sỹr'i-an, the brother of Rê-bêk'ah, Jā'cob's

and E'sau's mother.

6 When E'sau saw that I'saac had blessed Ja'cob, and sent him away to Pā'dan-ā'ram, totakehimawifefrom thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Ca'naan:

7 And that Ja'cob obeyed his father and his mother, and was gone to Padan-ā'ram;

S And E'sau seeing 'that the daughters of Ca'naan 'pleased not I'saac his

9 Then went E'sau unto Ish'ma-el, and took unto the wives which he had /Mā'ha-lāth the daughter of Ish'ma-el A'bră-hăm's son, the sister of w Nê-bā'joth, to be his wife, 10 And Jā'cobwentoutfrom Bē'er-

shē'ba, and went toward 'Hā'ran. 11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down

in that place to sleep. 12 And he 'dreamed, and behold a ladder set up on the earth, and the CHAP. 20 and a great stone was upon the well's

and descending on it.

as these which are of the unmanners are uses 10 Aug. memon, the both stock of the land, what good shall my life charge above it, and said, I am the been do nice: that lest, to thee will I give it, an-

to thy seed; 14 And thy seed shall be as the dust of the earth, and thou shalt 'spread abroad to the west, and to the east. and to the north, and to the south: and in thee and (in thy seed shall all the families of the earth be blessed.

15 And, behold, 'I am with thee, and will keep thee in all places whither thou goest, and will bring in thee again into this land; for I will not leave thee, "until I have done that which I have spoken to thee of. 16 And Jacob awaked out of his

sleep, and he said, Surely the LORD is in this place; and I knew it not. 17 And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this

is the gate of heaven. 18 And Ja'cob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the

19 And he called the name of that "place "Beth'-el: but the name of that city was called Luz at the first.

20 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me 'bread to eat, and raiment to put on,

21 So that I come again to my fa-ther's house in peace; then shall the LORD be my God:

22 And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

CHAPTER 29.

Jacob, coming to the veel of Heran, 9 meeteth Ra-chel, and is entertained by Labon; 15 he corounte-th for her, 21 but is described with Lead, Speech, chel also given him to very on a part of 31 Leah beareth Reuben, Surson, Dell, and Jushib. THEN Jā'cob went on his journey, and came into the land of the

people of the east.
2 And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks:

ladder set up on the earth, and the top of it reached to heaven; and be large mouth. The property of the property of the large mouth and the large man and the large mouth. The large man and th

